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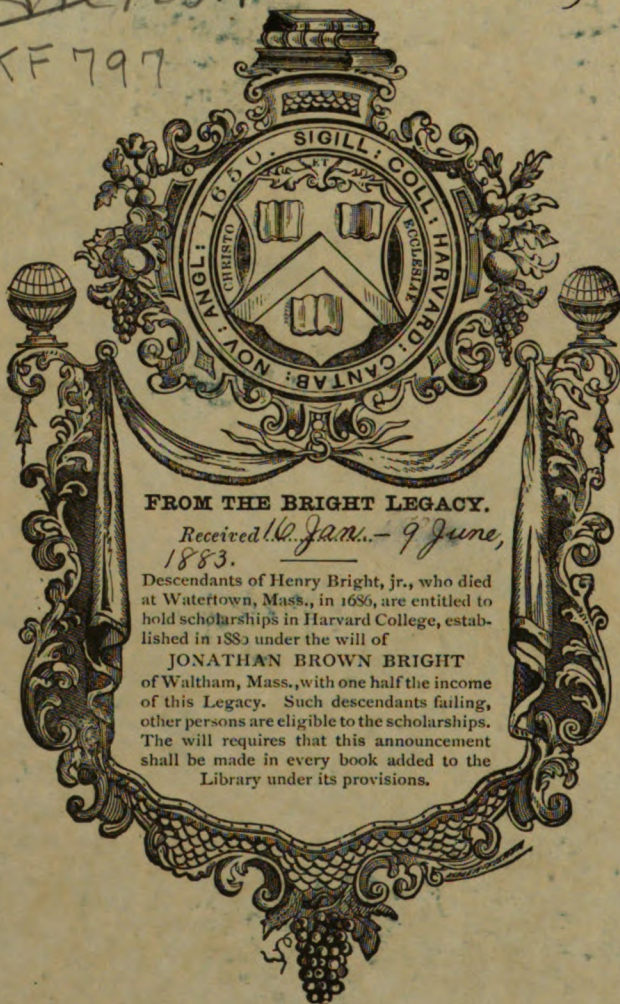


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THE
ANTIQUARY:

A MAGAZINE DEVOTED TO THE STUDY
OF THE PAST.

*Instructed by the Antiquary times,
He must, he is, he cannot but be wise.*

TROILUS AND CRESSIDA, Act ii. sc. 3.

VOL. VII.

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The Antiquary.



JANUARY, 1883.

Greek Coins.

BY BARCLAY V. HEAD,
Assistant Keeper of Coins, British Museum.

PART I.

BULLION Money.—Many centuries before the invention of the art of coining, gold and silver in the East, and bronze in the West, in bullion form, had already supplanted barter, that most primitive of all methods of buying and selling, when among pastoral peoples the ox and the sheep were the ordinary mediums of exchange.

The very word *Pecunia* is an evidence of this practice in Italy at a period which is probably recent in comparison with the time when values were estimated in cattle in Greece and the East.

The Invention of Coinage.—"So far as we have any knowledge," says Herodotus (I. 94), "the Lydians were the first nation to introduce the use of gold and silver coin."

This statement of the father of history must not, however, be accepted as finally settling the vexed question as to who were the inventors of coined money, for Strabo (VIII. 6), Aelian (*Var. Hist.*, XII. 10), and the Parian Chronicle all agree in adopting the more commonly received tradition, that Pheidon, King of Argos, first struck silver coins in the island of Aegina.

These two apparently contradictory assertions modern research tends to reconcile with one another. The one embodies the Asiatic, the other the European tradition; the truth of the matter being that gold was first coined by the Lydians, in Asia Minor, in the seventh century before our era; and that silver was first struck in European Greece about the same time.

VOL. VII.

Earliest and Later Methods of Coining.—

The earliest coins are simply bullets of metal, oval or bean-shaped, bearing on one side the signet of the state or of the community responsible for the purity of the metal and the exactitude of the weight. Coins were at first stamped on one side only, the reverse showing merely the impress of the square-headed spike on which the metal bullet was placed after being weighed, and then heated to make it sufficiently soft to receive the impression of an engraved die. The bullet of hot metal would then be placed with a pair of tongs on the top of the spike, which served the purpose of an anvil, and held there while a second workman adjusted upon it the engraved die. This done, a third man with a heavy hammer would come down upon it with all his might, and the coin would be produced, bearing on its face or *obverse* the seal of the issuer, and on the reverse nothing whatever except the mark of the anvil spike, an *incuse* square.

This simple process was after a time improved upon by adding a second engraved die beneath the metal bullet, so that a single blow of the sledge-hammer would provide the coin with a *type*, as it is called, in relief, on both sides.

The presence of the unengraved incuse square may therefore be accepted as an indication of high antiquity, and nearly all Greek coins which are later than the age of the Persian wars bear a type on both sides.

Scientific Value of Greek Coins.—The chief scientific value of Greek coins lies in the fact that they are original documents, to which the experienced numismatist is generally able to assign an exact place in history. The series of the coins of any one of the cities of Greece thus forms a continuous comment upon the history of the town, a comment which either confirms or refutes the testimony which has been handed down to us by ancient writers, or where such testimony is altogether wanting, supplies very valuable evidence as to the material condition, the political changes, or the religious ideas of an interval of time which, but for these dumb witnesses, would have been a blank in the chart of the world's history.

Perhaps the most attractive side of this enticing study lies in the elucidation of the

B

meaning of the objects represented on coins; in other words, in the explanation of their types.

The history of the growth, bloom, and decay of Greek art may also be traced more completely on a series of coins which extends over a period of close upon a thousand years than on any other class of ancient monuments.

Greek Coin-types.—Greek coin-types may be divided into two distinct classes: (a), Mythological or religious representations, and (b), portraits of historical persons.

Religious Aspect of the Coinage of Greece.—From the earliest times down to the age of Alexander the Great the types of Greek coins are almost exclusively religious. This fact—for that such it is, no one can for a moment doubt who is in the least degree familiar with these interesting relics of a remote past—may seem at first strange. Nevertheless it is not difficult to explain. It must be borne in mind that when the enterprising and commercial Lydians first lighted upon the happy idea of stamping metal for general circulation, a guarantee of just weight and purity of metal would be the one condition required. Without some really trustworthy warrant, what merchant would accept this new form of money for such and such a weight without placing it in the scales and weighing it according to ancient practice? In an age of universal religious belief, when the gods lived, as it were, among men, and when every transaction was ratified by solemn oath, as witness innumerable inscriptions from all parts of the Greek world, what more binding guarantee could be found than the invocation of one or other of those divinities most honoured and most dreaded in the district in which the coin was intended to circulate?

There is even good reason to think, with Professor E. Curtius, that the earliest coins were actually struck within the precincts of the temples, and under the direct auspices of the priests; for in times of general insecurity by sea and land, the temples alone were, as a rule, sacred and inviolate. Into the temple treasuries poured offerings of the precious metals from all parts. The priest-hoods owned land and houses, and were in the habit of letting them on lease, so that rents, tithes, and offerings would all go to fill

the treasure-house of the god. This accumulated mass of wealth was not left to lie idle in the sacred chest, but was frequently lent out at interest in furtherance of any undertaking, such as the sending out of a colony, or the opening and working of a mine; anything, in fact, which might commend itself to the sound judgment of priests; and so it may well have been that the temple funds would be put into circulation in the form of coin marked with some sacred symbol by which all men might know that it was the property of Zeus, of Apollo, or Artemis, or Aphrodite, as the case might be.

Thus coins issued from a temple of Zeus would bear, as a symbol, a thunderbolt or an eagle; the money of Apollo would be marked with a tripod or a lyre; that of Artemis with a stag or a wild boar; that of Aphrodite with a dove or a tortoise—a creature held sacred to the goddess of Love, in some of whose temples, as Curtius remarks, even the wooden footstools were made in the form of tortoises.

All this applies of course only to the *origin* of the stamps on current coin. Throughout the Greek world the civic powers almost everywhere stepped in at an early date, and took over to themselves the right of issuing the coin of the state. Nevertheless, care was always taken to preserve the only solid guarantee which commanded universal respect, and the name of the god continued to be invoked on the coin as the patron of the city. No mere king or tyrant, however absolute his rule may have been, ever presumed to place his own effigy on the current coin, for such a proceeding would, from old associations, have been regarded as little short of sacrilege.

In some rare cases the right of coinage would even seem to have been retained by the priests down to a comparatively late period; for coins exist, dating from the fourth century B.C., which were issued from the famous temple of the Didymean Apollo, near Miletus, having on the obverse the head of Apollo laureate and with flowing hair; and on the reverse the lion, the symbol of the sun-god, and the inscription ΕΓ ΔΙΔΥΜΩΝ ΙΕΡΗ "sacred money of the Didymi."

We will now select a few out of the almost innumerable examples of ancient coin-types in illustration of the principle here set forth

as to the religious signification of the symbols which appear upon them.

Aegina.—First in importance comes the plentiful coinage of the island of Aegina, issued according to tradition by Pheidon, King of Argos, probably in the sanctuary of Aphrodite, in Aegina, the first European mint. These coins bear the symbol of the goddess, a tortoise or turtle; and they were soon adopted far and wide, not only throughout Peloponnesus, but in most of the island states, as the one generally recognized circulating medium. When Pheidon first issued this new money, he is said to have dedicated and hung up in the temple of Hera, at Argos, specimens of the old cumbrous bronze and iron bars which had served the purpose of money before his time.

Athens.—Passing from Aegina to Athens we have now before us the very ancient coins which Solon struck when he inaugurated that great financial reform which went by the name of the *Seisachtheia*, a measure of relief for the whole population of Attica overburdened by a weight of debt. By the new law then enacted (circ. B.C. 590), it was decreed that every man who owed one hundred Aeginetic drachms, the only coin then current, should be held exempt on the payment of one hundred of the new Attic drachms, which were struck of a considerably lighter weight than the old Aeginetic coins.

Some would no doubt stigmatize a measure of this sort as neither more nor less than national bankruptcy; but there are occasions when the common good of the nation at large renders not only excusable, but absolutely inevitable, some encroachment upon the rights of individuals.

The type which Solon chose for the new Athenian coinage was, like all the types of early Greek money, purely religious. On the obverse we see the head of Athena, the protecting goddess of the city; and on the reverse her sacred owl and olive-branch. These coins were popularly called *owls*, *γλαῦκες*, or *maidens*, *κόραι*, *πάρθενοι*. Aristophanes, who not unfrequently alludes to coins, mentions these famous owls in the following lines (*Birds*, 1106), where he promises his judges that if only they will give his play their suffrages, the owls of Laurium

shall never fail them. Kennedy thus renders the passage:—

First, for more than anything
Each judge has this at heart,
Never shall the Laureotic
Owls from you depart,
But shall in your houses dwell,
And in your purses too
Nestle close, and hatch a brood
Of little coins for you.

Delphi.—Passing now into Central Greece, let us pause for a moment at Delphi, the religious metropolis of the Dorian race. Delphi was essentially a temple-state, independent of the Phocian territory in the midst of which it was situated.

It was, moreover, the principal seat of the sacred Amphictyonic Council. Here were held the great Pythian Festivals, to which all who could afford it flocked from every part of the Hellenic world.

The town of Delphi, which grew up at the foot of the temple of Apollo, on the southern declivity of Parnassus, was in early times a member of the Phocian Convention; but as the temple increased in wealth and prestige, the Delphians claimed to be recognised as an independent little community; a claim which the Phocians always strenuously resisted, but which the people of Delphi succeeded at length in establishing. The town, however, as such never rose to any political importance apart from the temple, upon which it was always *de facto* a mere dependency.

As might be expected, the coins issued at Delphi are peculiarly temple coins; and were probably struck only on certain special occasions, such as the great Pythian Festivals, and the meetings, called *Πυλαία*, of the Amphictyonic Council, when many strangers were staying in the town, and when money would consequently be in request in larger quantities than usual. At such times markets or fairs were held, called *πυλαϊδὲς ἀγοραί*, for the sale of all kinds of articles connected with the ceremonies and observances of the temple. At these markets a coinage issued by the priesthood, which all alike might accept without fear of fraud, would be a great convenience.

The usual type of this Delphian temple money was a ram's head; the ram, *κάρνος*,

being the emblem of Apollo, *καρνέως*, the god of flocks and herds.

On the Delphian coins there is also another emblem, which, although it is usually only an accessory symbol, and not a principal type, must not be passed over in silence, viz. the dolphin (*δελφίς*). Here we have an allusion to another phase of the cultus of Apollo, who, as we read in the Homeric hymn to Apollo (l. 390, *seqq.*), once took the form of a dolphin when he guided the Cretan ship to Crissa, whence after commanding the crew to burn their ship, and erect an altar to him as Apollo Delphinios, he led them up to Delphi, and appointed them to be the first priests of his temple.

On another coin struck at Delphi we see the Pythian god seated on the sacred Omphalos, with his lyre and tripod beside him, and a laurel-branch over his shoulders; while around is the inscription ΑΜΦΙΚΤΙΟΝΩΝ, proving the coin to have been issued with the sanction of the Amphictyonic Council.

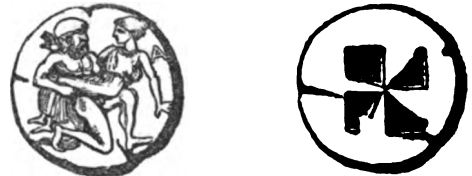
Boeotia.—In the coinage of the neighbouring territory of Boeotia, the most striking characteristic is that it is a so-called *Federal Currency*, that is to say, that the various Boeotian cities possessed from first to last sufficient cohesion to be able to agree upon a common type, which might serve to distinguish the Boeotian currency from that of other states. This is the more remarkable when we remember the fierce political feuds which from the earliest times divided Boeotia into several hostile camps. Here then we have a clear proof that the *Buckler*, which is the type from the earliest times to the latest of all Boeotian money, is no mere political emblem, but a sacred symbol, which friends and foes alike could unite in reverencing as such; just as in mediæval times all Christians, however hostile to one another, and to whatever land they might belong, were ready to pay homage to the sign of the cross. To what divinity, however, this Boeotian shield especially belongs we do not know for certain. The Theban Herakles has perhaps the best claim to it.

The cities of Boeotia, however, while they all agreed to accept the buckler as the distinctive badge of their money, nevertheless asserted their separate and individual rights on the reverse side of their coins. On the

obverse we here get uniformity, on the reverse variety, and yet among all the various types on the reverses of the coins of the Boeotian cities, there is not one which is not distinctly religious, whether it refer to the worship of Herakles or Dionysos at Thebes, to Poseidon at Haliartus, to Apollo as the sun-god at Tanagra, or to Aphrodite Melainis as a moon goddess at Thespiæ, etc., etc. Sometimes the god himself is directly portrayed, sometimes his presence is veiled under some symbolic form, as when the amphora or the wine-cup stands for Dionysos, the club for Herakles, the trident for Poseidon, the wheel for the rolling disk of the sun-god, and the crescent for the goddess of the moon.

Thrace.—Proceeding now northwards through Thessaly and Macedon, we come upon a region where silver money was coined in very early times, probably long before the Persian invasion, by the mining tribes who inhabited the mountainous district opposite the island of Thasos.

Here again we find the same close connection between the religion of the people and the types of their coins. The subjects represented on the money of this northern land are Satyrs and Centaurs bearing off struggling nymphs, rudely but vigorously executed, in a style of art rather Asiatic than Hellenic.



SILVER COIN OF THASOS.

Such types as these bring before us the wild orgies which were held in the mountains of Phrygia and Thrace, in honour of the god Sabazius or Bacchus, whose mysterious oracle stood on the rugged and snow-capped height of Mount Pangæum, around which among the dark pine forests and along the hill sides clustered the village communities of the rude mining tribes, who worked the rich veins of gold and silver with which the Pangæan range abounded.

Ephesus.—We will now take an example from Asia Minor where we shall find the

same invariable connection between the coin-age and the local religious cultus.

The coins of the great city of Ephesus, the "first city of Asia," are from very early times marked with a bee on one side, and a stag and palm tree on the other.

Now we know that the hierarchy of the Ephesian Artemis consisted of a college of priests, at the head of which was a High Priest called *ἑσάρης* (the king bee), the leader of the swarm, while his attendant priestesses bore the name of *Melissæ* or Bees.

However difficult it may be for us to seize the exact idea which was intended to be conveyed by this symbol, there can be no doubt that it was one of the most distinctive emblems of the Ephesian goddess in her character of a goddess of nature.

The stag is of course a symbol which every reader of the Greek poets will at once recognise as belonging to Artemis, as is also the sacred palm tree, *πρωτόγονος φοῖνιξ*, beneath which Ieto was fabled to have brought forth Apollo and his sister Artemis.

Etruria.—In the West, no less than in Greece and Asia, the religious aspect of the coin-types is very striking. Thus on Etruscan coins we meet with the head of the gorgon Medusa and of Hades. Here too we see Cerberus and griffins and sphinxes and chimæras, as well as the head of a priest or augur,—types which are symbolical of those gloomy and horrible or fantastic ideas connected with death and the world of shades which were peculiarly characteristic of the strange and uncanny beliefs of the Etruscans.

Campania.—In the fertile and vine-growing Campania, on the other hand, the most frequent reverse type is a human-headed bull, a tauriform Chthonian divinity worshipped very generally throughout Southern Italy under the name of Dionysos Hebon, a god whose nature partook both of that of Hades and of Dionysos, and who was associated with a feminine divinity, resembling both Persephone and Ariadne, a personification of the eternal renewal of nature in the spring time. The beautiful head of this goddess is the constant obverse type of the money of Neapolis (Naples).

MAGNA GRÆCIA.—*Tarentum*.—In Magna Græcia the splendid series of the money of Tarentum offers the curious type of a

naked youth riding on a dolphin. This is Taras, the founder of the first Iapygian settlement on the Calabrian coast, who was said to have been miraculously saved from shipwreck by the intervention of his father Poseidon, who sent a dolphin, on whose back Taras was borne to the shore. At Tarentum Divine honours were paid to him as *oekist*, and hence his presence on the coins. The rider who appears on the reverse of the coins of Tarentum may be taken as an example of what is called an *agonistic* type, *i.e.*, a commemoration on the money of the state of victories in the games held at Tarentum in the hippodrome. All Greek games partook of a religious nature, and were held in honour of one or other of the gods, at Olympia of Zeus, at Delphi of Apollo, etc., etc., and at Tarentum probably of Poseidon.

Metapontum.—Another, and a very remarkable early example of one of these agonistic types is furnished by a coin of Metapontum, in Southern Italy; on the reverse of which is the figure of the river Acheloüs in human form, but with the horns and ears of a bull, just as he is described by Sophocles (*Trach.* 12), as *ἀνδρείω κότεν βοῦπρωπος*; around him is the inscription in archaic characters AXEAOIO AΘAON, showing that games were celebrated at Metapontum in honour of Acheloüs, king of all Greek rivers, and as such revered from the time of Homer onwards. The coins with this type were doubtless struck on the occasion of the festival held in honour of Acheloüs, and may even have been distributed as prizes, *ἄθλα*, among the successful athletes.

At least one side of every Metapontine coin was always dedicated to Demeter, to whose especial favour was attributed the extraordinary fertility of the plain in which the city stood. The ear of corn was the recognized symbol of the worship of this goddess. On this ear of corn is often seen a locust, a bird, a field-mouse, or some other creature destructive to the crops, which was probably added to the main type as a sort of propitiation of the dæmons of destruction, and the maleficent influences in nature.

SICILY.—*River-gods*.—The Acheloüs on this interesting coin of Metapontum may serve to introduce us to a whole series of river-gods as coin-types on the money of many of the towns of Sicily. River worship would seem

indeed, judging from the coins, to have been especially prevalent in that island in the fifth century B.C., during which the Sicilian coasts were encircled by a chain of magnificent Greek cities, all, or nearly all, of which were shortly afterwards either destroyed by the Carthaginians, or handed over by the tyrants of Syracuse to the tender mercies of a rapacious foreign soldiery.

In Sicily we see the river Gelas at first as a rushing man-headed bull, and later as a beardless youth with horns sprouting from his forehead.



SILVER COIN OF GELA.

The Crimissus on a coin of Segesta takes at first the form of a dog, and later that of



SILVER COIN OF SELINUS.

a hunter accompanied by two dogs. The Hippias at Camarina is seen as a young horned head emerging from the midst of a circle of waves. The Hyspas at Selinus is a naked youth offering a libation at the altar of the god of health, in gratitude for the draining of the marsh, which had impeded the course of his stream, and for the cleansing and purification of his waters.

Water-nymphs.—From the cultus of rivers we may pass to that of nymphs, of which we may again cull our examples from among the beautiful coins of Sicily.

One of the most charming of these representations is that of the nymph Camarina on a coin of that city, who is pictured riding

on the back of a swan, half-flying, half-swimming across the waves of her own lake, as she holds with one hand the corner of her peplos, which, filled by the breeze, serves the purpose of a sail.

Then, again, there is the fountain-nymph Arethusa on a tetradrachm of Syracuse, a work which, in delicacy of treatment, and in the skilful adaptation of the subject to the space at the disposal of the artist, leaves nothing to be desired. On this coin the head of the nymph is seen facing the spectator—a true water-goddess—

With her rainbow locks
Streaming among the streams;

while dolphins are playing around her, darting and leaping about among the rich masses of her floating hair. The artist has on this coin striven to convey in concrete form the idea of the sweet waters of the fountain in the island of Ortygia rising out of the midst of the salt waves of the harbour of Syracuse, the salt sea being symbolized by the dolphins.

As in the case of the river-gods, the head of the nymph is on this coin accompanied by her name, ΑΡΕΘΟΥΣΑ.

Eagles devouring a Hare.—Another Sicilian coin stands out as a truly powerful work. It is a silver coin of Agrigentum, on which two eagles are seen on a rocky height, the one screaming with uplifted head, the other with raised wings and head stretched downwards. The two birds stand side by side on the dead body of a hare, which they are about to tear in pieces. As a coin-type, such a subject seems hard to explain, as it perhaps refers to some local myth long lost; but it is scarcely possible to conceive that the artist who



SILVER COIN OF AGRIGENTUM.

engraved the die had not ringing in his ears the grand chorus in the Agamemnon. Æschylus there depicts the "winged hounds of Zeus" in just such a scene as the engraver,

with equally imperishable touches, has handed down to us across the ages :—

On lofty station, manifest to sight,
The bird kings to the navy kings appear,
One black, and one with hinder plumage white,
A hare with embryo young in evil hour
Amcered of future courses they devour.
Chant the dirge, uplift the wail,
But may the right prevail.

Agam. 115. Tr. Swanwick.



The Invention of the Steam Engine.*

WE have always considered as a special part of the *Antiquary's* work the investigation of the history of invention. Perhaps we cannot wholly acquit ourselves of neglect in this particular division of our labours, but we have from time to time done a little, and we have at least the good intention of doing more. Such books as those of Mr. Galloway's bring our misdeeds home to us. They show what useful work there is to be done in a field which many have wandered over, but which we believe has never properly been worked. The history of invention, of mechanical invention especially, has yet to be written. Such an assertion may provoke a smile, but it is true nevertheless. We have had histories of inventors—more or less interesting, according to the writer's skill; more or less true, according to his honesty and his accuracy. We have had histories of inventions and of classes of inventions; some written in the interest of a family, or to glorify some particular inventor; others fortunately because the writer was full of knowledge of his subject. The progress of mechanical knowledge, say, during the past two hundred and fifty years, from the days of Galileo, Otto Guericke, Papin, the Marquis of Worcester, Savery, down to those of Whitworth, Armstrong, Siemens, Bessemer, and Edison, would form a subject worthy of a Gibbon, a Macaulay, or a Grote,

* *The Steam Engine and its Inventors*. A Historical Sketch. By Robert L. Galloway. London: Macmillan and Co. 1881.

A History of Coal Mining in Great Britain. Same author and publishers. 1882.

if we can imagine any or all of these distinguished writers endowed with the scientific and mechanical knowledge acquired, without any counterbalancing loss of other acquirements.

Meantime, pending the advent of our great practical historian, we may be sincerely grateful—those of us at least who are led by taste or duty to study the history of invention—for such books as these of Mr. Galloway's. We take them together, for they were probably, if not written together, at least wrought out at the same time. Perhaps to the lay mind the reason for this may not be obvious, but a moment's thought will make it clear. The idea which the mention of a steam engine calls up in the minds of those unfamiliar with engineering matters (the writer has noticed this over and over again) is the locomotive. But really the application of steam to locomotion is only its most recent application. Engines had been working clearing mines of water for a hundred years before the first locomotive ever ran upon a rail, and for three-quarters of that time before the first mill shaft was even turned by any other power than wind or water. The first steam engines were nothing more or less than pumps themselves, and those of the second era were only devices for working pumps. Savery's engine was "the miner's friend," the Marquis of Worcester's the great "water commanding" engine. When the steam engine was first employed as a source of motive power, it was caused to pump water up, and the water turned a wheel. When this is borne in mind, it will be readily seen that Mr. Galloway's two subjects are, in their earlier stages, one and the same; or rather, one is a part of the other. We wanted more coal, and invented the steam engine to enable us to get it. The abundant supply of coal thus obtained enabled us to work more steam engines, and hence our advance in all the industrial arts.

We may be obliged to Mr. Galloway for his sparing us more than a contemptuous reference to Hero's engines and the "Æolipiles" of later date, but we cannot approve of his ignoring the Marquis of Worcester, or of his apologetic reference to Savery. The engines of these two inventors (perhaps we might say "the engine," as it seems very pro-

bable that the mysterious apparatus of the Marquis was really the same as that afterwards brought out by Savery) were true precursors of the second type of engine, that of Newcomen, and it seems not a little hard that Savery should not be allowed the credit which is surely his due, that of having made the first genuine working steam engine, because it belonged to a different, and of course inferior, type. On the other hand, Mr. Galloway is, we believe, the first in this country to draw proper attention to the unsuccessful but scientific and ingenious efforts of Papin, who after all was the first to make what may be termed a steam engine with a cylinder and piston. We cannot in these columns accompany Mr. Galloway in his record of the growth of the engine, or in his accounts of the struggles of the earlier coal miners, first with water and then with fire-damp. We may just say, in reference to the former, that we can lose without regret the story of Humphrey Potter and the "scoggan," the lazy boy who tied strings to the steam and exhaust taps, and so made the first self-acting valve-gear; and we rejoice to find the spiteful Desaguliers so thoroughly discredited in this matter, because it weakens his testimony in other controverted matters. As to the latter, we must recommend to our readers Mr. Galloway's careful and judicious version of the much-disputed question, the invention of the safety-lamp. He is rather cruel in his treatment of Dr. Smiles's picturesque narrative, but readers of that pleasant author's writings must before this have recognised the fact that it is difficult to combine graphic writing and scrupulous impartiality, to say nothing of minute accuracy.

In his account of the earlier inventions, Mr. Galloway refers to several old patents not given in the Patent Office Indexes. And this fact leads us to draw attention to the incompleteness of these records in an antiquarian point of view. The Patent Office Indexes commence with the year 1617, an arbitrary date, which seems to have been chosen from the fact that a certain record of grants under the Great Seal—known as the "Docquett Booke"—was begun in that year. Notices of earlier grants must be sought in various indexes at the Public Record Office and in the published Calen-

dars of State Papers. The Indexes also are not quite perfect for the period which they profess to cover, no notice being taken of petitions for protection, nor of grants of a less formal nature than "letters patent under the Great Seal." In those early days the practice was somewhat unsettled, and the royal protection was conferred in several different ways. It seems a pity that these old lists should not be made more complete. We are sure the Patent Office authorities recognise the fact that they have duties associated with the history of their work, as well as with its discharge at the present time, and we think we may fairly appeal to the Master of the Rolls, under whose authority so much admirable antiquarian work has been done, to turn his attention to the documents relating to the early history of the Grants of Monopolies for Inventions before the Statute of James, and by ordering the publication of such extracts from them as may be required, complete, once for all, the excellent series or works of this character issued by the Patent Office.

H. T. W.



The Days of "Good Queen Anne."*



T first sight it is not very evident why the reign of Queen Anne should almost rival that of Queen Elizabeth in renown. Certainly Marlborough was living then, and the Battle of Blenheim was fought, and the legislative union between England and Scotland was settled; but the politicians were more *litterateurs* than statesmen, and, with the exception of Bolingbroke, were not very remarkable for genius. Anne only reigned for a few years, and except that she was the last of the Stuarts to fill the throne, there was little to distinguish the social life of her reign from that before her time, when William III.

* *Social Life in the Reign of Queen Anne, taken from Original Sources.* By John Ashton. In two volumes. London: Chatto & Windus. 1882. We are indebted to the publishers for the illustrations to this article.

was king, and that after, when George I. was king. Still the fact remains, that the period from 1702 to 1714 is a strongly marked one, and that its history exerts a very special fascination over most of us. Much of the

manners and customs of our forefathers, but although the materials are ample, there are comparatively few labourers in the field, and this is to be accounted for by the unmanageableness of the proportions of such a study.



FIG. I.—A TAVERN SCENE.

interest is really centred in the authors who formed such a distinguished circle, that the reign of a quite unintellectual Queen has come to be called the Augustan age of England.

Few subjects are more interesting than the

Mr. Ashton has taken a well-defined period, and thoroughly investigated its special features; still, he has found, when he came to divide his subject under its various headings, that he could give but little space to each of these subdivisions. There are signs that he would

have found it easier to have filled four volumes with matter than the two to which he has been restricted. Every page is full of interest, but, like the famous pauper boy,

impossible to do justice to all of these within the limits of an article, we propose to select a few salient points, and arrange them under the following five headings:—1, Per-



FIG. 2.—A LOTTERY.

we ask for more. This interest is greatly enhanced by the illustrations, some of which we have been allowed to reproduce here.

Mr. Ashton has forty-two chapters in his two volumes, each of which is devoted to a special subject; and as it would be quite

sonal Habits; 2, Local Manners; 3, Amusements; 4, Crime; and 5, Religion.

1. *Personal Habits.* Mr. Ashton commences his book with an account of certain particulars respecting Childhood and Education, dealing next with Marriage, and then

with Death and Burial. On all of these points there are many curious things to be told, and the telling does not incline the reader to wish that he had lived in the "good old times." Good living (although not according to modern taste) was much thought of, and our "Schools of Cookery" had their forerunners in Pastry Schools, where young ladies were taught how to make "all sorts of pastry and cookery, Dutch hollow works and butter works."

Foreigners do not appear to have approved of the English *cuisine*, but Misson makes an exception for Pontack's in Abchurch Lane, which he praises highly. Fish was often dear, but oysters were sold in the streets at twelve pence a peck. Pickled oysters were imported from Jersey, and sold at 1s. 8d. per hundred. Drinks were dear, for only the poorer and lower middle classes drank beer; well-to-do people took wine, and when this was good the price was high. Champagne came over in baskets or hampers containing ten dozen to two hundred bottles per basket, and was sold retail at about 8s. a

bottle. Burgundy cost 7s. a bottle; good bottled clarets cost from 3s. or 4s. to 10s. a bottle, but ordinary claret could be bought from the wood for 4s. to 6s. per gallon. The price of Brunswick Mum was 9s. and 10s. the dozen, and bottled cider 6s. per dozen. Bohemian was 16s. a pound.

We often hear of a joking proposal to tax bachelors, but this was no joke in the reign of William III., when an Act of Parliament was passed for "granting His Majesty certain rates and duties upon marriages, births, and burials, and upon bachelors and widowers

for the term of five years, for carrying on the war with vigour."

Three chapters are devoted to dress and cosmetics, and there is much to be said of the eccentricities of men and women in respect to their wearing apparel. Possibly the Jew old clothesman, who then, as subsequently, was drawn with three hats on his head, did a better business in cast-off apparel than now.

Local Manners.—Coffee houses and taverns were to be found in all parts of the town, and a list of some of them, which Mr. Ashton prints, fills seven double-columned pages of his second volume. Here, if anywhere, the social life of the time was to be studied. The man with time on his hands could get through much of it at the coffee house. All classes met here, and anyone was welcome who could pay his penny. There were certain rules by which order was kept—thus, if a man swore he was fined 1s., and if he began to quarrel he was fined "dishes" round. Discussion on religion was prohibited, no card playing or dicing was allowed,

and no wager might be made exceeding 5s. Clubs were held at the taverns, and as strong drinks were indulged in there, order was not so well kept. We see in Fig. 1 one of those scuffles which were then so common. Gambling was indulged in by men and women to great excess, and the plays and sermons of the time are full of the evils attendant on the spirit of speculation that had bitten all classes. All kinds of insurances were subscribed for, and the evil became so great that an Act of Parliament was passed, by which "every person who, after the 24 June, 1712, shall



FIG. 3.—THE WATCH.

erect, set up, or keep any office or place for making insurance on marriages, births, christenings, or service, or any other office or place under the denomination of sales of gloves, of fans, of cards, of numbers, of the

abundance of ribaldry to be heard, and some of the language which was then common, so shocked Sir Roger de Coverley that he said, on one occasion, that "if he were a Middlesex Justice he would make such vagrants

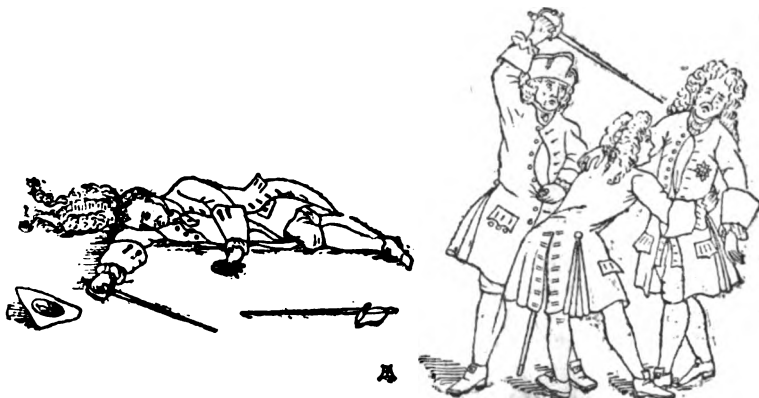


FIG. 4.—DUEL BETWEEN THE DUKE OF HAMILTON AND LORD MOHUN.

queen's picture, for the improving of small sums of money, or the like offices or places under pretence of improving small sums of money, shall forfeit for every such offence the sum of £500, to be recovered with full costs of suit." But the Government itself was to blame in legalising lotteries. Fig. 2 shows how the drawing was carried on, and the two bluecoat boys who drew the lots from the wheels.

The South Sea Bubble grew to a portentous size in the reign of Queen Anne, although it did not burst until that of her successor.

The picture of the streets, as drawn by Gay in his *Trivia*, is by no means a pleasing one, and the dangers which attended the pedestrians, particularly at night, were numerous. The Thames still continued what it had been for centuries—the "Silent Highway." Here there was

know that Her Majesty's subjects were no more to be abused by water than by land."

Amusements.—There were the theatres, where could be seen mighty actors whose names are still familiar in our ears; the opera, with Handel's compositions to be heard; public concerts, and those more private musical gatherings which were one of the redeeming features of the social life of the time. Englishmen have always been famous for their love of sight-seeing, and many sights were prepared for the amusement of the subjects of Queen Anne. Bartholomew Fair was then a recognized institution, and even the comedians of the



FIG. 5.—A QUAKER'S MEETING.

Theatre Royal condescended to act in one of the booths. Sports were rough, and when bear and bull-baiting and cock-fighting were common, we need not be surprised at the

spirit of cruelty which was abroad, and which drew from Hogarth his horrible examples of its various stages.

Crime.—Cruelty naturally leads to crime, and as the means taken to protect the honest were quite insufficient, we find that criminals were often allowed a considerable amount of latitude. Fig. III. shows the watch, with the constable in front; and such inefficient guards continued to perambulate the streets some way into the present century.

The highwayman was one day gambling with men of quality, and the next he was robbing the mail, and soon afterwards hanging in chains near the scene of his crime. The prisons were foul in the extreme, but so they remained until Howard's energy caused a reform, and therefore the reign of Queen Anne cannot be singled out for special reproach in this respect.

Duels were common, and any quiet place was considered suitable for them. Lincoln's Inn Fields, the fields at the back of Montague House (now the British Museum), St. James's and Hyde Parks, were the favourite resorts. The famous duel between James, Duke of Hamilton, and Charles, Lord Mohun, is represented in Figure IV. Colonel Hamilton, the Duke's second, on oath accused General Macartney, the other second, of having treacherously stabbed the Duke over his (the Colonel's) shoulder, and although there is reason to believe that this was a mistake, the slander was pictured at the time.

Religion.—In Anne's reign the Church was inactive; the clergy were held in little esteem, and small attention was paid to the structures intended for public service; and yet in this, which must be considered one of the deadest periods of the Church, two most important movements were originated. Queen Anne's Bounty, which is still administered, owes its origin to the queen whose name it bears; and the largest attempt to grapple with the spiritual destitution of London, until the Bishop of London's Fund was established by the late Archbishop Tait, was to be found in the Act for building fifty new churches, within the Bills of Mortality, to which Queen Anne gave her royal assent in 1711.

There was but little enthusiasm in religion, either among Dissenters or Churchmen, and

both alike agreed to ridicule the Quakers. Mr. Ashton justly says a good word for this inoffensive sect, but we must bear in mind that it is not now as it was in the reign of Queen Anne, and probably the figure above is no caricature.

We must now take leave of Mr. Ashton's most entertaining volumes, which fill a blank in modern literature. We strongly recommend them to those who wish to learn how our forefathers passed their time in "the good old days."



Captain Wallis, of the "Portmahon."



AMONG a box-full of dusty and forgotten old books and papers, I lately came across a MS. which is decidedly interesting in these days of eighteen-inch plated ironclads worked by steam, electricity, and telephone. This MS. consists of a series of official orders issued to the captain of a vessel of the line, during the war with France in North America. The vessel was the *Portmahon*, and its captain, Samuel Wallis the circumnavigator.

Captain Wallis was a member of the family of that name resident for generations in the parish of Camelford, Cornwall; his daughter Betty was married to Henry Lewis Stephens, Esquire, of Tregenna Castle, near St. Ives.

The Order-book illustrates the early part of the celebrated discoverer's naval career; and from it we learn that in July 1756, Captain Wallis was in command of the *Swan* sloop, with 110 men. One of the first orders acquaints the Captain that, "In pursuance of the King's pleasure signified to us by Mr. Fox, one of His Majesty's Principal Secretaries of State," he is in no wise to interfere with the trade of any Spanish vessels during the war. A little later he is directed to cruise about the south coast to protect it from the French privateers, who "are so bold as to chace vessels quite in shore;" and he is to

raise as many men as possible, "agreeably to your press warrant."

The two following orders will show the great and reasonable dread inspired by privateers at this time :—

Mr. Henry Bird, who is under contract for building ships for His Majesty, represents that he hath two sloops employed in bringing timber from Lyme, one of which is now at that place loaded, but can't proceed for want of convoy; the other is at Topsham light, and bound to Lyme to take in her loading, but is also prevented from sailing on the said account. . . .

Here is the other :—

The Lords Commissioners of the Admiralty having received a petition from the Mayor, Aldermen, Merchants, etc., of the town of Weymouth and Milcum-Regis, setting forth the great trade that is carried on from that port, and that several French privateers have been seen lately hovering off the coast thereabouts, one of which has actually taken a sloop bound from thence to Guernsey, and drove another on shore, and praying that a necessary force may be sent there to protect them; you are hereby required and directed to call in at Weymouth Road, and send ashore to the Mayor to know if there is any intelligence of privateers of the enemy being on that coast, and if there is, to go in quest of them, and endeavour to take; or destroy them, and then prosecute your former orders.

On the 14th of April, 1757, Captain Wallis is ordered to take on board the *Portmahon*, then at Plymouth, "one lieutenant, one sergeant, and twenty-eight private men of the second battalion of the Royals . . . and carry them to Cork." Subsequently this regiment is spoken of as "late Shirley's and Peperil's Regiment." Are these the names of colonels?

In July of the same year, we find the ship *Portmahon* in the harbour of Halifax, with the blue squadron under Vice-Admiral Holburne. Strict orders were at once issued, that no seamen or marines were to remain on shore after "tap-too;" the following will therefore need no explanation—

It is the Admiral's directions that a boat with an officer and a file of men from each ship attend the execution of the sentence of the Court Martial on Morgan Dougharty and Michael Purcell, seamen belonging to the *Northumberland*, whenever the *Northumberland* hoists a red pendant at the foretop-gallant-mast head, and fires a gun. Two boatswain's mates of the ship where they are punished to inflict the punishment.

In August, Captain Wallis took on board his ship "General Hopson and his retinue,"

and parts of the 28th, 55th, 22nd, and 48th regiments, in Halifax harbour. We now also find a memorandum to the effect that "the surgeon of every ship who is in want Elixir of Viterol may go to the agent of the Hospital."

In June 1758, the *Portmahon* was employed in watching the enemy's fleet, which lay in the harbour of Lewisburgh. All movements on the part of the French ships were by Captain Wallis signalled to Admiral Hardy, who was on board the *Royal William* with the body of the fleet. On shore, General Wolfe was acting in concert with the English vessels.

What follows gives a clear idea of subsequent proceedings :—

Orders to be observed by Lieutenant Clarke of His Majesty's ship *Portmahon* :—Is to proceed in the *Portmahon's* barge at dusk with the boat's crew, a petty officer, and a carpenter with his broad ax (the boat's crew to have each a musket, a brace of pistols, a cutlass, and a pole Ax, with cartouch boxes and a sufficient number of ammunition, with one sail, compass, and a grap-line), and to rendezvous on board the *Prince Frederick* on the starboard of that ship, and follow such orders and directions as he shall receive from Captain Lafforey, taking care on all accounts to prevent his men from speaking or making any noise, and not any one suffered to go out of the boat when alongside of the *Prince Frederick*, and when they go into the harbour that on boarding he leaves the coxswain and two more men to stay in the boat to take care of her.

These are a copy of Sir Charles Hardy's orders, and he is directed strictly to comply therewith.

Given under my hand on board His Majesty's ship *Portmahon* off Louisbourg this 26th day of July, 1758.

S. WALLIS.

N.B.—The *Kennington* is placed near the watering-place with surgeons on board her to attend the wounded men that may be sent there. In case of your meeting any boats in the harbour, to know whether they are friends or enemies, the word is Cathcart, it being of difficult pronunciation to the French.

Next day the *Portmahon* entered the harbour at the head of a few of the smaller ships of the fleet, and seized several French boats and launches, making many prisoners.

The Order-book contains several landscape drawings of foreign places, by the Captain; also the originals of some of the orders, signed by Campbell, Hardy, and Holburne.

JOHN HOBSON MATTHEWS.

Malta.

The Upchurch Marshes and Roman Pottery.

By GEORGE DOWKER, F.G.S.



CERTAIN class of Roman fictile ware is known as Upchurch pottery, the prevailing colour of which is blue black; it is fine and hard in texture, and elegant in shape and pattern. It is met with in abundance at most Roman stations. This pottery takes its name from the Upchurch Marshes, near Sittingbourne, in Kent, where it occurs in great abundance in several of the creeks that intersect these marshes, and mostly at depths below high water mark. We are indebted to Mr. W. Roach Smith, F.S.A., for the earliest notice of these potteries.*

The village of Upchurch lies to the north of the Watling Street, or great Roman road from London to Canterbury, between Rainham and Sittingbourne; and the Upchurch Marshes stretch northward towards the Medway; but they constitute only a small portion of the lowland, over which the Roman Figuli for a long series of years exercised their art. In the winter these marshes are very difficult to approach, and at all seasons the tides must be consulted. The potteries probably extended far towards Sheerness and the Nore, and along both sides of the Medway, as fragments of Upchurch ware have been found at distant intervals over this area, which must have been in Roman times dry land, though now under water at high tide. The Otterham and other creeks cut through these marshes, and expose the pottery buried at considerable depths in the mud. The position of these potteries, so extensively found over an area now covered by the sea, has given rise to much speculation, and has by some been taken as evidence of the subsidence of the land since its occupation by the Romans; but this can hardly be maintained; any subsidence of the land must have been the result of geological phenomena that would extend over a large area, and we have no reason to suppose this was the case; for in other neighbouring parts of Kent the evidences seem to point to an opposite conclu-

sion. The Isle of Thanet was in the time of the Romans occupied by an arm of the sea, which has since silted up and become dry land; and their celebrated Rutupian Port, Richborough, is now far removed from the sea; while the Isle of Grain, between which and the mainland a channel formerly existed, is now (like the Isle of Thanet) an island only in name.

If we seek for the reason of this encroachment of the sea in some parts, and its recession at others, we shall find it in tidal action. There are evidences, however, that extensive tracts of land were protected by embankments (the work of the Romans) from the inroads of the sea. In Romney Marsh a large tract of land below high water mark is protected by artificial embankments. About half of this area was reclaimed from the sea by a very ancient embankment known as the Ree Wall, of Roman construction, though it has been by some archæologist ascribed to the Britons. It is, therefore, more probable that when the Upchurch Marshes were occupied by the Roman potteries, they were protected from inundation by embankments. It is tolerably certain that at that period the Isle of Sheppey, which now so rapidly wastes away, before the tidal action of the waves of the sea, extended more northwards; consequently the mouth of the Medway was then further removed, and one mouth of the river opened out westward of the Isle of Grain.

An account of an exploration of this most interesting neighbourhood lately made by a party of archæologists, with a view to determine some of these points, will be read with interest.

The day fixed for the excursion was that when the lowest tide occurred; our party (or at least some of them) were provided with wading boots and apparel suited for exploring the sides of a muddy creek at low water. Otterham Creek was our destination; this had before yielded much of the Roman pottery we were in quest of. Those who have visited Sittingbourne, or passed through it, must have noticed the low marshy tracts stretching away towards the Medway, with its numerous creeks, which at high water bear away numerous barges laden with bricks and other merchandise.

From Rainham, the nearest station to the

* See *Collectanea Antiqua*, vol. iv.

creek, we passed through numerous brick-yards to Upchurch, the peculiar extinguisher-like spire of whose church we had seen in the distance. Thence we were led the way to the creek, through marshes intersected with roads apparently of ancient date. We soon came within sight of the creek. The tide was low, and but a narrow channel existed,—so low and narrow it looked, that we fancied it might be easily forded; but in this we were greatly mistaken. The attempt to wade into the muddy creek must not be made without due precaution. We were provided with wading-boots and fishing trousers; so, disdainful of appearances, and eager to find the Roman pottery, we plunged into the creek—into it indeed! for we found no *terra firma*: the London clay mud, with which its shores are lined, is so fine and soft, that we had some difficulty in pulling one leg out after the other, and at every attempt to stand still we found ourselves gradually disappearing in the mud. One of our party contented himself with viewing our exploits from the bank, absorbed in thought, or satisfied with his past researches.

We were not long before meeting with the Roman fictile ware, so thickly strewing the sides of the creek that we might easily have picked up barrow-loads—ay, cart-loads—of fragments of the blue clay vessels of various designs and patterns, the “Upchurch ware”; also some Samian pottery and some coarse red ware; these were strewn along the sides of the creek sloping down to the water’s edge, more than ten feet (I should judge) below the shore where the grass grew. We passed an excavation in the mud of the creek where some enthusiastic antiquary had been digging: had the tide been a little higher, it would have proved a nice pitfall for us. If the object of this excavation be to ascertain the depth of the pottery deposit, I do not think it will prove much; the wash of the tide on the shores of the creek leaves the stones, oyster-shells, and pottery strewn on the sides as far down as low water mark, where by any fresh deposit of mud they will again be buried, and in all probability this process has been often repeated; so this digging may only show where the channel of the creek has slightly altered its course. But elsewhere fragments of pottery in the sides of the creek

seem to prove the deposit is from five to seven feet below high water mark. The occurrence of the Samian pottery was probably an accidental circumstance, the Samian ware being an introduction from abroad, and not manufactured in this country. It may have been introduced into these potteries as patterns for the potters, or there may have been a depôt of pottery here.

The Samian pottery, as my readers are probably aware, is a beautiful deep red ware of an extremely delicate texture, having somewhat the appearance of red sealing-wax. The vessels composed of it are of all sizes and shapes, and very fragile, so that it is only under favourable circumstances that we find them unbroken; and it is not unusual to find bowls of this ware that have been broken and mended by their former owners, by means of leaden rivets,—this showing the value set on it. The Samian vessels have generally figures of men and animals stamped upon them for ornamentation, and many of these are groups taken from the ancient mythology—such as the labours of Hercules, the amours of Jupiter, Diana surprised by Actæon; others represent hunting scenes. A great proportion of the vessels of this ware have the name of the potter stamped upon them in a label, usually at the bottom. Many hundreds of the potters’ marks have been recorded; these names are generally Gaulish and German. Potteries of this ware have been found in France, and particularly on the banks of the Rhine—as at Brusche (Bas Rhin), Luxembourg, Saverne, and Rheinzabern, in Bavaria. In these places not only have potters’ kilns been found, but the moulds and stamps for the names. In fact, the evidences are all in favour of the *foreign* origin of Samian ware.

At Whitstable, which is but a few miles east of the mouth of the Medway, from time to time various specimens of the Samian ware have been dredged up at a place which has been called in consequence the “pudding and pan rock.” It was formerly supposed that there had been a manufactory of pottery there; but the greater probability is that some Roman vessel laden with this ware had been wrecked, and this view is strengthened by the fact that the pottery is now very rarely found there. It is not improbable that the

destination of this Roman wrecked vessel may have been the Upchurch station.

With regard to Upchurch pottery, there is no doubt it was made in Britain; and much light has been thrown on the mode of its manufacture by the researches of the late Mr. Artis, at Castor, on the eastern boundaries of Northamptonshire, the site of the Roman town of Durobrivæ. He not only discovered the site of the potteries of a like description of ware, but also the potters' kilns; and from his researches we learn, that the blue and slate-coloured vessels were formed by suffocating the fire of the kiln, when its contents acquired sufficient heat to give the proper colour. The clay from which the pots were made was mixed with chaff or other organic matter. This blue ware loses its blue colour, and becomes red, if it is exposed to a higher temperature in an open fire. The Durobrivian pottery was of a superior quality, and adorned with more elegance than that made at the Upchurch Marshes.—But I am digressing.

The tide was now coming into the creek, and we thought it prudent to be getting out; so we ascended to the bank, and made an exploration of the neighbourhood, finding our way along an embankment, which excluded the tide from part of the marsh. Here we made a further discovery. A dike having been widened, and the soil cast up on the embankment, we found it contained numerous specimens of Roman pottery, and the ditch section exhibited a regular layer of burnt earth and pottery. This spot was about a furlong south-east from the creek, where most pottery was met with; and in all probability a continuous layer of such material might be found at similar depths at intermediate distances. The deposit of burnt earth and pottery I should estimate as at least seven feet below the top of the sea embankment. A like deposit exists much further northward, and over a large area.

Towards the Isle of Sheppey, the neighbouring Halstow Marshes are, like those at Upchurch, partly flooded at high water, and have also afforded evidences of the Roman occupation, in remains buried in the alluvial mud. To understand how this silting goes on, we must remember that the tide, in coming in, while in motion holds

much mud in suspension, which is precipitated when the water is stationary at the top of the tide; thus land unprotected by embankment is by this means raised in level, so that we often find a great difference between the level of land inside and outside of embankments. As this is the case, it follows that if ancient embankments are allowed to fall into decay, the sea may find its way in and submerge large tracts. The set of the tides will cause accumulations of deposit at certain places, and remove them at others; we must therefore be prepared for great changes in the relative positions of sea and land, in low areas, after many centuries have elapsed. A reference to a geological map of this district will show what a large area is occupied by alluvium, and its low level and difficulty of access has doubtless rendered the work of discovering the potters' kilns (that in all probability once existed here), a difficult undertaking; but a thorough examination of these marshes will probably bring to light kilns like those that rewarded the researches of Mr. Artis in Northamptonshire. I may mention a fine collection of the Upchurch pottery has been made by the late Rev. John Woodruff of Upchurch, and a detailed account of the pottery will be found in the fourth volume of *Collectanea Antiqua*.

We now return to our starting-point. The tide is up, and the creek has wonderfully changed in its appearance. Those low mud flats are seen no more, a swelling river has usurped their place. Waking up from their low-lying moorings, innumerable barges are tacking up the creek, and their copper-coloured sails are dotting the landscape far and near. The shores of the creeks are cut up into numerous ravines, into which the rising tide finds its way; the higher parts are covered with sea plants: the sea lavender (*Statice Limonium*), with its pale purple flowers then in full bloom, showing up from among the long grass and the common orache (*Atriplex patula*), gave a charm to the landscape. In the distance the river Medway's "silver streak" separated us from the Stoke Marshes and the Isle of Grain. Beyond our view the enterprising director of the South Eastern Railway, Sir Edward Watkin, is establishing a new port, "Port Victoria," in connection with the North Kent and Hun-

dred of Hoo Railway, which passes through marshes having ancient embankments, believed by Mr. Roach Smith to be of Roman date; and this is no improbable surmise. Romney Marsh (before alluded to) had embankments, affording evidence of great engineering skill, and the Romans must have been impressed with the great value of the rich pasture land. Elsewhere in Kent, along the valley of the Stour, very ancient embankments exist, that probably also owe their origin to their constructive skill. Romney Marsh also had its Roman potteries, that were protected by the Ree Wall, an embankment which, according to Mr. Elliot, reclaimed twenty-four thousand acres from the sea. This gentleman, who was the engineer employed to construct and maintain the Dymchurch sea wall, states, that "it having been necessary to alter the direction of the wall by forming a new line about 150 yards from the old barrier, he had a large quantity of soil taken from the adjoining meadows. In the course of these operations, at about two feet from the surface, extensive layers of fragments of pottery were laid open, mixed with scoræ, portions of querns or hand mills, whetstones, broken tiles, animal bones, and a few coins." Subsequent excavations have proved that these strata of broken pottery extended westwards from Dymchurch at least a mile parallel with the sea wall, and at a considerable distance inland: they occur at intervals, and present the appearance of having been formed by filling up, with the refuse of the kilns, the cuttings made to procure clay for the manufacturing of pottery. The beds of these ancient trenches are to be traced to *low water mark*, thus proving that a certain extent of land which was then inhabited is now submerged, and indicate that the sea boundary of this coast, at the period to which those remains point, was probably half-a-mile seaward beyond its present bounds. The site and character of the layers of broken pottery are analogous to those of Upchurch.*

Let us examine the numerous evidences of the Roman occupation of the neighbourhood of Milton and Sittingbourne, and we shall be constrained to believe that it was most densely peopled, and a place of considerable

importance in Roman Britain. The site of Durolevum is a disputed point among antiquaries. Some have placed it near Faversham; others, among them Mr. Roach Smith (no mean authority), at Ospringe, while the constructors of the Ordnance Map (taking, I presume, the distance from Duroverno, Canterbury, as exactly twelve miles) place it some distance off, about half-way between the latter place and Sittingbourne. With all due deference to these great authorities, I would suggest that the neighbourhood of Sittingbourne has as good a title to it as any other place. We do not know how far either of these places extended; and should the distances in the itineraries prove correct, it will depend much where the measurement starts from. The itinerary of Antoninus gives the distances from Londinis ad Portum Dubris as millia passuum, lxvi. sic. Durobrivis m.p. xxvii., Duroverno m.p. xxv., Dubris m.p. xix.

Many of the numerous specimens of Roman art found in the brickfields of Sittingbourne and Milton are preserved in the admirable local museum of Mr. George Paine, F.S.A., many of which have been figured and described in the volumes of the Kent Archaeological Society; and others from the collection of the late Mr. Bland, of Hartlip, now in the Maidstone Museum, point out this neighbourhood as one so densely peopled by Romans, and having such an amount of wealth, as to prove this station to have held an important position among the towns of Roman Britain. The cemeteries round Sittingbourne have yielded glass vessels of great beauty and variety, bronze vessels, gold Armillæ, leaden coffins, and commoner objects of art in greater profusion than from most Roman towns. I may instance Bexhill cemetery, in Milton, in which more leaden coffins have been found than in any other cemetery in Britain.*

Let us picture to ourselves this locality in Roman times. The creeks running into the larger river Medway, with a more northerly mouth than its present one, were protected by sea-walls reaching to the greater embankments along the Thames and Medway. The intervening marshes occupied by large potteries employing a large population; roads connecting these creeks with the great street,

* See *Antiquities of Richborough, Reculver, and Lympne*, p. 245.

* See *Archæologia Cantiana*, vol. ix., p. 164.

the highway to Gaul and Rome; numerous villas* along the sides of those fertile valleys that skirt the edges of the creeks; Roman galleys carrying their merchandise to the Thames; the produce of the rich soil of Sittingbourne and the pottery then the staple commodity of the place, as the bricks are now; rich pastures where the Bos Longifrons fattened; and wooded dells where the Romans hunted the stag and deer.

The importance of these potteries and their extent we can but faintly realize; but we cannot for a moment suppose the Romans would have left them to the mercies of the overflowing tide. Their imperial ideas of public works—their roads, their aqueducts, and their bridges—were models of constructive skill and durability.

What a contrast is presented by the Upchurch marshes at the present time, with their sea-covered mud flats, the home of the curlew and other wildfowl! The corporations who are supposed to exercise jurisdiction over these low-lying tracts of land, and who are armed by special Acts of Parliament to enable them to stay the inroads of the sea, are, like the Medway barges lying at low-level moorings. At present the owners of land are supposed to look after their individual interests in the matter of sea protection. But these are sometimes conflicting, and one individual cannot protect his land by a seawall, unless his neighbours do likewise. This *laissez faire* system of proceeding, or rather not proceeding, will not do in an age of sanitary inspectors and boards of health. Port Victoria may bring some change in this respect, and embankments, in course of time, again alter the face of the country.



An Old Peerage and Baronetage.

By the Rev. H. W. REYNOLDS.

IN the present day, when every new year brings with it a reissue of the many works of reference relating to the *personnel* of the titled and official classes, some interest attaches itself

* A villa discovered by Mr. Bland, at Hartlips, and another now in course of excavation, not far off, by Mr. G. Payne, F.S.A.

to the first, and for a long time the solitary, attempt to supply, by means of a cheap and popular manual, the want felt for information of this kind. The credit of leading the way as a pioneer in this field belongs to the well-known prebendary of Westminster, Peter Heylyn, whose *Help to English History* made its appearance in the year after the meeting of the Long Parliament. A testimony to the usefulness of the little duodecimo is afforded by the fact that it was republished, with supplements and enlargements, no less than four times in the latter half of the century, viz., in 1652, 1671, 1675, 1680; and in the century succeeding passed through three further editions. Besides names and dates, it contained a variety of notes, savouring of course of the author's peculiar prejudices; but often amusing, and sometimes instructive, as bearing upon the circumstances of that memorable period.

It was not until 1671 that the author's real name was prefixed. In the second edition no name was given; in the first a *nom-de-plume*. Apparently Heylyn was fond of aliases; for he brought out two of his works under the name of Theophilus Churchman; and a treatise on Tithes, under the name of P. H. Treleyn, Gent. The title page of the original edition of the volume to which this paper refers runs as follows:—

HPQOAOΓIA Anglorum, or an help to English History: containing a succession of all the Kings of England, and the English Saxons, the Kings and Princes of Wales, the Kings and Lords of the Isle of Man and the Isle of Wight. As also of the Archbishops, Bishops, Dukes, Marquesses, and Earles, within the said Dominions. In three tables. By Robert Hall, Gent.

London, by T. and R. Cotes, for Henry Seile; and are to be sold at his shop in Fleet Street, over against Saint Dunstan's Church. 1641.

The dedication, to which is appended the name of the publisher, Henry Seile, is addressed to "the most excellent Prince Charles, Prince of Wales, Heire Apparent to the Monarchie of Great Britaine," etc.; and the writer, after remarking that the prince's library is no doubt well stocked with historical works, goes on to say, "I therefore humbly addresse this piece to your Highnesse, not as a Booke, but as an index, which cannot offer the promise of a volume, yet may yeeld the profit of a Manuall." The

general preface, written by the compiler himself, dwells upon the need which students experienced for a convenient compendium of this sort. A political reason also is assigned for the publication, that the antiquity of the institutions against which they rail may be made apparent to the "enemies of Regall or episcopal power," and to those who cry down the nobility.

Each of the three lists is preceded by a separate title page and prefatory notice.

The list of early kings of "South Britaine," beginning with Cassibelan, the contemporary of Julius Cæsar, agrees in the main with that given in Hardyng's Chronicle.

In the introductory dissertation on the English monarchy, which is described as an absolute one, the dignity of England among Christian kingdoms is deduced from the statement that this was the first country in Europe which received the true faith; the Gospel having been preached here five years after the death of the Redeemer, and five years before St. Peter went to Rome! England also "showed unto the world the first Christian king, whose name was Lucius, and gave unto the Church the first Christian emperour, even the famous Constantine here borne." In spite of this, however, we are told that in general councils the seat on the emperor's right hand belonged to the French king, as the *filius minor ecclesie*; while the King of England's position was on the Emperor's left, as the *filius tertius vel adaptivus*. It may be observed that this allusion to the priority of France had appeared in Heylyn's earliest essay in literature, *The Microcosmos*, and had incurred the displeasure of King James, who gave instructions for the suppression of the book; but was afterwards persuaded to rescind his order.

The table of the succession of bishops is founded on Godwin's work on the same subject. A brief account of every see is given, together with the names of the occupants of each from its foundation.* Amongst

* The list of Bishops of the Isle of Man is imperfect. Heylyn says, "I can meete with few, and therefore shall desire those who are more conversant in the businesse of this Isle to supply this want." With regard to the island itself, the following story is gravely related. It is "situate so equally between England and Ireland, that once it was a controversie unto the which it appertained; but was in fine ad-

the names of prelates then living are to be found those of Laud (Canterbury), Neale (York), Juxon (London), Williams (Lincoln), Matthew Wren (Ely), and the learned and pious Joseph Hall (Exeter).

The third list of dukes, marquesses, and earls, is adapted from Milles' catalogue. All the different possessors of each particular title from the time of the Norman Conquest are enumerated, so that it can be seen at a glance by what family such and such a peerage was held at any given period. As to the extreme convenience of the arrangement, there can be no dispute. A description is also added of the counties or towns from which the titles were taken. A few passages from some of these descriptions are worth quoting, e.g. :—

Norfolk. The greatest county of England next to Yorkshire; but far more populous than that, as comprehending in the whole 660 parish churches, of which 27 are market townes. The people notable wranglers, well versed and studied in the quirks of law, and consequently create more work for the Assises than almost all the circuit else. But then it is observed withall that this disposition hath brought some reputation with it, as furnishing the court of Justice with many an eminent man in the laws of England, and yielding generally the best breed of Lawyers.

Exeter. . . . environed with deep ditches and very strong wals having many towrs therein very well disposed, and yet the animosity of the inhabitants is a greater strength unto it than the wals or ditches, whereof they have given notable proofe in these later times.

Hertford. A Towne not much frequented nor greatly inhabited, as overtopped by Ware, which enjoyeth the throughfare; and by S. Albans, which enjoyeth the trade of all the country.

Manchester. . . . carrieth a good accompt, and far excels the Townes lying round about it, both for the beautifull show it carrieth, and the resort unto it of the neighbouring people; and which allureth them thither, the great trade of cloathing, Manchester cottons being famous in all drapers' shops. It is remarkable also in those parts for the large market place, for a faire church, and for the colledge . . . it is yet more famous in being made the honorary title of HENRY MONTAGUE, E. OF MANCHESTER, ETC.*

judged to England, in that some venemous (sic) wormes brought hither did not forthwith die, which kind of creatures the nature of the Irish soil will by no means brooke."

* Some of Heylyn's remarks on various English towns may be compared with similar comments in Fuller's *Worthies*.—*Darby*, "not less famous for good ale than Banbury for cakes and cheese" (Heylyn). "Never was the wine of Sarepta better known to the Syrians, that of Chios to the Grecians,

The second edition of this work came out in the time of the Commonwealth, when the name *HPNOAOTIA Anglorum* was dropped; and it was simply called *A Help to English History*. To avoid the necessity of referring to the execution of the king, and other political events of a debateable character, the 379 pages of the former edition were reprinted entire; the deaths and new creations that had occurred in the interim in the upper ranks of the *peerage* being detailed in a supplement. Prince Rupert appears as Duke of Cumberland, a dignity conferred upon him in 1643. A fresh feature consists in a list of viscounts and barons made in each reign since the conquest, of the baronets created by James I. and his son, and the knights of Charles's reign. Attention may be drawn to the peculiar instance of John de Rede, Ambassador from the States General, who in 1645 was elevated to a titular English peerage as Baron de Rede, without the privilege of a voice or vote in Parliament. We have also an example of the friendly relations existing between the courts of England and Sweden in the knighting of six English gentlemen by Gustavus Adolphus in 1627; while in 1635 four Swedes received the same honour from the hands of Charles.

Heylyn died in 1662; and nine years after his death his book was reissued for the third time under the superintendence of Christopher Wilkinson, a London bookseller. It bears the imprimatur of the three kings at arms, Garter, Clarencieux, and Norroy; the last of these being Sir William Dugdale. The coats of arms of the nobility and many of the princes are blazoned. King Lucius (A.D. 180) has assigned to him, "Or an eagle displayed with two heads sa." King Arthur (A.D. 506—542) bears as his coat, "Az. thir-

teen crowns or;" while King Alfred's shield figures as "Az. a cross formy between four martlets or." Now that the Restoration had become a *fait accompli*, comments on the recent troubles were no longer dangerous. Charles the First is described to have been "most impiously murdered by a villanous crew of his traiterous (because rebellious) subjects;" and reference is made to the "miraculous return from exile of the reigning king, lawful son of Charles the Martyr." The loyalty of the nobles who fell or suffered on the king's side during the civil wars is also duly noticed. In this edition the knights are omitted in consequence of the increase of other matter. At the end of the list of baronets a few lines are appended, suggesting that those of the order who had not enrolled their patents should do so at once, in order that their names might be inserted in the next reprint. Pretenders, who had assumed the title without any claim to it, are warned that they thereby "derogate from his Majesty's royal power," and render themselves "highly punishable" in consequence. In 1671 the number of baronetcies created in the sixty years since the institution of this grade had reached to 793. Of these, 204 dated from the time of James, 252 from the time of the elder Charles, and as many as 337 had been granted by Charles the Second; including ten conferred upon a few of his friends and followers between 1649 and 1661. Several Frenchmen had been thus rewarded, together with a Swedish noble, John Frederick Van Freisendorf, of Herdick, "lord of Kymp, of council to the K. of Sweden, and Ambassador Extraordinary." A search through the catalogue results in the discovery of several names which are not to be found in the pages either of Collins or Burke.

of Phalernum to the Latins, than the canary of Derby is to the English thereabout" (Fuller). *Bristol*, "a Towne exceeding populous, and exceeding cleanly; there being sinks and sewers made underground, for the conveyance of all filthe and nastinesse, which by them passeth into the River" (Heylyn). "Brightstow answereth its name in many respects . . . Bright in the streets, so cleanly kept as if scoured, where no carts but sledges are used" (Fuller). In narrating the case of a Norfolk thane who went to law with the Conqueror, and won his suit, Fuller adds that "none but a Norfolk man" would have dared to do it.



Ballad Lore.



WHILE great things are being done at the helm of the State, while ministries rise and fall, while battles are fought, while the political progress of the nation is advanced a stage in the march of

civilization, the men and women who are making all this history are having their portraits drawn, and their actions criticised by the sharp-sighted fancies of the populace. To read history drawn from the State papers is one thing : to read it as drawn from old ballad lore is another. By the help of the skilled guidance of Mr. Ebsworth in his unwearyed labours for the Ballad Society, it is now possible to have on our shelves the collected materials of our Ballad literature, just as by means of the Record publications it has long been possible to possess the collected materials of State literature.

At the moment when a new volume has been published,* it is an opportunity to give a glance at the historical position and characteristics of Ballad lore; and though our observations must necessarily be brief, they will serve to show the importance of the subject.

Those who know well the few vigorous pages of Macaulay which portray the rise and progress of the Popish plot, are perhaps hardly aware of the evidence which lies hitherto concealed in ballads on this remarkable episode in English history. The calm and thoughtful historian pauses before the monstrous lying of Titus

* *The Roxburgh Ballads*, illustrating the last years of the Stuarts, Part x., beginning vol. iv., edited by Joseph Woodfall Ebsworth. Hertford, 1881 (Stephen Austin and Sons), 8vo, pp. xvi. 335. Through the kindness of Mr. Ebsworth, we are able to illustrate this article by wood engravings borrowed from his book—illustrations, be it observed, that are reproduced in facsimile of the original by Mr. Ebsworth himself.

Oates, to ask how it is that such an imposition could have held ground, even during the length of a single trial. But the answer cannot be found in the State papers. In the collection of anti-papal ballads, which Mr. Ebsworth has printed, is to be found the true answer; and when we consider that these documents were to the populace of that age what magazines and newspapers are to the people of the present age, at once the exponent of their views and the pioneer of their thought; and when we know that they found

expression, not in simple reading, but in adaptation to popular tunes, the evidence they afford allows no longer room for wonder that Titus Oates should have succeeded. He was the embodiment of the popular doctrine of the moment. The public journals gave only meagre scraps of information; the details were supplied in the broadside ballads, illustrated with the rude designs so typical of their origin.

Thus, with reference to the execution of Edward



FIG. I.—THE DELIGHTS OF THE BOTTLE.

Coleman on the 3rd December, 1678, there are a couple of very instructive ballads, with an illustration which adds force to the words.

By letters from Rome, from France and from Spain,
He suck'd in the Treason and vents it again,
To give them Intelligence how Affairs stood
And when he Expected to Write to 'um in Blood.

Then follows the incisive, if not poetical, ballad description of his execution. In the second ballad, entitled "A Looking Glass for Traitors : 1678," we are told such details as these :—

The Tryal lasted for eight hours at least
When multitudes of people throng'd and prest
Before my Lord Chief-Justice he was try'd
And many other Learned men beside.

The Delights of the Bottle & charms of good Wine
To the pow'r and the pleasures of Love must resign
Though the night in the joys of good drinking be past
The debauches but till the next morning will last.

And again, to follow Mr. Ebsworth to another of his Ballads, the opening verses of "Treasure rewarded at Tiborn," explains the savage vindictiveness of the then anti-papal spirit—

Let all Loyal Subjects look well to their Hits
For Popish Contrivers are out of their Wits
They seek to destroy our Religion and King
And all the three Nations to ruine to bring.

This kind of refrain runs through the whole group, and explains many a blank page in the history of these extraordinary times.

But besides these episodes of history, there is another and more fruitful theme to be illustrated from ballad lore. As the old traditional ballad reflected the ancient faiths and superstitions of the people, so do their political successors contain much useful information on the manners and customs of the times. *The Delights of the Bottle*, with its quaint woodcut here reproduced (fig. 1), tells us a story which happily is now almost wholly of the past.



FIG. 2.



FIG. 3.—TRAINED BANDS OF LONDON.

And if Mr. Ebsworth has included other ballads, telling us of woful traits of society, of drunken brawls and midnight brothels, of scenes which cannot be related to ears polite, he has followed the inflexible law of historic necessity, and has preferred placing before the student the true materials for a history of a licentious and unwholesome period, rather than to have presented a picture less objectionable to morality, but also, alas! far less true to history.

Running through this most interesting book there are several quaint allusions to the men and women, the manners and customs and the dress of the period. Thus by one significant line, in a ballad called "Reflections upon the Catholick Ballad," we get a glimpse of the influence of William Penn so early as 1675, a fact which Macaulay could not well have ignored. There we get the original of the infamous "Jack Ketch," whose name has passed into a proverb from

the remembrance of his butcherly work in hanging. There are scraps of provincial dialect of the utmost use to students of to-day. The popular usage of such terms as "Old Nick" is well illustrated; and the beginnings of the now famous "Whig and Tory" are fully represented.

But we must pass over these, and in conclusion will ask our reader's attention to two most interesting illustrations which are as valuable, perhaps, in their way, as anything the book contains.

In the ballad, "A Letter for a Christian Family," is printed the woodcut of London of date about 1681 (fig. 2), and quaint though it is, it gives us a bit of the great metropolis which cannot afford to be lost. One other feature of London life remains to be noticed, and then we must conclude this article. It is the curious woodcut of the trained bands taken from the ballad "Devonshire Boys' Courage of 1690," but which had previously done duty in a civil war tract of 1642.

Such glimpses as these into the past of the people of England are too instructive not to awaken the deepest interest, and perhaps it is not too much to say, that the ballad lore of our country has as much to tell us of national history as would bear comparison with that already told by State documents. We should like to take up these volumes of the Ballad Society and exhaustively analyse them—grouping and sub-grouping them; for by this means only is their full value and interest to be tested.



Churchwardens' Accounts of Bassingbourne.

By the Rev. B. HALE WORTHAM.

DURING the re-building of the parish church of Bassingbourne, Cambridgeshire, in 1865, the removal of the library to some place of safety brought into notice the old churchwardens' book of accounts, the very existence of which had been forgotten. Before giving any detailed description of the book, perhaps it might be interesting to glance at the church and parish of which this book is a record.

Bassingbourne is a parish of considerable

size, lying on the Hertfordshire border, containing between 5,000 and 6,000 acres, and a population of 2,500 souls. The country in which it stands is flat, and certainly not picturesque; but the village itself, with its rows of poplars, has a distinct character of its own, suggestive of some parts of Normandy. Besides the main village clustered round the church covering a considerable area, the hamlet of Kneesworth, extending into the town of Royston, almost reaching to the Hertfordshire border, forms part of the parish. Its extent, therefore, is considerable, being nearly four miles from the northern to the southern extremity.

The village itself contains no houses or building of any great age, nothing probably more than 200 to 250 years old. Its chief glory is, however, the parish church, dedicated to SS. Peter and Paul, which if it may not bear comparison with the magnificent structures found in the fen district, is at least of fine proportion for a village church. The building is of different dates, from an early English tower to a fourteenth-century nave. It possesses a fifteenth-century carved wood porch, and an unusually large chancel; indeed, it is said to be the largest chancel in the diocese of Ely; and though this may be doubted, still its size and height—its five light east windows of Decorated tracery, and the fine side windows, produce a grand effect. The whole exterior appearance of the building is not satisfactory, inasmuch as the proper proportion is not observed between its different parts; but it is nevertheless striking, and was before its "restoration" an interesting building. In the vestry is the library of books which was bequeathed to the parish about 150 years ago, and which contains some valuable and curious volumes.

We may now pass on to the churchwardens' book of accounts. This book is written upon seventy-seven leaves of paper on both sides, and is bound in a limp cover of vellum. It dates from A.D. 1497 to 1540; the first five leaves are occupied by an inventory of the ornaments belonging to the parish church:—

This inventar made the xvij day of the monythe of Aprill in the yer of our lord god ihu criste a m^cccclxxxvij testifieth and shewith of suche ornamentes as arne belonging to the parisshe chirche of Bassynbourne in ye dyoc^e of Ely.

M^d. In lyke wise theyse ornamentes and goods off

Bass. Chirche as singlarly folowith delyverid to Jon. Robertes and to Gyles Asshewell Ao. Di. Mⁱ v^o and iij the xxxth day of the monythe of December—than beyng present Ser Jon. hoberd preste, Jon. beste pariss clerk, Will. pulman Sexteyn.

Then follows a list of the plate, vestments, crosses, candlesticks, and other necessities for the performance of Divine service—for burials, for processions, and the like. There is, moreover, a catalogue of the books used in the church services. We find the usual cowchers, portays, legendars, and the following item:—

Itm ij books of the gift of Sir John hubbert one the bybull

Itm a py in prynt with a calander afore yth.

Here we find first the "bybull," not perhaps very common in its perfect and entire form, and secondly what must have been an early *printed* book. The list of plate ornaments and furniture is long, and magnificent for a country parish. It may give us some idea of the enormous amount of plunder the churches in England must have afforded in the sixteenth century to those who despoiled them under the pretence of religion—more especially when we find that the inventory of this same church taken before the Edwardian Commissioners professing (as no doubt it was) to be "A true and perfect inventorie indented of all the plate, and jewelles, vestaments, and other ornamentes belonging to y^e parish church there" (Bassingbourne) record 2 chalices and patens, one crucifix of silver, 3 suits of vestments and two copes as being all that had escaped the hands of the spoilers.

The remainder of the book is occupied with the accounts, kept yearly by the churchwardens, of the money received and expended by them.

A great deal of information may be gathered from it, as might be expected, with regard to the value of labour and the purchasing power of money. We find, for example, in 1497:—

Itm paid to Rob^t Cundall for iiij dayes work w^t his borde xvij^d

(Robert Cundall seems to have been a mason, and the item occurs in a list of repairs to the steeple.)

In 1517 the following:—

Itm payd to Cundall for ij days work off

hymselfe w^t seruantes ij one day and iij the other day . . . to wages and for their meytes and drynkes. Summa . . . iij^o iij^d

In 1533—

Itm payd to Alyce Waller for a surples making xvj^d

In 1523 9 lbs. of wax cost 6s. iij^d, 10 bushels of malt came to 5s. 5d.; in 1511 2 quarters of wheat came to 8s.

The most interesting part, however, of the book refers to the play held on St. Margaret's day, 1511, of the "Holy Martir Seynt george." First occur the names of twenty-seven villages near Bassingbourne, both in Cambridgeshire and Hertfordshire, which subscribed money towards the expenses of the play; followed by a list of the names of persons who contributed in kind towards the festivities—some of whom gave a sheep, others so many bushels of malt each. Then follow some items which must be given verbatim:—

Expenses and charges of the sayde playe as folowith:—

Fyrst paid to the garnement man for garnements propyrte and playe book xx^o ij^d

Itm paid to mynystrelles and iij waytes of Cambrigg for the Wednesdaye, Sondaye, and Monday, ij of theym the first day, and iij the other days v^o xj^d

Itm payde to John bocher ffor paynting of iij sawchons and iij tormentoures Axis xvj^d

Itm paid to gyles Ashwell ffor easement of his crofte to play in xij^d

Itm payd fletting y^e Dragon in expenses biside y^e car viij^d

In the same year there was collected towards an image of St. George the sum of 33s. 1d.; and we afterwards find in 1521 the expenses connected with the making and bringing home this image stated as follows:—

The pamenttes and costes of y^e ymage of Sanytt George.

Imprimis payd to Robert Joeses of Walden for making of y^e seid ymage and the standyng w^t iij^o in hernest to make the kyng and the qwene Lx xij^o iij^d

Itm payd for carege of y^e said ymage and exspense at diuerse tymes Rydyng to see hym x^o viij^d

Itm payd to the paynter in part of payment xxx^d

It may be worth noticing that the village feast is still kept as near St. Margaret's day as possible, and therefore probably the present

feast is a remnant of the old dedication festival of the church, one of which anniversaries was commemorated by the mystery play mentioned in this book of accounts.

There are several names of local interest mentioned in this book. The most important is that of Chicheley, a family at the period of these accounts seated at Wimpole, in Cambridgeshire, whence they came from Higham Ferrers. The first Chicheley of Wimpole was a nephew of the great archbishop, and his son and successor at Wimpole, "Mr. Harry Chichly," as the churchwardens' accounts designate him, seems to have paid rent for church lands, as well as to have made pecuniary gifts to the parish church. The Lynnes, however, who are very frequently mentioned, were more immediately connected with the parish. They lived in the manor house but a few yards from the church, a portion of which is still standing. They seem to have flourished at Bassingbourne for about two hundred years, and were considerable benefactors to the church in the way of church plate, ornaments, obits, lands, and the like. The Bolnests, of Kneesworth, are another family of some prominence, and bestowed on the parish church plate and vestments. The Turpins also were people of importance, the only family of that date who have any record left them in the church in the shape of a bad and late brass. This family became extinct, in the middle of the last century, by the deaths of Mrs. Elizabeth Turpin, who was buried 1714, and Mrs. Margaret Turpin, who was buried 1729. No monuments exist, however, to them, and the record given here of their deaths is taken from the parish register. No male descendants of their families are existing in the parish, and only one in the female line of the Chicheleys and the Bolnests.

Indeed, looking through the parish now, we find that only one or two of those surnames still remain which occur in this book of accounts.

There are churchwardens' books of accounts existing of an earlier date than that which we have been placing before our readers, as well as many reaching to a later date. The Bassingbourne churchwardens' book does not therefore claim to hold any unique position. Moreover, it covers but a short space of time, in all but forty years;

and breaks off at an interesting period. We cannot by the help of this book, as we can by some of our parish records, trace the oscillations from the old faith to the new and back again during the few years which succeeded the reign of King Henry VIII. Nevertheless, a good many hints are to be gathered from this book as to village life in the beginning of the sixteenth century. Although the book is but a dry collection of "items"—of accounts relating chiefly to money—yet we can read through the lines if we will; we can see a people whose church was their home, a place which they all delighted to honour and to beautify. We can see them in their daily life—in their bargains, in their work, in their lives, and in their deaths; and we can follow them too in their merrymakings, when Puritanism had not as yet robbed workaday life of its brightness, and the Church of her beauty.



Reviews.

Old Yorkshire. Edited by WILLIAM SMITH, with an Introduction by WILLIAM WHEATER. Vol. iii., London, 1882. (Longmans & Co.) 8vo, pp. xx. 297.



WE are not quite sure that this volume of Mr. Smith's valuable volumes relating to Old Yorkshire pleases us so well as the two former. For instance, the space occupied by the biography of a living antiquary might well have been given to one who has passed from us, because Yorkshire has produced some of the most famous local antiquaries. Still, with this modification to our praise, the volume before us contains a really vast amount of useful information not easily obtained, and certainly not likely to have found a place outside so painstaking a book as Mr. Smith has got together. Such lists, for instance, as "Yorkshire in *Archæologia*" are a boon, for which it is not easy to be sufficiently thankful. Among other articles which may be specially commended as more than ordinarily useful, are "The Ceramic Art in Yorkshire," by that well-known authority, Llewellynn Jewitt; "Yorkshire Libraries," "Yorkshire Manuscripts," "Yorkshire Moors," and "Yorkshire Rhymes and Proverbs." The articles on Yorkshire MS. give lists from the Landsdowne MS., the Dodsworth MS. in the Bodleian Library, the fabric Rolls of York Minster, and Old Yorkshire Registers, all of which are exceedingly useful. The volume is illustrated with some very appropriate and well-executed engravings (of which next month we shall give some specimens), and

gether with its handsome binding and generally pleasing aspect, is one that almost all antiquaries will gladly put upon their shelves as a specimen "note book," of which there are only too few.

The History of Scarborough from the Earliest Date. By JOSEPH BROGDEN BAKER. London, 1882. (Longmans & Co.) 8vo, pp. xii. 527.

If this voluminous book had only been graced with a good index we should have had nothing but praise for it. It is well devised, well written, well illustrated with some old maps of great value in local history, and well printed and bound. But what will the Index Society say to it? Scarborough, besides its modern popularity, has a very interesting and instructive history. A municipal town, with charters dating from Henry I., its peculiar customs and privileges carry us back by very sensible stages to the early times of English life, when it was bearing back that older Celtic life into the farthest recesses of the land, and learning its own lesson from the Roman life it was gradually but surely crushing out. To the general historian of English institutions, the history of borough towns like Scarborough cannot fail to be of immense interest. There is no Burgh Record Society, alas! in England, and therefore we welcome all the more earnestly the hard labours of the local historian. Mr. Baker has earned a double share of welcome by giving us the "oldest" bird's-eye view of the ancient town. It is a cluster of dwellings walled and fenced in, laying at the foot of the Castle Hill. We cannot give the space at present to show how the borough records, as Mr. Baker presents them to us, give us back types of old village life, but we must just glance at that most significant of all evidence—the Byer Law Court. Mr. Baker gives a transcript of the "Byer Laws," and they relate to the agricultural customs of the town—customs which at all events identify Scarborough as an agricultural corporation, having institutions identical, or nearly so, with some of the most ancient institutions of the land. We are surprised that the old saying of "Scarborough warning" should still be referred to the sudden capture of the Castle in Queen Elizabeth's reign, for surely it is rather a piece of municipal folk lore, if we may so call it, so thoroughly belonging to the class of customs incidental to Scarborough, that its true explanation can certainly only be ascertained by placing it side by side with its fellows.

Of course, Mr. Baker treats of other subjects besides municipal history. He gives us very interesting glimpses into the ancient architecture of the town, such, for instance, as the house of King Richard III. The king is said to have taken up his temporary abode at Scarborough, and the house which he occupied is still pointed out, situate at the same side within the harbour. This house has at one time been an isolated one, and there are remains of mullioned windows opening on every side, whilst the broad projecting offset and plinth indicate that the building stood so near the sea that the waves of the ocean bathed its walls. The sleeping apartment has a very curious ornamental ceiling and cornices. It is said that this building is fast going to decay, but we would fain hope that the many visitors to this favourite watering-place might turn their thoughts to ancient

times even for a moment, and determine that so venerable a relic of early domestic architecture should not pass away. Mr. Baker adds a not uninteresting chapter on folk lore, one or two items of which appear to be new. A more valuable contribution is the chapter and map on footpaths, a chapter which we should like to see added to every local history, for much is to be gained by a study of the old pathways of England. Mr. Baker adds a bibliographical list of published works on Scarborough, but thankful as we are for this, we should have liked him to have more exactly quoted his authorities throughout the book, instead of giving simply the title without any further reference.

Lectures on Art delivered in support of the Society for the Protection of Ancient Buildings. By REGINALD STUART POOLE, Prof. W. B. RICHMOND, E. J., POYNTER, J. T. MICKLETHWAITE, WILLIAM MORRIS. (London: Macmillan & Co. 1882.) Pp. x. 232, sm. 8vo.

Whatever difference of opinion there may be respecting the value of the work which this Society sets itself to do, there can be no doubt that it has justified its existence by the publication of this book. Six distinguished men have here come together to speak to us each on the subject that he thoroughly understands. Mr. Reginald Stuart Poole tells of the "Egyptian Tomb and the Future State," Mr. W. B. Richmond of "Monumental Painting," Mr. E. J. Poynter of "Ancient Decorative Art," and Mr. Morris of "Pattern Designing, and the Lesser Arts of Life." All of these lectures are of great interest, but the one that appeals more especially to our sympathies is that of Mr. J. T. Micklethwaite on English Parish Churches. What archaeologist will not echo the words of the author when he says, "I claim for our English parish churches that they are the most interesting relics of the past which remain in the land, [they] are still what they were when first built; and now as then, people go for worship and for the sacraments to them, as they have done it may be for fifteen hundred years"? And yet how little we really know of this long life! Mr. Micklethwaite puts us on the right road to learn more.

Pattern Book for Art-Metal Workers. Part I. (London: A. Fischer.) 12 plates, 4to.

So much interest is now felt in the revived art of hand-wrought metal work, that a good collection of patterns comes as a publication of singular appropriateness. We have here specimens of work of the 15th and 16th centuries, and also some good modern designs. Railings from Renaissance buildings in Florence are singularly fine.

Mary Tudor: A Retrospective Sketch. By FRANCIS FORD. To which is appended the Sermon preached by the Lord Bishop of Bath and Wells, Oct. 18, 1881, with an account of Mary Tudor's funeral. (Bury St. Edmunds: E. L. Barker. 1882.) 8vo, pp. 56, 3 photographs.

The Bishop says in his sermon, "Mary was one of

the most beautiful women in Europe, and it is a strange incident of her youth, characteristic of these times, yet most strange even in such times, that within the compass of about seven months [between July 29, 1524, and February 1525], she was successively the affianced of Charles of Castile (afterwards the Emperor Charles the Fifth), the wife and widow of Louis the Twelfth, King of France, and the wife of Charles Brandon, Duke of Suffolk, her brother's companion and friend." Strange indeed! This princess's public life appears to have been crowded into a few short months, for after her marriage to Brandon she was little heard of until the time came for her to be buried. The Queen has presented to the church of St. Edmundsbury a painted window representing the marriage of the duke and duchess, and the occasion has been taken for the publication of this useful addition to historical and biographical literature. Mr. Stephen Tucker, *Somerset Herald*, has contributed a searching examination of the account of the funeral of Mary Tudor, which is of the greatest interest.

The Art of Garnishing Churches at Christmas and other Times. A Manual of Directions, edited and re-written by the Rev. ERNEST GELDART, Rector of Little Brasted, Essex. (London: Cox, Sons, Buckley, & Co. 1882.) Royal 8vo., pp. 70, 29 plates.

The present is an appropriate time to notice this useful book, because Christmas is the most popular season for church decoration. The first chapter deals with the history of "garnishing," and here is quoted the description which Spenser gives in his *Shepherd's Complaint* (1579),—

"Youths folke now flocken in every where
To gather May baskets and smeling breeze,
And home they hasten the posts to dight:
And all the Kirke pillars ere daylight
With hawthorne buds and sweet Eglantine
And garlands of Roses."

Mr. Geldart gives some sound directions which decorators would do well to follow, for too often the ornaments are greatly in the way, and a source of trouble to the officiating clergymen. Some of the plates of proposed decorations are very pleasing. The information respecting the emblems and symbols is of general interest, and the book, besides its practical use, will have a permanent value.

The History of the Parish of St. Petrok, Exeter, as shown by its Churchwardens' Accounts and other Records. By ROBERT DYMOND, F.S.A. (Transactions of the Devonshire Association.) 8vo, pp. 99.

There is an increasing desire to obtain information from local records, and we cordially welcome every genuine attempt to supply this information. Mr. Dymond's work among Devonshire antiquities began some years ago, and he is recognised among antiquaries as an authority upon Devonshire matters. The new contribution to this study he now sends us is a very worthy successor to his previous labours. The little parish of St. Petrok is the very centre and core of Exeter, and forms one of the seventeen

parishes into which that famous city is divided; and its dedication to an ancient British saint may indicate the last dwelling-place of the ancient Celtic community side by side with its conquering Saxon community. This is one of those bright flashes of early history which the study of special localities alone can give us, and the evidence for this supposition deserves careful and comprehensive sifting. Mr. Dymond takes us almost at once to the period of the Norman conquest, when there is little doubt St. Petrok is recorded as one of the twenty-nine churches to which the Conqueror directed certain payments to be made. Mr. Dymond gives us notes and extracts from the Feoffees' Records, the churchwardens' accounts, inventories of church goods, memorial inscriptions on gravestones, mural monuments and inscriptions; and the two facsimiles of writing are most acceptable additions to specimens of early caligraphy. To dip into the items of information, the expenditure on books and binding, the repairs of church ornaments, the village customs, the records of village lands, and other interesting facts, would take us much further than our space warrants, and we must conclude by expressing our high opinion of the care and learning which Mr. Dymond has bestowed upon this interesting and valuable little book. The illustration of Elyot's house, a beautiful Tudor frontage, makes a welcome addition to our domestic architecture, though we wish the parishioners had valued it sufficiently to save it from the hands of vandalism.

The American Antiquarian and Oriental Journal. Edited by STEPHEN W. PEET. (Chicago: Jameson & Morse.) Vol. iv., No. 4.

If America does not possess the objects of civilized archaeology (if we may so call it), such as Europe boasts of, it has an unrivalled storehouse of anthropological archaeology, which Europe has never possessed. Accordingly, our American contemporary gives us papers on the native races of Columbia, palæolithic man in America, Iowa traditions, and other subjects which cannot but interest a large class of scientific archaeologists here. A paper on the origin of architecture is, we may say, of very special importance. It is written by the editor, Dr. Peet, and is strengthened by one or two valuable illustrations of native American and parallel pieces of architecture. It should be compared with Mr. Anderson's architectural studies in *Scotland during the Early Christian Times*, and we think that the lines of archaic development could be drawn out which would set at rest many vexed questions on the stages of culture arrived at by different peoples. The *American Antiquarian* altogether is of great interest, and should be welcomed by the majority of our own readers as a companion volume to their own studies.

The Imperial Dictionary of the English Language: a Complete Encyclopædic Lexicon, Literary, Scientific, and Technological. By JOHN OGILVIE, LL.D. New edition, carefully revised and greatly augmented. Edited by CHARLES ANNANDALE, M.A. Vol. 4.

Scream-Zythum. (London: Blackie & Son. 1883.) Imp. 8vo., pp. xix, 795.

We have already noticed the three previous volumes of the Imperial Dictionary as each one has appeared, and now we have the pleasant task of welcoming the last volume, which completes this most important work. Every page gives evidence of the care with which the entries have been prepared, and those who possess this book, which is an Encyclopædia and Dictionary combined, cannot fail to find it a most useful companion. We have tried it in several ways, and always with satisfaction to ourselves. It is perhaps somewhat irregular for a reviewer to acknowledge that he does not know how to spell a word, but we may say that we searched in vain for a certain word in such other dictionaries as came in our way, and in histories and gazetteers. Here we found it, and the spelling was settled for us on an exceedingly good authority. These authorities are well chosen, and the quotations are very terse, so that the list of authors which forms a part of the fourth volume is valuable in itself. It occupies twenty-one columns, and must contain over fifteen hundred names. As science is ever marching on, and technological words are constantly coming into existence, it has been necessary to add a supplement. In this we notice many words of constant use, which were either not in existence or seldom heard when this edition was first sent to press. A list of modern geographical names is also a useful addition to the fourth volume.

The Editor tells us in the preface that this work was originally commenced by Dr. Ogilvie, in January 1847, and completed in the same month of 1850, a supplement appearing in 1854 and 1855. Speaking broadly, the main features of this dictionary in its present form are, 1. The fulness of the vocabulary; 2. The encyclopædic method of treatment; 3. The introduction of condensed authorities; and 4. The use of pictorial illustrations in the text. The Editor attributes the first use of woodcuts for the purpose of elucidating the entries to Nathan Bailey, who introduced them into his dictionary; but although this is the received opinion, it is not strictly correct, as woodcuts of armorial bearings are introduced in an earlier dictionary, viz. *Glossographia Anglicana Nova*, published in 1707.

About the great value of these illustrations there cannot be two opinions, particularly when they are so carefully prepared as those in the Imperial Dictionary.

Vecchia is the site of the Greek colony, and Greek remains, with Boeotian coins, have been found there, but most of the buildings have been used up in the construction of the modern town.

Asiatic.—Nov. 20.—Sir Bartle Frere, Bart., President, in the chair.—A Paper was read by the Rev. J. Sibree, jun., "On Malagasy Place-Names," in which he pointed out that the coast nomenclature shows naturally the parts taken by the Portuguese, the English, and the French in its discovery, while it at the same time retains some traces of a very early Arabian colonization; and mentioned the various names given to the island by natives and foreigners. The native names he showed to belong, as a rule, to the Malayo-Polynesian stock of languages, some of the more obscure ones being probably relics of an aboriginal race.

British Archæological Association.—Nov. 15.—Mr. T. Morgan in the chair.—Mr. Loftus Brock described a portion of the Roman wall of London now being removed at Finsbury Place.—Mr. W. G. Smith exhibited several pre-historic stone implements.—Mr. W. Myres produced a fine collection of Egyptian antiquities of early date, and a series of flint arrow-heads from Chiusi and Perugia. Several fragments of fictile vessels of Egyptian manufacture were inscribed with receipts for the delivery of wine to the garrison of Thebes.—The first Paper was by Mr. C. H. Compton, "On the Archæological Features of the Recent Exhibition of the Horners' Company," an exhibition which was visited by 7,000 persons during the four days that it was open. There were a large number of pre-historic objects, mainly recovered from London, exhibited by Mr. H. S. Cuming and others. Among the objects placed on the table were two or three examples of the Jewish *shofar* or horn, used in synagogues on the day of the new year, including that from the synagogue in Bevis Marks. These were so similar in form to the horn found in the Thames, now in Mr. Cuming's collection, as to render it all but certain that the latter is a relic of the presence of the Jews in England in mediæval times, prior to their expulsion. It was recognized as a *shofar* both by Mr. A. A. Newman and by Mr. Adler, who described its use. Its form has not been changed since the destruction of the Temple of Jerusalem.—The second Paper was by Mr. R. Smith, on the discovery of a hoard of bronze armlets grouped around a single lance-head, in what was probably an ancient cemetery, at Brading, Isle of Wight.

Philological.—Nov. 17.—Dr. Murray, President, in the chair.—Mr. J. Platt, jun., read a Paper on the new Anglo-Saxon dictionary. He regretted that the University of Oxford had elected to reprint the old errors of Bosworth's time, especially since no scholar would undertake to edit such a work, so that it had to be trusted to an unknown hand; hence there was little improvement even where the book advanced beyond the part finally revised by Bosworth himself.

Historical.—Nov. 16.—Mr. C. Walford in the chair.—Mr. J. F. Palmer read a Paper "On Pestilences, their Influence on the History of Nations."

Numismatic.—Nov. 16.—Mr. J. Evans, President, in the chair.—Mr. A. J. Evans exhibited a very beautiful tetradrachm of Alexander the Great, with a wreath in front of the figure of Zeus on the reverse (Müller,

Meetings of Antiquarian Societies.

METROPOLITAN.

Society of Antiquaries.—Nov. 30.—Edwin Freshfield, Esq., V.-P., in the chair.—Mr. A. J. Evans gave an account of the Roman remains in Illyria, especially at Epidaurus and Risinium. Ragusa

548), and a tetradrachm of Macedonia as a Roman province, signed by the Quæstor *Æsillas* (circa B.C. 90).—Miss A. Lucas sent for exhibition a rare silver medallion of the Emperor Geta with the three monetæ on the reverse and the legend *ARQVITATI PVBLICAE*.—The Rev. H. C. Reichardt communicated a description of an unissued coin of John Hyrcanus I., similar in type to the coin of Alexander Jannæus figured in Madden's *Coins of the Jews*, p. 85, No. 2.—Mr. H. Montagu exhibited a Tower crown of Charles I., with the harp mint mark, which differed from the ordinary type (Hawkins, 474) in having a plume over the shield on the reverse.—Mr. R. Day exhibited some specimens of the so-called Cork siege pieces, or money of necessity, which are assigned by Lindsay, in his *Coinage of Ireland*, to the year 1641. Mr. Day, however, was able to prove that the coins in question were subsequent to 1677, one of the specimens being restruck on a token of that date.—M. Terrien de Lacourperie communicated a Paper on Chinese paper money, and exhibited a specimen of that currency issued in the reign of the Emperor Hien-Tsung of the Tang dynasty, A.D. 806.—Mr. B. V. Head read a Paper by Dr. A. Smith, "On the Date of the Earliest Money struck in Ireland," none of which Dr. Smith thought was anterior to the reign of the Hiberno-Danish Sihtric III., King of Dublin, a contemporary of Æthelred II., sole monarch of Saxon England, whose coins were imitated by the Dublin king.

Royal Society of Literature.—Nov. 29.—Sir P. De Colquhoun, V.-P., in the chair.—Mr. Rendle read a paper on "The History of St. Thomas's Hospital," from circa A.D. 1200 to 1553, from Original Documents, and chiefly from a MS. formerly in the Stowe Collection, and now belonging to the Earl of Ashburnham." This volume, of about six hundred pages, written in the early part of the sixteenth century, was originally incorrectly named "A Record of the Parish of St. Mary Overy." It is really a collection of charters, etc., referring to the hospital. The first hospital, Mr. Rendle said, was a portion of the priory of St. Mary Overy, and was within its precincts as early as 1200. This building was burnt in 1207, but rebuilt in far greater magnificence in 1228 by Peter de Rupibus, then Bishop of Winchester. Mr. Rendle then gave notices, in the words of the documents themselves, of many illustrious persons mentioned in them—as of Gower, the poet; Fastolfe, of the Boar's Head; Nicholson, the painter of the windows in King's College Chapel, Cambridge, and the printer of Nicholson's Coverdale Bible. Reference was made to the public market of Southwark temp. Richard II., to the court of Marshalsea, and the other courts held in the immediate neighbourhood. Many interesting matters relating to the Jews of Southwark temp. John and Henry II. were also noted.

Society of Biblical Archæology.—Nov. 7.—Samuel Birch, D.C.L. President, in the chair.—A paper was read from M. Eugène Révillout on "A Demotic Papyrus containing the Malediction of an Egyptian Mother on her Son embracing Christianity." This papyrus is unique of its kind, and may be considered as showing the struggle of Egyptian paganism in its decline against Christianity at its dawn. It tells of a mar, Petosor, who, having been

converted to Christianity, had, according to custom, changed his pagan name, which means "the gift of Osiris," into the Christian name Peter. It appears that the zeal of the new convert carried him so far as to utter threats against paganism, then still in power.—Mr. Theo. G. Pinches then read a paper on "Some Recent Discoveries bearing on the Ancient History and Chronology of Babylonia."

PROVINCIAL.

Edinburgh Architectural Society.—Nov. 22.—Mr. M'Gibbon in the chair.—Professor Baldwin Brown read a Paper on the "Mosaics of Ravenna." The Professor pointed out the importance of the mosaics in question as the finest existing examples of the style of art commonly called Byzantine, and went on to describe the special characteristics of this art as compared with that of the periods which preceded and came after it. The art of the Catacombs was of a slight and playful character, making large use of classical forms of decoration, and dealing with specially Christian themes mainly through symbols. The art of the Byzantine period, when the Church became a recognized power in the world, was of a monumental character, presenting to the congregation the impressive forms of Christ and of the saints. The middle ages proper introduced more dramatic force and pathos into the representations, and took up subjects like the Crucifixion and the Last Judgment, unknown in the earlier periods. Passing to Ravenna itself, Professor Baldwin Brown sketched briefly the history of the city, and mentioned the three periods to which the best mosaics belonged, answering respectively to the times of Galla Placidia, of Theodoric the Goth, and of Justinian. Some of the principal mosaics were then described in chronological order, stress being laid upon the admirable arrangement shown in the works, and upon their decorative as well as their pictorial excellence.

Dec. 6.—Mr. M'Gibbon in the chair.—A paper, entitled "Building and Architecture in Babylonia and Assyria," was read by Mr. Leonard A. Wheatley. The plan of Persepolis showed the size and number of the rooms and courts. In the same manner as we lay foundation-stones the Assyrians laid with great ceremony their foundation cylinders. Great care was taken to preserve them, and if a building was pulled down the foundations were replaced in the new one. The cities of Nineveh and Babylon were of such size that gardens and parks were included within the city walls. The temples were of great height, two mentioned by Ferguson being of seven storeys. The houses were wide apart. Though the Assyrians knew the use of the arch, they used it only for portals and smaller openings. The ceilings of the large halls were supported by wooden columns. The inscriptions, especially one by Nebuchadnezzar, mentioned various kinds of wood for the ceilings, and gave many particulars of interior decorations.

Manchester Literary Club.—Nov. 13.—Mr. John Plant made a communication respecting the paper read by Mr. H. H. Howorth at the preceding meeting on "The Yi-King, or Book of Changes." The most ancient texts of the Yi-King were tradition-

ally ascribed to the Emperor Fuh-he, B.C. 2852-2737, who designed the original eight octagrams upon which the work was founded, but which at a later period by some unknown authority were increased to their present number of sixty-eight. Mr. Plant then exhibited two silver medallions of the ancient octagon shape, about two inches diameter, upon one side of which were engraved the original brick-shaped characters, in eight divisions, of the text of the Yi-King, and on the other side four ideographs, with ornamental flowers and a long winged bat. Silver badges like these were awarded to the highest order of philosophers in China—like university honours in the western world. The two exhibited were taken from an ebony cabinet at the sacking of the Emperor's Winter Palace, near Peking.

Somersetshire Archaeological and Natural History Society.—Nov. 20.—A Paper was read by the Rev. H. G. Tomkins, M.A., on "The Recent Great Discovery of Royal Mummies at Thebes." The chair was occupied by Mr. E. D. Bourdillon. The burial-place of the great kings lay in the west towards the setting sun, and the Nile had to be crossed in getting to it. For this purpose boats were used not unlike a gondola. A most magnificent tomb of an Egyptian queen when opened up was found to contain remains of one of these boats, of the most beautiful work, with rich canopies of many colours. The queen was surrounded with the rarest draperies, and with jewels equal in beauty to any of more modern days, and by her side was her pet gazelle, her companion in the days of her pilgrimage. She was a princess of the 21st Theban dynasty, and was buried at Thebes. Her name was Isi-en-Kheb. There was no doubt but that the prying and meddlesome Arabs were aware of these remains many years ago, although the legitimate discovery only took place in 1881. Royal mummies, papyri, royal scarabei, jewels and various gimcracks were finding their way into the possession of American and other tourists, and into the private museums of Europe. Men were appointed to watch, and a man was caught who in fear of future punishment revealed all. M. Emil Brugsch was telegraphed to at the museum at Bâlak, and came down the Nile by steamer and took possession of the treasure on behalf of the Government. At Thebes the Libyan mountain range on the west of the Nile falls back in broken masses seamed with ravines, one of which is the hot and barren defile pierced with wonderful subterranean halls and corridors, "the tombs of the Kings." A mass of mountain shuts it in, and with its spurs forms a semi-circular sweep open on the south and west to the vast plain of Western Thebes. In the midst runs up in rising terraces against the mountain side a beautiful edifice now in ruins, built by Queen Hatshepsut. Less than a hundred yards from this place, cunningly concealed in a narrow valley, was the mouth of a pit leading on to an underground gallery or level, about 180 feet long and from six to eight feet high, filled with mummy cases and the furniture of the tomb. M. Brugsch was astounded to read on the coffins the names of some of the greatest Pharaohs of all Egyptian history. There were about 6,000 objects of an antiquity dating from 1,700 to 1,000 years before Christ, and 36 mummies, the greater part royal.—Mr. R. A. Kinglake said he would now briefly refer

to another matter. Some few weeks ago he had the pleasure of meeting Mr. Portman, who had been staying with Mr. Merthyr Guest. The subject of a monument to Henry Fielding, the father of the English novel, having been discussed in the London and Somerset papers, Mr. Guest said he would like to show his interest in the cause by giving him a table used by Fielding. The speaker thought it would be best to place the table at the disposal of the Archaeological Society, and he made an answer to that effect. The reply he received was as follows:—"Inwood, Henstridge, Blandford, Nov. 6, 1882. Dear Sir,—The Fielding table is distinctly at your service when you let me know how you would like it sent, and where and when. Fielding lived at East Stour Manor House after having married Miss Craddock (of Salisbury), and there he hunted hounds—*vide* Hutchings, Dorset. The table remained in the house as it changed hands, and was in it when Richard Marquis of Westminster bought the house and estate attached to it. The house is now a farm-house, and the tenant gave me the table not long since. I should be glad that it should go where it would be properly appreciated and valued. It is simply a large oak table with two drop leaves, not handsome in any way, but massive, ugly, and useful.—Believe me, yours faithfully, MERTHYR GUEST.—*Malcombe, Past and Present*, by Lady T. Grosvenor, has some information on the subject of Fielding in it."—The table is neither an imposing nor elegant piece of furniture, and it is accurately described by Mr. Guest in his letter to Mr. Kinglake. When Fielding fell into difficulties, the table passed into the hands of one of the Duke of Westminster's tenants, who wrote the following inscription and had it engraved on a brass plate and affixed to the table. It is an amusing estimate of the great novelist's character, by one who evidently thought his chief excellence lay in hunting from East Stour Farm, and in spending a fortune in keeping hounds! "This table belonged to Henry Fielding, Esq., novelist. He hunted from East Stour Farm, 1718, and in three years dissipated his fortune keeping hounds. Presented to Captain Merthyr Guest by Private Davis, B.V., troop Q.O.D.Y.C."

Cambridge Antiquarian Society.—Nov. 6, 1882.—Professor Humphrey in the chair.—A communication from Dr. Pearson was read in which he called attention to the fact that the "Three Pigeons," at the point where the road from Thame to Abingdon crosses from London to Oxford, was probably the site where Goldsmith laid the scene of *The Scops to Conquer*.—A one-handed terra-cotta vase, 11 in. high, was exhibited by Mr. Fox, together with a sketch of the site of the discovery in West Row Fen, Mildenhall, and a well-preserved 'middle-brass' coin of Trajan (rev. FORTVNA AVGUSTI) found in the same locality.—A memoir by Mr. C. W. King was read upon two bronze Etruscan mirrors with engraved reverses, which were exhibited by the Secretary. One of these mirrors presents us with a well-dressed lady, seated *vis à vis* to her son and daughter; the one seated, the other standing with her hand fondly laid upon her brother's shoulder. But, on closer examination of the accessories to the tableau, we discover, in the centre, a *Doric column* supporting a *Raven*, Horace's '*Oscinem corvum*' the established pictorial

type of the Delphic Oracle—which together with the wreath from Apollo's own tree and the Artemisian arrangement of the maiden's hair, places it out of doubt that we have before us the Twin-deities resting at the place specially appropriated to the brother, and engaged in deep converse with Mother Earth, or else Themis, each of them the primeval keepers of the oracular cavern. The second mirror represents a youth, nude except for a scanty *chlamys* floating from his shoulders, mounted on a tall horse slowly trotting towards the spectator's left, but without any distinctive attribute to indicate whether of divine or mortal nature. The border is the wave-pattern, which so frequently (as on the coins of Tarentum and elsewhere) accompanies marine subjects, and the addition of the dolphin in the rider's rear proves that in this place it is no mere ornamental appendage. Subject and drawing coincide so closely with some lately found on Cyrenaic pottery, that all might well be supposed to come from the same period of art, if not from the same school.—Professor Skeat quoted a paragraph on Magic Mirrors by Warton in his History of English Poetry, in connection with Chaucer's *Squire's Tale*, the sole tale in which Chaucer seems to have drawn, ultimately, from an Arabian source.

Nov. 20.—Mr. A. G. Wright, of Newmarket, exhibited a small terra-cotta head of Silenus in high relief, which had probably been affixed to horse-trappings as an amulet; and a bone dagger, 9 inches in length, made from the metatarsal of an ox. The former had been found on Warren Hill, Icklingham, in 1877, at the depth of two feet; the latter was from Burwell Fen. A similar object had been found in Swaffham Fen.—The Secretary exhibited on the part of the Rev. C. B. Drake, Rector of Teversham, drawings of some wall-painting, at the back and sides of the easternmost of the three *sedilia* in Teversham Church. It appeared to have been covered up in the so-called restoration of the Church some twenty years ago; and had been brought to light again a few weeks since. The work was that of the 15th century.—The Rev. G. F. Browne then proceeded to give a very interesting lecture upon sculptured stones and crosses of the Saxon period in the north of England (Bewcastle, Gosforth, Hexham, Ilkley, Lavingham, Leeds, Ruthwell, Whalley, etc.). In the course of this year, in examining some of the Scotch stones, he had come to the conclusion that it was quite possible that scenes from the *sagas* might be represented on some of these stones. The two sides of the Gosforth cross which Mr. Browne showed, represented, as he believed, the one all that the Scandinavian gods could do for man, the other what Christ could do. The one showed Luke bound, with the serpent dropping venom on his head, and on the upper part of the cross great serpents with three heads. The other showed the crucifixion, and the same serpents, but with only one head. A female figure below the cross, with long and abundant hair, was very remarkable, for the ointment box she was represented as holding was in the true shape of an *alabastrum* or cucumber-shaped box, which was snapped across the middle when it was intended to use the ointment it contained. It was by some accident the Scandinavians had got hold of that detail so correctly. Mr. Browne showed a full-size drawing of a large stone dug up this year

at Gosforth, with Thor and the giant in the boat, at the moment when the giant cut Thor's fishing-rope and released the Midgard snake. The details were exceedingly clear, and corresponded exactly with the story in the *Sagas*. He then showed diagrams and one full-size panel of a very remarkable cross 14 feet high, now preserved in the chancel of Leeds parish church. Professor Stephens, of Copenhagen, had heartily accepted his interpretation of the design upon the panel, that it represented Volund carrying off a "Swan-maiden;" such a panel did not exist elsewhere in the whole world. Mr. Browne also gave large diagrams and descriptions of exquisite ornamentation on crosses at Hexham, probably the crosses *mirabili celatura* erected to Bishop Acca in 714. He showed also, by the kindness of Mr. Easterby, the vicar of Lavingham, facsimiles of very interesting stones from the remarkable crypt at that place. One of these had serpents as ornament, and Mr. Browne pointed out that Bede in relating the gift of Lavingham to St. Chad spoke of it as a place of dragons; as a yet further local coincidence, he showed enlarged drawings of early cruciform stones built into the two neighbouring churches of Kirkdale and Sinnington, with snakes under the arms and by the side of Christ on the cross.

Newcastle Society of Antiquaries.—Nov. 30.—Canon Greenwell in the chair.—Mr. Sheriton Holmes read a paper on the old North Gosforth Church. Mr. Hodges, of Hexham, and himself had, he said, made excavations round the building and in the adjoining church. Of the early history of the church little seemed to be known, but it was probably a chapel of ease to St. Nicholas' Church. It had evidently been used as a chapel of ease long after it was frequented as a place of worship. The architectural remains were meagre, but it might probably be dated at about the transition period from the Norman to the Early English, or about the early part of the twelfth century.—Mr. Blair, of South Shields, exhibited to the meeting two horse trappings found at the Roman Camp at South Shields last week.—Mr. Hodge reported on the progress of the work of the committee appointed to take photographs of all the old buildings in Newcastle dating prior to the seventeenth century. He said that a large number of photographs had been taken, and also that Mr. Sheridan Holmes had made excellent pen and ink sketches of several of the most interesting objects. He suggested that the whole of the photographs and sketches should be published in monthly parts, one copy being supplied to the members and the remainder offered to the public for sale.

Manchester Field Naturalists and Archaeologists Society.—Nov. 14.—The autumn *soirée*.—The principal feature of the evening was an address by Dr. Henry Stollerfoth, descriptive of a tour which he had made through Norway, Sweden, and Lapland, and the exhibits were to a large extent illustrative of that part of the world. Dr. Stollerfoth gave an interesting description of the appearance of the countries he passed through, as well as the dwellings, dress, and habits of the people.

Nov. 30.—Mr. Leo Grindon in the chair.—Mr. John Plant, F.G.S., read a paper on Spoons. The careful and methodic investigations of Saxon barrows, ancient ruins, British burial mounds, and prehistoric settle-

ments in Europe during the last fifty years had accumulated such a mass of knowledge upon spoons, and kindred domestic instruments, that it had now become possible to speak with scientific accuracy as to the relative, if not actual, time of the first invention or discovery of weapons and common instruments used by primeval man. That time was fixed, as far as Europe was concerned, by finding in the relic-bed of mud in some of the early neolithic Lacustrine villages in Switzerland, a fair number of instruments, identical as are two peas, with what is now universally known as an ordinary kitchen spoon. One of these spoons from Robenhausen is made of baked clay, some others are made out of stag's horn or of wood; and one is of bronze from a well-known lake village of the bronze age. Now at what chronological date the early Lacustrine people flourished not the ablest savant has yet ventured to decide. The opinion expressed by leading ethnologists favours an antiquity for the oldest lake villages as high as thirty thousand years. However that may be, this people are allowed to be of pre-historic age. And if so, a spoon has been a spoon, and nothing more nor less, for many thousands of years. He noticed the finding of spoons in the buried ruins of the ancient cities at Nineveh and Babylon; in the royal catacombs and sarcophagi of Egypt; in the houses, cupboards, and the locked safes exhumed in the buried city of Pompeii; in the oldest ruins all over the area of Græcia Magna, Asia Minor, Carthage, Etruria, and Rome, from all of which localities Mr. Plant exhibited many drawings and samples of spoons, and described in detail their peculiarities and special uses. He then referred to the finding of wooden spoons in the peat beds in Slesvig, Denmark, of the early iron age; at Caerleon, a Romano-British station where a bronze spoon was found; of the rare silver spoon, jewelled along the stem, found in a Saxon barrow of the sixth century, a Pagan age; and of others found in England, Scotland, and Ireland, all of which were ascribed to years between the Roman departure and the Norman invasion. Spoons of gold and silver are mentioned in the Bible and in the classical writings of Martial and Petronius; the monkish writers of the *Book of Curstase*, 1430, give minute instructions to the steward as to the position of the guest and his spoon at the Baron's table, and also in the *Book of Nurture* are similar lessons in early English etiquette at table. Spoons were always brought by the guests in those times, and they are well admonished to "take heed who takes it (the spoon) up, for fear it be conveyed." The habit of "walking off with the spoons" after a feast seems to have begun in these early days of chivalry. Mr. Plant next gave a long but interesting account of "Apostle Spoons," which were in the fashion from about 1500 to 1650. He exhibited three genuine spoons with the Assay mark of 1580, and said that the selling price of a set of twelve in good condition was now about £70. He showed the use of spoons in England for snuff-taking, the caudle and pap spoon, and pointed out the ages of mustard, salt, and tea spoons in England, giving illustrations of each, as well as of many curious but obsolete customs which our ancestors had with spoons. He showed how culture and advanced education had increased the use of spoons from the thirteenth century, where one spoon answered all the

necessities of a guest at the Baron's dinner-table, to the present time, when a dinner-table required no less than thirteen sorts of spoons during the course of a high dinner given by a Lord Mayor. Mr. Plant rapidly described the spoon as it is in many Eastern countries, and the singular purposes for which it is used, showing samples from India, Persia, China, Japan, Java, and other places.

Royal Institution of Cornwall Annual Meeting.—Nov. 30.—Mr. Whitley presented a number of neolithic celts to the museum, and said that after long observation and careful study he had come to the conclusion that a great mass of the flints said to be paleolithic, and proving the early evidences of men, are natural formations and do not prove such a thing, although Mr. John Evans, Professor Dawkins, and even Sir Charles Lyell and Sir John Lubbock, have brought them forward to prove such a theory. The neolithic flints which he had laid on the table bore the evidence of being made by man, but the other flakes lying beside them, it was quite clear, had been split by natural causes. In an hour's search on the chalk downs of Sussex he picked up 295 of these scrapers and flints similar to those brought home from Egypt by Sir John Lubbock, and shown to various societies as the work of men. He (Mr. Whitley) was at present constructing roads at Eastbourne, and there his contractor had collected these split flints by hundreds of tons, and was using them for metalling the roads. The same sort of flint flakes were found in the Egyptian deserts everywhere on the surface, and the conclusion had been arrived at that they had been broken by the change of temperature during the day and the night in that climate, where the heat during the day was 200 degrees Fahrenheit, and in the night the cold was below freezing point. He (Mr. Whitley) believed paleolithic man to be a myth. The theory had never been proved, and it would gradually fade away as these shattered flint flakes became recognised as a change of temperature, and more—as relics of the great ice age, during which this country was covered with ice 2,000 feet thick. These flints were found in the sub-soil with the crushed quartz of the neighbourhood, and it was clear the same action which crushed the one crushed the other. These flint flakes were caused by natural causes, and not by the hand of man.

Glasgow Archæological Society.—16th Nov., 1882.—Twenty-sixth annual general meeting.—Prof. Lindsay, Vice-president, in the chair.—Mr. W. G. Black, Hon. Secretary, submitted the annual Report, which referred to the very large increase in the membership, and to the recent publication of Part ii. of Vol. 2 of the *Transactions*. Mr. R. W. Cochran Patrick, M.P., was elected a member of Council. It was intimated that the Marquis of Bute had undertaken the publication at his own cost of Mr. R. R. Anderson's paper upon Paisley Abbey, read last year, and would present a copy to each member. The Earl of Glasgow, the Lord Provost, and nine others were proposed as members.



The Antiquary's Note-Book.

Whitsun Ales; Lammas Ales.—(Communicated by J. H. Round.) The following extract from Dunkin's *History of Bicester* (1816) may be of interest, as illustrating the survival of the *Whitsun Ale*, one of the many "Ales" which formed such important features in the social life of our forefathers:—"A barn, the scene of the festivities, is called a hall; two of the principal male and female characters are dubbed lord and lady, and others bear the name of my lord's waiting-man and my lady's waiting-maid. A treasurer, who carries a tin box before him, a set of morris dancers, a merry Andrew to clear the ring for dancing in, form the remainder of the group; and these, fantastically dressed and decorated with ribbons, dance or parade among the spectators. The barn doors are ornamented with an owl and monkey, who bear the appropriate names of my lord's parrot and my lady's lap-dog, and to miscall any of these, or accept of my lord's cake and ale, which are carried about in profusion and offered to all comers, subjects the offending party to a forfeiture of sixpence, for which, however, he is treated to a ride on my lord's gelding* (if a man, behind my lady, or if a lady, before my lord), who of course considers himself entitled to a salute; but if this honour is declined, for an additional sixpence the forfeiting party is privileged to enter my lord's hall, and is entertained with cake and ale. By the sums collected in this manner, together with those arising from the voluntary visits of parties to the hall, the expenses of the entertainment, which are very considerable, are defrayed, and oftentimes the surplus is applied to charitable purposes. A few years ago a funeral pall, for the use of the poor, was purchased in this way. A towering May-pole, erected some time before Whitsuntide, serves to announce the amusement to the neighbouring villages, and the crowds which usually attend attract great numbers of those itinerant traders who frequent markets and fairs, so that the festival may be considered one of the most entertaining in the country. At the neighbouring village of Kirtlington is a similar amusement held annually on Lammas Day, and from thence denominated a *Lamb Ale*." We have in this late survival several traces of the old gild principle. There is the profit on the feast, given to a charitable object; there is the rough dramatic element, probably representing the miracle play once given by the gild; there is the mediæval spirit of burlesque, conspicuous in the pranks of the boy-bishop; and, later, in the *Eton montem* (where, as here, contributions were collected); and, lastly, there is the tendency to attract traders, through which, it is said, the mediæval fairs may have originated in these gild-gatherings.

Missing Municipal Records of Macclesfield.—Mr. J. A. Croston, F.S.A., in a recent lecture delivered at Macclesfield, said a document was still preserved, which showed to what a condition the town was reduced in consequence of the loss of the flower of the population at Flodden. Taking advantage of the

* A grotesque wooden horse, carried on men's shoulders to a certain distance amidst the shouts of the crowd.

weakened position of the town, Stanley, a brother of the Earl of Derby, availed himself of the opportunity of encroaching upon the rights and privileges of the remnant of the burgesses. Evidence had been taken bearing upon the condition of the town; two men, eighty years of age, whose memories took them back to the condition of the town antecedent to the battle of Flodden, gave testimony to its being governed by a mayor and burgesses, and of the privileges the townspeople enjoyed, and they set forth how by reason of the loss the town had sustained there had not been left in it a sufficient number of men of intelligence to enable them to carry on the business in accordance with the requirements of the charter. With a great many other documents connected with the town, it found its way to London, and got into the possession of an old bookseller there, from whom many of the Macclesfield deeds were bought, and this one among them. The document was at the present time in the possession of Mr. Earwaker. Mr. Croston observed that he was glad to see a disposition in the town to preserve its archives. He had the pleasure not so long ago of being shown by Alderman Bullock a collection of interesting documents connected with the town. Alderman Bullock had collected and arranged them in a manner so that they could be read by anybody who appreciated their worth.

Animals in England, 1698.—I don't think there's any kind of creature in England which we have not in France, whereas in our Alps and Pyrenean mountains there are some which are not, as I know of, to be found in England [viz., bears, shammy goats, roebucks, marmotes, or mountain rats]. The English mutton, in my opinion, is not so good as ours in France; it has quite another taste. This I was sensible of the moment I came to London. The English beef is reported to excel that of all other countries in the world; let them be judges who have a nicer palate than I pretend to have. Their poultry is indeed tender, and in my opinion excellent; yet I know a great many French people that think it is something insipid in comparison of the exquisite relish of ours. Their horses have abundance of mettle as well as their masters, and are extremely swift-footed. Either negligence, or some other reason to me unknown, makes them breed no mules in England, at least I met with none in all the counties I travelled through. Formerly, they had but very few asses, but of late the species was multiply'd exceedingly. [Misson's *Memoirs and Observations in his Travels over England*, 1698. Translated by Ozell, 1719, pp. 1-2.]

Pamphlets in 1698.—England is a country abounding in printed papers which they call pamphlets, wherein every author makes bold to talk very freely upon affairs of state, and to publish all manner of news. I do not say that every one does with impunity speak his own thoughts, but I say they take great liberties. A friend of mine affirmed to me that in the reign of the late King Charles, he heard the hawkers cry about the streets a printed sheet advising that prince to quit the Duchess of Portsmouth, or to expect most dreadful consequences. The extreme mildness of the government gives room for this licentiousness.

—*Ibid.*, pp. 203-204.

The Majority for the Habeas Corpus Act.—Bishop Burnet narrates the following curious but

almost incredible account of the passing of this important Act :—"It was carried by an odd artifice in the House of Lords. Lord Grey and Lord Norris were named to be the tellers. Lord Norris being a man subject to vapours, was not at all times attentive to what he was doing, so a very fat lord coming in, Lord Grey counted him for ten, as a jest at first, but seeing that Lord Norris had not observed it, he went on with his reckoning of ten, so it was reported to the House and declared that they who were for the Bill were the majority—though it indeed went on the other side—and by this means the Bill passed."

Antiquarian News.

A preliminary meeting connected with the formation of a proposed Early Scottish Text Society was held in November last at Edinburgh. Mr. Æneas J. G. Mackay, advocate-depute, was called to the chair, and amongst others present were—Sheriff Burnet, Colonel Ferguson, Dr. Mitchell, Mr. Clark, Advocates' Library; Mr. Philip, and Mr. Blackwood. A report was submitted by the Rev. Walter Gregor, M.A., interim secretary: "Before bringing the proposal under the notice of the public, means were taken to ascertain the opinions of a number of scholars and leading men, both in Scotland and in England, as to the probability of the success of such a society. Answers highly favourable were received from many, and promises of co-operation were given by several. Inquiries were made as to the number of members which would be necessary to maintain in efficient working order a society like the Early English Text Society; and it was found that with 300 members subscribing a guinea each, the society would be able to publish annually from 300 to 400 pages of carefully edited and handsomely printed matter. About 200 subscribers have been secured. A hundred subscribers at least are thus still wanting, but it is believed that these will readily come forward as soon as the success of the society is assured. Mr. Furnivall, Professor Skeat, Dr. Murray, and other prominent members of the Early English Text Society, have expressed their wish to assist; and from both America and the Continent letters have been received indicating the interest which is felt in the objects of the society." Mr. Gregor further stated that amongst the works the society proposed to re-edit and print were those of King James the First, Barbour, Gavin Douglas, Dunbar, Lindsay, and Henderson. Mr. Mackay, after referring to the previous existence of Scotch book club societies, and the work at present being performed by philological societies, then moved: "That the meeting having heard with interest Mr. Gregor's statement, resolve to use every effort to place it on a working basis." Dr. Mitchell seconded the motion. A provisional council was appointed, and the honorary secretary (Mr. Gregor) and the honorary treasurer (Mr. Blackwood) asked to intimate the aims of the society to a number of gentlemen, whose names had been referred to, and to kindred societies.

A letter in the *Athenæum* records a discovery of the highest interest, which has been made at Brasenose College, Oxford. The chapel possesses a very fine pair of chalices with patens, previously supposed to be modern. But upon close examination every sign of antiquity was found about them, and a clear hall mark of the year 1502. The chalices are each 7 inches high, the patens each 7½ inches across. In design both chalice and paten correspond in almost every detail with those at Nettlecombe figured in Mr. Cripps's *Old English Plate*. There were, it is believed, only six early chalices known to exist in England, and of these the sixth has only just been brought to light by Mr. J. H. Middleton. Of the remaining five, two are in Oxford—one at Corpus Christi College, dated 1511, one at Trinity College, dated 1527. Oxford may now claim to possess four out of eight known chalices, the earliest of these four being the pair at Brasenose.

The quaint rectory house of St. Paul's, Deptford, a building of triangular plan, the work of Sir J. Vanburgh, is about to be demolished, the site having been sold for building purposes.

On Nov. 14th last was sold the freehold residence, 106, High Street, Thame. The purchaser was Mr. W. Griffin, the occupier of the adjoining house. No. 106 deserves more than passing mention on account of its historical association. The house and that adjoining (No. 105) once formed one residence, and are historically famous as being the scene of the death of the celebrated John Hampden, who repaired thither immediately after the memorable battle of Chalgrove Field, fought on the 18th June, 1643. It is a tradition that he was first seen moving in the direction of his father-in-law's (Simeon's) house at Pyrton. But Rupert's cavalry were covering the plain between. Turning his horse, therefore, he rode back across the grounds of Haseley, on his way to Thame. At the brook which divides the parishes, he paused awhile, but it being impossible for him, in his wounded state, to remount, if he had alighted to turn his horse over, he suddenly tried his strength, clapped spurs, and cleared the leap. In great pain, and almost fainting, he reached Thame, and was conducted to the house of one Ebenezer Brown, where his wounds were dressed, and where he died. The property, as one residence, between thirty and forty years ago, was the principal hostelry of the town, and was known as the "Greyhound." Hereabouts was held the market, the Market House—as the Town Hall was then called—being nearly opposite.

The restoration of the Church of St. Crux, York, which is considered a beautiful specimen of the most perfect phase of mediæval architecture, and, from its thoroughly urban character, stands first amongst all the parish churches in the city, is likely to be proceeded with shortly. The west end will be shortened one bay, which will add to the width of the Shambles. At the east end of the edifice the projection of the buttresses will be reduced—the monument inside to Sir R. Walter being removed to another part—which will also add to the width of the street which is contiguous. To fill up the two eastern arches a wall will be built to supply an abutment to the arches.

The clerestories will be taken down and rebuilt, also most of the nave arches and some of the pillars, which have also lost their proportion. The decayed tracery of the windows will be restored, and the timbers of the roof replaced by new ones. It is intended to lay the foundation of a tower, the bells being fixed in a temporary chamber, the tower to be re-built in its entirety as circumstances permit. The tombstones and monumental slabs within the church will be carefully preserved, and, it is said, care exercised throughout the restoration to preserve the ancient features and beauties of the edifice. But what a farce it is to talk of care in connection with such spoliation! Where is the old Yorkshire spirit?

The fine old property of Spaldington, in the East Riding, is now in the market. Some great knightly names are associated with the ownership of Spaldington. The De Vescis were seated there early in the thirteenth century. Eustace De Vesci, who was killed before Barnard Castle in 1216, was joint lord with William FitzPeter, of the manor of Spaldington. This Eustace De Vesci was a doughty knight, and a man of great mark in his day. He was married to Margaret, daughter of William King of Scotland, and their grandson, William, was a competitor for the crown of that country at the time it went a-begging. Spaldington afterwards passed, through the female line, to the De La Hayes, Thomas De La Haye becoming the sole Lord of the Manor. Isabella, the heiress of this family, carried the property to the Vavasours, by whom the fine Elizabethan mansion of Spaldington Hall is believed to have been built. The manor and estate have remained in the possession of the Vavasours (raised to the baronetcy) until a recent date.

The Manchester Court Leet Records are to receive proper attention. At a recent meeting of the Corporation, on the motion of Alderman Baker, it was resolved that the following gentlemen be authorized and empowered to carry out the instructions given by the Council to the General Purposes Committee in relation to the Court Leet Records of the manor of Manchester, viz.:—The Mayor, Aldermen Baker, Heywood, and Thompson; Councillors Greenwood, J. F. Roberts, Rowley, and Schofield.

The contract for the restoration of the Parish Church of Kerry, Shropshire, after a design by the late Mr. Geo. Edmund Street, R.A., has been signed. The Norman and fourteenth century arcade and the tower are to remain, and Mr. Street has provided that as nearly as is practicable the principal features of the old building shall be reproduced.

The Parish Church of St. Giles, Pontefract, which for several weeks past has been undergoing some alterations, the whole cleaned, painted, and varnished, etc., has been re-opened by the Archbishop of York. The plastered ceiling of the nave having been removed, has brought to light an excellent oak ceiling, which had been hidden for very many years, and new roofs have been placed over the north and south galleries, besides several architectural alterations made in the church.

Clevedon Court, the seat of Sir Arthur Elton, Bart.,

and archæologically speaking one of the finest mansions in the county of Somerset, has been partially destroyed by fire. The Court is situated about a mile and a half from the Clevedon railway-station, on the Bristol-road, at the foot of a finely-wooded hill, and commands an extensive and varied stretch of scenery. The portion destroyed is the south wing of the building, and the most modern, having been rebuilt and altered in 1862 by the present baronet. This wing contained the drawing and dining-rooms, library, and several bedrooms. The library was one of the first rooms to be destroyed, but all the valuable title deeds, MSS., and the greater portion of the books were got out. We regret to state, however, that many choice works were irreparably damaged by fire and water. All the pictures were removed undamaged. The "lady's bower," situated at the junction of the old and more modern portions of the mansion, contained a very magnificent ancient stained glass window, and this, notwithstanding the fact that only the walls of the room remain, is unbroken. Fears were entertained for some considerable time that the grand old Brown-hall would fall a victim to the flames, but although it presents a lamentably desolate appearance, it is intact. The superbly-carved oak wainscoting was torn down and carried to a place of safety, as were also the valuable family portraits. The hall has a splendidly-polished oak floor, no trace of which was on Monday to be seen for the water and mud which covered it. The ancient apartment known as the Wake-room no longer remains.

On removing part of the plaster from the south transept wall, near the porch door of the Northallerton Church, the workmen have discovered some paintings which are supposed to be of great antiquity, and will be carefully preserved.

Another country seat has been destroyed. Stanford Court, Worcestershire, the seat of Sir Francis Winington, was destroyed by fire, together with most of its valuable contents, consisting of plate, pictures, manuscripts, and furniture.

Messrs. Christie, Manson, and Woods sold the artistic effects of the late Lord Wenlock, removed from his town residence, 29, Berkeley Square. The best prices were as follows:—Four Sèvres shell-shaped dishes, with blue line and flowers in colours, £10; an oviform Mazarin blue jar and cover, enamelled, with birds and flowers in medallions, £25 10s.; an old Chelsea vase, with long neck and scroll handles, and groups of flowers in relief, 11gs.; a circular dish of Venetian enamel blue, white and gold, with spiral flutings, an enamel of the Nativity in the centre, £16; a pair of marqueterie cabinets, with glazed folding and ormolu mouldings, £81; a kneehole writing table of red buhl with mouldings of ormolu, 19gs.; a pair of red buhl cabinets, with curved glazed ends and panel doors, £37 16s. Pictures: The Coronation of Louis XIV., 24gs.; a View of a Dutch Town, by J. Verheyen, 144gs.; Interior of a Cabaret, with four smokers at a table, and others playing cards near a fireplace in the background, by Teniers, 245gs.

The village of Sawston, Cambridgeshire, is noted for a fine stem of an ancient cross of Barnack stone. Of late years the base has been damaged by children playing upon it. The parish authorities, who ought to be proud of this interesting relic, decided to utilise it by converting it into a lamp-post and fixing street-lamps thereon. It is to be hoped some public-spirited persons will invoke the aid of the Society for the Preservation of Ancient Monuments, or otherwise effectually prevent this gratuitous piece of ignorant vandalism.

The *Allgemeine Zeitung* announces that a discovery, the importance of which can hardly be overrated, has been made lately by a Bavarian archaeologist, Herr Sester, at the point where the Euphrates burst through the Taurus Range. Here, in a wild romantic district, lying between Madatieh and Sanisat, he found a line of megalithic monuments, averaging between 16 metres and 18 metres in height, and bearing inscriptions. They are in a remarkable state of preservation, and Herr Sester has no doubt that they formed part of some great national sanctuary, dating back some 3,000 years or more. There was formerly at this place a necropolis of the old Commagene kings, so that it seems reasonable to attribute these colossal monuments to this ancient people, the hereditary foes of the Assyrians. Very little is known about them. The classical writers allude to them only in casual passages, and the arrow-headed inscriptions, although mentioning them very often, have hitherto yielded scanty information. Herr Sester purposes visiting the place next year, accompanied by Dr. Puchstein, a pupil of the Berlin Archaeological Institute. Meantime, it is conjectured that they will be found to belong to the class of remains which Professor Sayce has designated "Chettite monuments," all that has come down to us from the once powerful race of the Chetta or Chatti.

Canon Dr. Bock, the antiquary who has been making an examination of the relics belonging to the Cathedral of Berne, declares it to be richer in archaeological treasures than almost any other Protestant church in Christendom, Canterbury Cathedral included. The money worth of the treasures he estimates at upwards of 4,000,000f. He has found many interesting objects, hidden away in cases which had not been opened since the Reformation, and which the guardians of the collection looked upon as so much lumber. Not a few of the relics, moreover, have been incorrectly catalogued, out of sheer ignorance. A supposed carpet, part of the spoil of the Battle of Morat, described as Charles the Bold's horsecloth, proves to be the mantle of that Prince, as Grand Master of the Order of the Golden Fleece, and possesses an intrinsic value, apart from its associations, of 50,000f.

The fourth portion of the great Sunderland or Blenheim Palace Library was sold by Messrs. Puttick and Simpson in November. The chief feature of the sale, which has made the 11th of November a red letter day for ever to be remembered in the history of Bibliomania, was Mr. Quaritch's purchase of lot 9545 for the immense sum of £1,950. The book was an edition of *Petrarch's Triumphs*, published at Venice in 1488, but the money was really

given for a wonderful series of 6 unique illustrations of the Triumphs by an early Italian engraver, which were inserted in the book.

A glossary of dialectal place-nomenclature, to which is appended a list of family surnames pronounced differently from what the spelling suggests, by Robert Charles Hope, will be issued by subscription. It will contain an alphabetical list of the various towns and villages in England, where the local pronunciation differs from what the ordinary mode of spelling suggests. The names will also be arranged under their respective counties.



Correspondence.

NAMES OF THE FINGERS.

I have been told that each of a woman's eight fingers has a different meaning if a ring is worn on it. Is this true? If so, what are the meanings? M.

KING ARTHUR'S TABLE.

On the wall at the west end of the beautiful 13th century hall which adjoins the Law Courts at Winchester, hangs a round board called King Arthur's Table. The paintings on it, though evidently of Tudor date, represent King Arthur and the Knights of the Round Table. Am I right in thinking that this interesting relic dates from the baptism of the first son of King Henry VII., which was celebrated with great pomp at Winchester, the infant prince receiving the name of Arthur in memory of the famous British king of that name, whose capital Caerleon was once thought to have been Winchester itself?

E. S. DODGSON.

Pitney House, Yeovil.

LAW HILL.

I do not find that Mr. Gomme, in his *Primitive Folk Moots*, makes mention of the Law Hill at Pollock, Renfrewshire, in the list of Law Hills, pp. 271-272. On examination in 1863 by members of the Glasgow Archaeological Society, by permission of Sir John Maxwell, the Law Hill was found to be a tumulus of a diameter of fifty-six feet at base, and of twenty-six feet at top, with a height of six feet. In the centre was found, on the natural surface of the ground, an unglazed earthen cinerary urn, and at the distance of some feet an amber beam. The urn contained fragments of calcined bones. A full description of the opening of the tumulus, the measurements of the urn, and Professor Allen Thomson's report upon the bones, are given in the *Transactions of the Glasgow Archaeological Society*, vol. i., pp. 282-287. "We may venture, from its name having been so long, as is known, the Law Hill, to suppose that it [the tumulus] had been put to use some centuries ago as the Baron's court-hill" (p. 287).

WILLIAM GEORGE BLACK.

Glasgow.

A CHARM FOR THE WHOOPING COUGH.

In the *Antiquary* of May last (p. 223), in an account of "Cornish Superstitions," the writer speaks of his having been told of a piece of a donkey's ear hung around a child's neck as a charm to cure the whooping cough. No doubt your readers considered it to be a somewhat objectionable amulet, and that for more reasons than one. The narrator not being familiar with the dialect of West Cornwall, mistook the word *hair* for *ear*, the two words in this locality being pronounced by the labouring classes pretty much alike. The superstition is not confined to Cornwall; it exists both in Devonshire (as I have recently ascertained), and also in the north of England. I have met with it on the confines of Lancashire and Cumberland, with, however, this addition, that to cure a girl, the hair must be taken from the neck of a male donkey, and to cure a boy, from that of a female.

Doubtless the belief was originally connected with the triumphal entry into Jerusalem, and the form of the cross made by the darker hair on the animal's neck; but how is the necessity of a difference of sex between the patient and the charm-bearer accounted for?

FREDERICK HOCKIN.

Phellack Rectory.

LOCAL NAMES.

Within a radius of ten miles from this town, we have eight villages, the names of which end in "ley," viz., Gazeley, Ashley (2), Westley, Bradley, Brinckley, Cheveley, Silverley.

I imagine Ashley to be the field of *Ash* trees, but the others I cannot make out. Just outside the radius is Brockley, which I take to be the *Badger* field; one of the Westleys is ten miles *east* of Newmarket, the other about five miles *south*. Any information will greatly oblige.

ARTHUR G. WRIGHT.

Newmarket.

[We should be glad to receive trustworthy information as to the derivation of place-names, but mere guesses are worse than useless.—ED.]

CORPORATION CUSTOMS.

As Mr. Gomme has opened this most important topic, may I add a few notes, mainly drawn from the corporation records of West Cornwall.

1. As to gifts of venison to corporations (still, I believe, made to the Lord Mayor of London), they seem to have been very common in the seventeenth century. The Cornish country gentry followed the royal example in giving venison to the Mayors and Corporation of Cornish boroughs.

2. Is not the sword of state usually carried now with the point upward? I think I saw it so borne at the reception of the British Archaeological Association, by the Corporation of Worcester at the Congress of 1881.

3. The borough minstrels were once a regular institution in many towns. In St. Ives' records they are frequently mentioned. The only case I have seen

of a mayor preceded by the borough fiddler was in 1881, when the Mayor of St. Ives, according to the Knill bequest, walked in procession to the Knill monument. This bequest is of no antiquity, but perpetuates a quaint old custom.

4. The maypole was a borough institution at Penzance, and so in many other towns. The putting it up was paid for from the rates.

5. Borough drinking cups are not uncommon. There is one at Kidderminster, I think, and one was given to St. Ives by Francis Bassett.

The whole subject is of deep interest and importance, as these borough records are official, and thus, we must hope, quite trustworthy, and give a curious light to the public life of our ancestors.

W. S. LACH-SZYRMA.

In reading down the accounts of the election of Mayors of various towns, the ceremonial at Newcastle-under-Lyme strikes one as being accompanied by greater pomp than at most towns. See the following extract from the *Birmingham Daily Gazette* of Nov. 10, 1882:—

"NEWCASTLE-UNDER-LYME.—Alderman Griffith, the retiring Mayor, was escorted to the Town Hall at noon by the members of the Corporation wearing their official robes, the sergeants-at-mace, the rector, magistrates, and police force. The general Council business having been disposed of at a special meeting, the election of Mayor was at once proceeded with. The proclamation of the election was made at the Market Cross according to ancient custom, and merry peals were rung at the parish church as the new Mayor was accompanied to his residence.

S. A. NEWMAN.

Littleton Place, Walsall.

ST. JOHN'S EVE.

The following is taken from the *Glasgow Herald* of Monday, 27th June:—

"During the small hours of Saturday morning a serious riot broke out in the southern suburb of Cork between numbers of people who had remained up during the night celebrating St. John's Eve by lighting bonfires. Shutters were torn from the shop windows, wherewith to replenish the fires, and the owners on remonstrating were stoned and had their premises further wrecked. Several shots were fired, but without any serious results. The police were stoned. The riots were renewed on Saturday and on Sunday night. The disturbance is confined to narrow lanes, and cannot easily be quelled."

When at Clones on the 21st June, I asked the guide to the Round Tower if St. John's night were still celebrated in the district around that town. She said it was, that there were always bonfires, and the people danced round them. I asked her if anything were thrown into the fire, or if there were any leaping across the fire, but she said that she had never known of them. At Collooney, in county Sligo, where I also made incidental enquiries, I was told that the St. John's fires were by no means things of the past.

WILLIAM GEORGE BLACK

1, Alfred Terrace, Glasgow.

MOTHER LOUSE.

(vi. 176.)

The portrait of "Mother Louse," noticed by Mr. Wright in the December number of *THE ANTIQUARY*, is described in Bromley's Catalogue of Portraits, page 160, Period V., Charles II., Class 10:

"Mother Louse, keeper of an ale-house near Oxford.

"An old woman in a high crowned hat and ruff; verses. *Scarce, copied, fol.*

"Painter. *Ad vivum.*

"Engraver, or print-seller. D. LOGGAN."

My copy differs in a few slight points from the description given by Mr. Wright, and I mention them, as, if inaccuracies have not occurred in transcribing for *THE ANTIQUARY*, it is probable that the copper has been retouched.

The size of the copper plate, as shown by the mark, is 10½ inches from top to bottom, and the width 8½ inches; but as in the copy in my possession one side has been cut, it will be 8½ if the same width is allowed from the black border on both sides.

At the top of the engraving are the words "WONDERFUL MAGAZINE." The punctuation is different at the end of most of the lines. In both there is a note of interrogation at the end of the first line. In mine there is a semicolon at the end of the second, fourth, and fifth, a colon at the end of the sixth, a comma at the end of the seventh, eighth, and ninth, a colon at the end of the tenth, a comma at the end of the eleventh, and a full stop at the end of the twelfth.

Published is not in word at length, but is "Pubd."

I have not been able to procure any particulars relating to the woman.

G. WARRING ORMEROD.

Teignmouth.

DOCUMENTS IN BARBADOES.

Can nothing be done by Antiquarian Societies or publishers to preserve the records of wills and title deeds still (as I hope) extant in Barbadoes? Ten years ago, I examined these ancient documents, dating from 1645, and was struck with the information they contained as to the members of old English families, who had emigrated to Barbadoes, and thence had migrated to Jamaica and other colonies. These records were all in the Colonial Secretary's office, and were removed to the newly erected buildings. It seems a sin to leave these valuable records to decay, which in the tropics is oftentimes sudden and certain.

Surely amongst the readers of *THE ANTIQUARY*, and similar periodicals, or the publishers of such works, some one can be found who will come forward to aid, or, may be, carry out, this good work.

A. B.

MINES AT LLANTRISSAINT.

In *THE ANTIQUARY*, No. 13, vol. iii., there is a very interesting notice of "State Papers of the Reign of Henry VIII." The writer mentions among other subjects a paper containing "The Account of the King's Mines at Llantrissaint (No. 362). Could he, or

any of your correspondents, send me a few particulars of, or extracts from, that paper? If so, I should esteem it a great favour.

CHARLES W. RUSSELL.

Llantrissaint, Glamorganshire.

CARDINAL ADAM DE ESTON.

I shall be greatly obliged to Mr. Davey or to any of your readers for information about Adam de Eston, who was created a cardinal by Gregory XI., and who died at Rome 1398, and was buried in the church of St. Cecilia.

The inscription on his tomb styles him Bishop of London. I should like to know the authority for this statement, and from what country he originally came.

G. C. EASTON.

PAGANISM IN MODERN CHRISTIANITY.

(vi. 256.)

Professor Hodgetts seems quite unaware that modern research shows these resemblances to have been borrowed by Scandinavians from Christianity, not borrowed by Christianity from the Pagan invaders of Rome.

A. H.

The article which Professor Hodgetts contributed to the December number of *THE ANTIQUARY* deals with a subject of very great interest, and the Professor has treated it in an exceedingly interesting manner. While, however, I agree generally with his line of reasoning, I submit that he has enforced his views with some very questionable arguments. For instance, he speaks of Christmas plum-pudding as a remnant of the sacrifices to Odin, and instances its hemispherical form as representing the Cosmos. This is an entire mistake, as our plum-pudding is quite a modern invention; the ingredients were formerly eaten at Christmas-time as plum porridge. In his supposition that the names of the week are derived from the gods and goddesses of the old mythology, Professor Hodgetts is at one with many writers, but the supposition is none the less a mistake. It is true that the days of the week bear the names of gods and goddesses, but these names were not taken direct; they owe their origin to the learning of the Astrologers, who connected each day with one of the stars.

G. H. N.

SIR JOHN GAYER.

(vi. 278.)

Sir John Gayer, Kt., Lord Mayor of London, had a daughter Elizabeth, who married Francis Godolphin, of Clonston, co. Wilts, Esq., and had issue by him, Elizabeth Godolphin, who married, about 27th June, 1687, Charles Godolphin, Esq., M.P. for Helston. This Elizabeth Godolphin died 29th July, 1726. She had a daughter Anne, who died an infant 8th Dec., 1690; and a son William, who also died an infant in May 1694. (Col. Chester's *Registers of Westminster Abbey*, pp. 227, 235, 318.)

HIRONDELLE VOLANT.

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He must, he is, he cannot but be wise.—TROILUS AND CRESSIDA, Act ii. sc. 3.

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The Antiquary.



FEBRUARY, 1883.

Some Words on the Mace.

BY LLEWELLYNN JEWITT, F.S.A.

PART I.

THE Mace, it may safely be affirmed, besides being undoubtedly the most usual, is one of the earliest symbols of authority in use in England, and one that has played no trifling part in the events of our national history. Originally a weapon of defence and for the enforcing of obedience, it became, like the sceptre, a symbol, a sign, and an evidence of the power and authority of the person in whom that power was, for the time, vested.

Without for a moment entering upon the consideration of the origin and growth of municipal institutions, or of corporate offices and dignities—which is a subject quite beside my present purpose—it will be sufficient to say that, whether these be of Roman or Saxon origin, or are simply the outgrowth of primitive agricultural or other industrial communities, the head man, as a matter of necessity, must have some distinguishing mark or badge by which he might be known and his authority made manifest. Whether Mayor, Portreeve, Bailiff, Warden, or what not—by whatever name he was called, or by whomsoever appointed or elected, whether by the “lord” of the place, the “more discreet of the inhabitants,” or even by the king himself—this head man had, as a matter of sheer necessity, to be furnished with some symbol, sign, or badge of official power and dignity by which he might be known, his authority asserted, and his power and position respected.

However humble his ordinary occupation, however low the state of his education and attainments, however mean might be his origin and position, and however much he might be wanting in natural dignity, the symbol of his

office gave him authority and power, and placed him, for the time being, far above his neighbours in importance. No matter how superior to him in moral, social, or educational condition, or of how much higher status in birth and family and rights of property some inhabitants of a town or district might be, the man they chose as Mayor, or Portreeve, or whatever his designation might be, at once stepped, by virtue of that office, over their heads and became “your worship,”—showing sometimes “airs” enough to sicken the better and more thoughtful classes of the people, without the “graces” that ought to attach themselves to the holders of the office. It was, indeed, quite essential that some “outward and visible sign” (alas! often without the “inward and spiritual grace”) of office should be held by the individual, for without it there was nothing to indicate who *was* at the head of affairs of the locality. To “bring out the mace” or other insignia was, therefore, enough to show that authority was vested in the individual, and that to him and his decisions all must bow.

The custom of distinguishing men occupying positions of power—chiefs or rulers of the people, by some outward symbol of authority, such as the mace or the sceptre—terms often used synonymously—denoting the dignity of their office, it has been well observed by Kelly, is one undoubtedly of very great antiquity, both among savages in all ages, like the aborigines of Australia and New Zealand, and from the times of the polished ancient Greeks and Romans down to our own day. “In the ancient towns of England,” to quote the words of Thompson, “when under the sway of the Romans, the usages of municipal life were doubtless similar to those practised throughout the empire. It may be assumed that the chief officers of each city or station were ordinarily attended by subordinate functionaries, as they were in Rome itself. The Prætors, or Consuls, as they walked along the streets, were preceded by their sergeants or beadles, designated lictors, who carried in their hands a number of rods, with one or two axes surmounting the whole, which were fastened in bundles, and were capable of being separated, to be used for scourging or beheading criminals. The *fascis*, in consequence of their

invariable association with the magistrates, became regarded as the emblems of justice; and the spear was regarded as a sign of authority, that weapon being set up in the forum or market place, where the Decemviri chosen by the Prætor to judge of such matters as he deemed them competent to determine, discharged their functions. The spear was also exhibited at the collection of the taxes by the censors. Whether the use of the *fascēs* and the spear survived the presence of the Roman officials in this country is a question left in some obscurity; but in France, owing to the continuity of the municipal system, and the unbroken succession of races in the occupation of some parts of the country, it seems probable that the ancient emblems of civic power and justice never fell into disuse. . . . The use of the sword as an emblem of municipal authority, or of the *fascēs*, is not traceable in this country before the Norman conquest; and, indeed, it is doubtful whether an object of any kind or shape was employed in the way here described until the example was set by the metropolis in the fourteenth century. The most ancient and generally used ensign of authority was the mace, which was originally an implement of war, invented for the purpose of breaking through the steel helmets or armour of the cavalry of the middle ages. It was borne by the chief magistrates of boroughs as a weapon; sometimes at the head of the townsmen called forth to battle, at others to strike down the rebellious townsmen in civil tumults. As the esquire of the knight carried his lance, when not engaged in combat, so the sergeant of the mayor bore the mace before his master. . . . These insignia—the mace, sword, halberd, and spear—have been obviously retained in token of the authority which their original use implied. When the rude times passed away in which the mace was actually employed, an ornamental article superseded it, and became symbolic of supreme local authority. In like manner the sword—usually two-handed—was formerly used to behead offenders, and the official before whom it was held had the power to employ it on behalf of the community over which he presided. He had in his hands the ‘high justice’ of the locality. When, however, the right to decree and execute capital

punishment was taken from city magistrates and entrusted to state functionaries, the sword was still preserved as an emblem of the ancient authority of the city or borough officials.”—*English Municipal Hist.*, pp. 173-179.

As a weapon of warfare, or as an object for not only asserting authority, but for enforcing obedience by muscular argument, the mace became undoubtedly a formidable instrument when wielded by a stalwart arm, and was capable of doing good service where other weapons would be powerless. “We learn,” says a writer of no mean authority, “that maces were in common use in warfare amongst the ancient Greeks” [many mace-heads belonging to those people are deposited in the British Museum], “the name *κορυμβή* being derived from the little horns or spikes by which the head was surrounded, it being thus the prototype of the ‘Morning Star’ of Scandinavia; and it may be mentioned incidentally that on the font at Wandsford Church, Northamptonshire, of about the reign of William Rufus, are sculptured two warriors fighting, bearing shields, one of whom is armed with the mace, and the other with that singular weapon consisting of a staff to which is attached by a chain an iron ball covered with spikes; and it may be remembered that one of the giants in the Guildhall, London, is thus armed. As Plutarch informs us, Periphetes, slain by Theseus, was named ‘Corymbetes’ or the ‘Mace-bearer,’ and that weapon was adopted by Theseus, which, we are told, became in his hands irresistible; and Homer gives the same appellation to Areithous. Indeed, Dr. Clarke has derived the origin of the Corporation mace from the Ancient Greeks: he says that ‘the sceptre of Agamemnon was preserved by the Chæroneans, and seems to have been used among them after the manner of a mace in Corporate towns, for Pausanias relates that it was not kept in any temple appropriated for its reception, but was annually brought forth with proper ceremonies, and honoured by daily sacrifices, and a sort of mayor’s feast seems to have been provided on the occasion.” We, however, have now only to do with the mace as known in our own country.

In our own country the mace, undoubtedly as a weapon, can be traced back to very early times. Examples of what are called mace-

heads, of stone, of the Celtic period, have been discovered, but the classification is not a happy one, and need not further be alluded to. Mace-heads of bronze examples have also occasionally been found in our own



FIG. 1.

country and in Ireland, as well as abroad, and although their actual age is a somewhat vexed question, they may, in some instances at all events, be referred to the Ancient British period. An example is here engraved. These objects are of course socketed for mounting on, or rather the heading of, a straight staff. I shall

be able to show, in the course of my work, that the selfsame form is still used in at all events two or three of our ancient boroughs as the head of staves of office for one or another officer.

The mace is now and then found depicted, in its then form, in illuminated MSS. of early

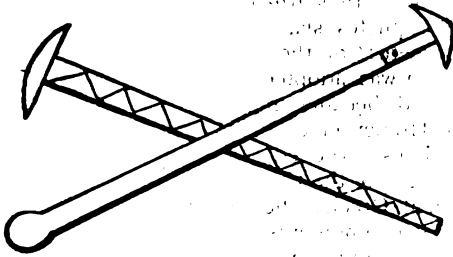


FIG. 2.

date. In mediæval times, besides being a military, it became an ecclesiastical, and also a civil weapon, and from its use for offence and defence came to be regarded not only as an object of fear, but a symbol of power and authority. Of its military use many examples, from the Bayeux tapestry (where, however, it takes more the form of a knotted club) downwards occur, and there can be no doubt it was a most formidable weapon in the hands of knights and men trained to arms; while



FIG. 3.

among prelates, who, although forbidden to wield the sword, took rank among the great military leaders of early times, it was a staff

of deadly use. "Maces were," it has been remarked, "the special weapons of pugnacious prelates, who thereby evaded the denunciation against those who smite with the sword"—and did more destructive work upon their enemies by using a weapon of far greater and more deadly effect. Among these warrior bishops, the names and doings

the brass of Bishop Wyvil (1375) in Salisbury Cathedral; and the other from a MS of the time of Henry III. Examples with globular heads occur in illuminated MSS. of the 14th century.

The two maces next engraved (fig. 3) are probably ecclesiastical, and are of remarkably good character. The first (belonging to



FIG. 4.

of Odo of Bayeux, half-brother of the Conqueror; Anthony Bec, the prince-bishop of Durham, who gained renown at the Battle of Falkirk in 1298, when he led the second division of the army of Edward the First; and the "warlike Bishop of Norwich," Henry de Spenser, will at once be called to mind. Two curious examples are here engraved (fig. 2); the one with the plain shaft is from

Mr. J. W. Bailly) has its head formed of seven blades or pointed plates, with an acorn-formed terminal point; the shaft being divided into three lengths by two cable-pattern bands. These parts of the shaft are variously ornamented—the upper bearing a kind of undulating pattern; the centre octagonal with shields; and the lower spiral. It has originally been fitted, at its lower or

socketed end, with a wooden staff, fragments of which still remain. The second (which is in my own possession) has also its head formed of six pointed plates, but it is altogether of a finer and more elaborate character than the other. The plates are each pierced with trefoils, and are crocketed upon their front edges, the space between them being filled in with quatrefoils cut in latten-brass. The shaft has been divided into three lengths, the two upper ones being cusped in latten-brass affixed to the harder metal. The lower part of the shaft, divided from the upper by a boldly-projecting hexagonal band ornamented with quatrefoils, has doubtless been wrapped for holding with a tighter grip, and the bottom is socketed. It is a remarkably fine and highly curious example of early art-metal-work, and undoubtedly the most elaborate that has come under my notice.

The accompanying engraving (fig. 4), copied from one of Hans Burgmair's curious plates in the volume of the doings of the Emperor Maximilian (of course of the time of our Henry the Eighth), exhibits maces of this general form borne by masquers at a grand state banquet.

Besides iron, these maces were made sometimes of wood, brass, bronze, or lead (the latter being called "plombées" or "plom-mées"), and their heads were variously formed. Thus Froissart :—

"Le Sire de Chin tenoit une plombée;"

and Guiart :—

"Sus hyaume e sus cervellieres
Prennent plommées à descendre."



Colchester Keep and Mr. G. T. Clark.

BY THE AUTHOR OF "COLCHESTER CASTLE."

PART I.



COLCHESTER KEEP enjoys the proud distinction of being, not only the "vastest of Norman donjons," as Mr. Freeman has aptly termed it, but of containing an area so extensive as to be more than half as large again as the Tower of London, which itself exceeds all other towers. But though thus pre-

eminent and unique in size, it is no less remarkable for its early date and for those peculiarities of construction which have fostered the fable of its Roman origin. For at least a century and a half it has been a favourite battle-ground of antiquaries, and indeed it might almost claim to possess a bibliography of its own.

By a singular coincidence it has lately been the subject of simultaneous but independent investigation in three separate quarters. My own monograph on the building appeared last summer,* and was promptly followed by a paper from an eminent antiquary, a specialist on Roman archæology, which was read within its walls at the August meeting of the Essex Archæological Society.† Then, in the September number of the *Archæological Journal* (xxxix. 239-256), there appeared a paper on "Colchester Keep," by Mr. G. T. Clark, F.S.A., Vice-President of the Archæological Institute. It is with this paper that I am about to deal.

Mr. Clark has been rightly described by Mr. Freeman as "the great master of military architecture." He has made it the special study of his life, and not only surpasses in knowledge of the subject all archæologists now living, but also all those who have gone before him. It is no light matter then to challenge his opinions on this his undisputed ground. Yet it is so important for students of military architecture of the early Norman period that they should rightly comprehend this "very remarkable structure" (as Mr. Clark himself terms it), that I think I am justified in discussing his views, which, otherwise, from the great weight of his name, would be accepted as conclusive in the matter.

Mr. Clark, like myself, gives the history of the building before attempting its description; and this I hold to be the right method. For until we have ascertained with the utmost accuracy all that we can learn from record evidence, we are not qualified to draw conclusions from the teaching of the fabric itself.

The first question, and the most important, is—"When, and by whom, was this tower

* *The History and Antiquities of Colchester Castle*, pp. 148. Colchester: Benham and Co. (see *ANTIQUARY*, vi. 168).

† A *résumé* of this paper will be found in *THE ANTIQUARY* (vi. 219).

built?" Here, then, are Mr. Clark's successive *dicta*—

Colchester, the work of Hubert of Rye or his son, acting in some measure for the Crown.—*Arch. Journ.*, xxxviii. 266.

There ought to be little doubt that Colchester Keep is a Norman structure, built probably about the close of the eleventh century, by one of the sons of Hubert of Rye.—*Ib.*, xxxix. 256.

It has been held by Mr. Freeman and every other archæologist (except, of course, the "Roman theorist"), that this tower was the work of Eudo *dapifer*. Mr. Clark might therefore have some ground for taking the same view. But, in the name of history, what had Eudo's father (as in the first passage), or Eudo's brothers (as in the second), to do with Colchester? As well say that Bosworth Field was won by "Edmund, Earl of Richmond, or one of his sons"! Hubert of Rye, who had adult sons in 1045, was hardly likely to erect this fortress some half-a-century later, even if he ever set foot in England,—and there is nothing to show that he ever did! As for Eudo's brothers, their estates, as Mr. Clark himself mentions (p. 239), lay in other counties, and they were never in any way connected with Colchester. We have here, in fact, an instance of what I must term wanton confusion, for Mr. Clark elsewhere recognises that Eudo was the builder of the Keep:—

His first step was probably to build a castle, and upon his own land. . . . Eudo's rank, as an Essex and Colchester landowner, and the king's representative in the town, might very well induce him to erect a castle there (p. 240).

But (alas for Mr. Clark and his brother archæologists!) my investigations have shown (pp. 27-29) that the Eudo hypothesis, first hazarded by Morant (1748), has been heedlessly adopted by subsequent writers, ignorant, it would seem, that their assumption was based on no historic evidence whatever, and that it was flatly contradicted by the facts of the case. The ludicrous absurdity of Eudo the *dapifer*—whose little Colchester property consisted of five houses, forty acres of land, and the part advowson of a church—building a fortress *four times the size* of the largest baronial keep in existence, and building it within the very walls of a royal town (as Mr. Clark admits it to have been), where

none but the king would have built the castle, can never have occurred to these gentlemen. But the fact that, from the time of the earliest records, this was continuously a Crown castle, proves that, as we should expect, it can only have been erected by the king.* But, fortunately, in the case of Colchester Castle, we have special and invaluable documentary evidence in a Royal Charter of 1091, committing the town with its "turrin et castellum" to the charge and custody of Eudo. Of this charter Mr. Clark would appear never to have heard. It makes havoc, however, both of the Eudo story and of the efforts of such authorities as Messrs. Freeman, Parker, and Hartshorne to post-date the erection of this remarkable keep. I have myself assigned it, both on historical and on architectural grounds, to about the years 1080—1085, and Mr. Clark, I am glad to see, appears to place it barely ten years later; for though, as experts know, every year is of importance at this period, yet his guess is nearer to mine than any previous guess.

Passing to the next century, Mr. Clark tells us that—

Morant cites a grant of it by Maud to Alberic de Vere from an early edition of the *Fodera* (xiii. 251), but there is no such deed in the later or the latest edition (p. 242).

So it might be supposed on a hasty inspection. But Mr. Clark will find that the grant to De Vere, 6 May, 1509 (*Fodera*, xiii. 251), is headed "Pro comiti Oxoniæ *Carta Matildæ Imperatricis confirmata*," and that the king confirms to him

Castrum et Turrim de Colecestria cum pertinentiis in comitatu Essexiæ, Habendum sibi et heredibus suis prout per cartam illam (i.e. Matildæ) nobis ostensam plenius liquet.

To me the striking point in this grant is the expression "castrum et turrim." It proves, in my opinion, that this document recites the very words of Maud's charter. For this description of the castle, then long obsolete, is equivalent to the "turrin et castellum" in

* Mr. Clark contends that the castle, "from the endowment of its chapel, must certainly have belonged to Eudo" (p. 242). But if he will refer to the *Carta Eudonis* he will find that Eudo speaks of all the other manors and chapels as *his*, but not of the castle chapel. Its tithes, in fact, arose (as I have shown) from the demesne lands of the Crown, then administered by Eudo.

the grant to Eudo some fifty years before the grant to Alberic. I have lately discovered strangely corroborative evidence in the grant of Dublin and its castle by Henry II. in 1172.

Li riche rei ad dunc baillé
Dyvelin en garde la cité
E la chastel e le donjon
A Hüge de Laci le barun.

We have here the two factors in mediæval military architecture,—the Roman *castrum* (or *castellum*), i.e. the fortified enclosure, and the Norman *turris*, i.e. the donjon-keep,—actually preserving their separate existence, and not yet merged in a common whole. I take it that it was still a question which of these factors should give its name to the whole, and that though the *castellum* eventually triumphed, yet in London, at any rate, *turris* was the survivor. This instructive point would seem to have hitherto escaped notice.

I have pointed out, in my history of the castle, that the hereditary constabships of these royal fortresses have been somewhat strangely overlooked even by our leading historians, these offices, which were held by vested right and conferred somewhat remarkable powers, being oddly confused with actual possession. The Lanvaleis seem here to have acquired the constabship by marriage *temp.* Henry II.

William, who was an Essex baron, certainly obtained the constabship from King John (2 John) by a payment of 200 marcs. He died 12 John, leaving William his son, who was made Constable 17 John, but soon after joined the rebels (p. 242).

Here Mr. Clark makes three errors, (1) William, in this entry, merely pays to *retain* the "custodia" *sic eam habuit temp. Reg. Ric.*; (2) there were (as I have proved from the St. John's Chartulary) three successive Williams, not two; (3) the third, instead of being "made Constable 17 John," was merely reinstated in his hereditary office, and this, as is obvious from the date, *after* he had "joined the rebels."

We now come to the one eventful period in the otherwise featureless record. In the space of barely three years, between 1214 and 1217, the Castle, struggled for by the rival parties, changed hands no less than five times, though its strength successfully defied assault. I have been enabled, by the aid of records

and chronicles, to construct a detailed narrative of this period. But let us turn to Mr. Clark. He tells us that "in 1215, twenty marcs were added for repairs." The sum, however, was forty-nine marcs (20 + 20 + 9). This money was expended to secure it against the attacks of the baronial party, among whom its evicted Constable, W. de Lanvalei, was conspicuous. But the surrender at Runnymede was followed "incontinenti" by the helpless king restoring "unicuique jus suum . . . castella etiam" (I have shown that Professor Stubbs has misunderstood this passage); so the triumphant "rebel," De Lanvalei, recovered his hereditary constabship, ousting Harengot, John's minion. Here, however, is Mr. Clark's version.

In July, John's suspicious character (!) led him to substitute for Harengot, William de Lanvalei, who had married, as already stated (*sic*), the daughter of a previous Constable. "In this year the Castle was besieged and taken by" Saher de Quincy, who also burned the town. Both were afterwards recovered by King John (p. 243).

Has Mr. Clark ever heard of *Magna Charta* and its consequences? It would seem not. It will also be noticed that having previously made the three De Lanvaleis into two, he now rolls them up into one. Lastly, as the Castle had thus been regained for the baronial party, there would seem to be no particular reason why Saher de Quincy should either besiege or take it, or burn the town. As a matter of fact, he never did anything of the kind, and was busy, at the time, intriguing in France.

It was in the following March (1216), that the crisis of the struggle came. The brilliant but merciless Savaric de Mauléon had been despatched by John to reduce the Castle, and the impatient king soon followed to hurry on the siege. Through the treachery of the French contingent, the impregnable fortress was surrendered to him, and "this," says Professor Stubbs, "was the highest point that John's fortunes ever reached."* He instantly left Colchester and laid siege to Hedingham. Of all this Mr. Clark appears to be absolutely ignorant. He merely tells us that

John visited the Castle staying there eleven days (p. 242).

* *Const. Hist.*, ii. 11.

Surely besieging its walls was a strange kind of "visit"! But then, something more than a reference to Hardy's *Itinerary* is needed, if we would profess to write history.

The treaty of Lambeth (11 Sept., 1217), having secured the restoration of the royal castles, William, Bishop of London, obtained the custody of Colchester, and the king's forester was ordered (29 Nov.) to give him possession of "The King's Wood" (not "Kingsworth Wood," as Mr. Clark calls it), as being an appurtenance of the royal castle. And yet Mr. Clark, mentioning an entry of July, "1218" (the year after he had obtained possession), says:—

The bishop was at that time (*sic*) negotiating for the king with the French invaders, who for a time actually held the Castle (p. 243).

Did Mr. Clark, I must ask, ever hear of the treaty of Lambeth?

There is a singular error on the same page—

In 1224 the Bishop of London is called upon to refund £20 paid to William, late Bishop of London, for the repairs of the king's castle at Colchester.

On the contrary, the writ of 24 Feb., 1224, directs William, the late bishop, to pay over to Eustace, now bishop (who had after some hesitation been appointed to succeed him as *custos*) the £20 placed in the Castle for emergencies.

Turning over the page, we learn that Stephen de Segrave was succeeded by

Thomas de Clare, who was Constable in 1265-6, when (*sic*), 12 June, 1256, Henry the Third granted the Castle and the fee-farm of the town to Guy de Montfort (*sic*) for life, he maintaining the Castle in repair. He was one of Henry's unpopular foreign favourites, and was deprived in 1258. William de Wayland followed, etc., etc. (p. 244).

Really the mistake might have been avoided of placing De Clare *before* "Guy de Montfort," when the very dates show that he came ten years *after* him. But what shall we say of describing "Guy de Montfort" as "one of Henry's unpopular foreign favourites?" Guy, the devoted son of the gallant Simon,—Guy, who fought at Evesham by his father's side,—Guy, who avenged his father's death in the life-blood of Henry of Almayne, piercing, in the vision of the mighty Florentine,

"In grembo a Dio
Lo cuor che'n su'l Tamigi ancor si cola ;"

he "one of Henry's unpopular foreign favourites," he "deprived in 1258," the hour of his father's triumph! Fortunately we need go no further than Morant to discover that this constable was Guy de Rochford, whom I have identified with an Essex squire.

On the same page we are told that

The Constable of the Castle was also steward of the hundred of Tendring, and bailiff of the same, holding courts for the several manors composing it. The Castle was perfectly independent of the town, and, like most castles so situated, was extra-parochial, and had a separate jurisdiction. Seventeen manors were appendant to it, and paid suit and service at its court.

A constable, steward, and bailiff, all rolled into one, would have been an interesting constitutional phenomenon, but it has been clearly shown in my book, on the authority of the Inquisition of 1637, that the Constable had merely the *nomination* of the steward and of the bailiff. Again, this Castle has been judicially (though, it would seem, unjustifiably) decided *not* to be extra-parochial. Lastly, the Castle had no "separate jurisdiction" as such, these seventeen manors being merely those which had not obtained exemption from "suit and service" at the courts of their hundred, of which courts the officers were nominated as above.

On the same page is as follows:—

Henry, Duke of Lancaster, son of Henry IV., had it in 1404. In those days about 160 acres of land passed with the Castle. In 1496—1509 it was held by John, Earl of Oxford. Its final alienation was by James I., who gave it in fee, in 1629, to Hay, Earl of Carlisle.

Alas, no such person as "Henry, Duke of Lancaster, son of Henry IV." ever existed (save, indeed, in the careless 1812 reprint of Morant, from which Mr. Clark must have copied this error), and the real grantee was Humfrey, Duke of Gloucester! The land which passed with the Castle is distinctly specified in every grant as 207 acres, not "about 160." The Castle was in the hands of the Earls of Oxford down to 1530, if not to 1539. Lastly, it is not quite clear how James I. can have granted the Castle four years after his death! Most people are aware that in 1625 he was succeeded by Charles I., and would expect therefore that the grant was by Charles,—and so, indeed, it was.

But the tale grows ever wilder as we ap-

proach our own times. Continuing the above quotation, we read that

The immense thickness of its wall, and its central position, led to its being held for Charles in the war with the Parliament, when its commander was Sir Charles Lucas, . . . the descendant of the grantee of St. John's Abbey lands. The siege and capture by Fairfax, and the subsequent military executions, are well-known matters of history. The enceinte wall was probably then pulled down, and the Castle rendered untenable (p. 245).

What can we say of this siege, as of the previous one by Saher de Quincy, save that it is sheer romance! The Castle was described in 1586 as "ready to fall with age." It is recorded, in 1637, to have been "very ruinous and in decaye." It is absolutely certain that it was not held by the Royalists, and Carter, who served in their ranks, describes it as nothing but "a Dungeon and the County Jail." It was not besieged, it was not captured, and, I need hardly add, it was not commanded by Sir Charles Lucas, who, by the way, was not a "descendant of the grantee of St. John's Abbey lands." Only a fragment of the enceinte wall had survived till the siege, and that fragment was left standing after it. The Castle, moreover, was not then "rendered untenable," for it was so already, and the undoubted "slighting" ordered by Parliament referred solely to the walls of the town.

The prestige of the *Journal* is so great, and Mr. Clark's authority so highly esteemed, that many students would assuredly have been misled, had I suffered this history to pass unchallenged. It is to be regretted that it did not at least undergo some revision at the Editor's hands; for the contrast which it presents, for instance, to Mr. Palmer's most scholarly paper, in the same Part of the *Journal*, is sharply marked, and it is really not worthy of Mr. Clark's deserved reputation. If my criticisms should appear somewhat harsh, I may plead that I have bestowed on this subject much time and toil, and that my work ought not, in fairness, to be supplanted by the *dicta* of a writer, however eminent, who has studied this building and its history in so cursory and imperfect a manner.



Greek Coins.

BY BARCLAY V. HEAD,
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PART II.



COINAGE of Philip and Alexander the Great.—From the coinage of free and autonomous towns, we will now pass to that of Philip of Macedon, the founder of that vast monarchy which was destined, in the hands of his son and successor Alexander the Great, to spread the arms, the arts, the literature, and the civilization of Greece as far as the shores of the Caspian and the banks of the Indus and the Nile. But absolute as was the power of Philip and Alexander, these monarchs were still essentially Greek, and as Greeks they were careful never to place upon their money any effigy less august than that of some one of the gods of Greece. Thus Philip, when he had united in his single hand the whole of northern Greece, and when he reorganized the currency of his empire, had recourse to the two great religious centres of Hellas for the types of his gold and silver money, Delphi and Olympia.

On his gold money appears the head of the Pythian Apollo, and on his silver that of the Olympian Zeus. The reverse-types are in each case what is called *agonistic*, that is to say, they commemorate in a general way Philip's successes in the great Greek games, in which, we are told, it was his especial pride to be hailed as a victor. Pallas and her attendant Victory, with Herakles and the Olympian Zeus, are the gods under whose auspices Alexander's gold and silver went forth from a hundred mints over the vast expanse of his heterogeneous empire. But, more than mortal as Alexander was conceived, and almost perhaps believed himself to be, yet never once during his lifetime was his own portrait seen upon his coins, and this notwithstanding the fact that it had been the custom in the East from the very foundation of the Persian monarchy which Alexander overthrew, for the great king to place his own effigy upon the royal "*Daric*" coins. What clearer proof can be desired that none but religious subjects were at that time admissible on the coin?

Introduction of Portraiture.—But after the

death of the great conqueror a change is noticeable, gradual at first, and then more marked in the aspect of the international currency instituted by Alexander. The features of the god Herakles on the tetradrachms little by little lose their noble ideality, and assume an expression in which there is an evident striving on the part of the engraver towards an assimilation of the god to Alexander, now himself regarded as one of the immortals and the recipient of Divine honours.

Coins of Lysimachus, the Ptolemies, etc.—The first real and distinct innovation was, however, made by Alexander's general, Lysimachus, when he became King of Thrace. The money of this monarch bears most unmistakably a portrait of the great Alexander—of Alexander, however, as a god—in the character which in his lifetime his flatterers had encouraged him to assume, of the son of the Lybian Ammon with the ram's horn over the ear.

This was the first step towards the new fashion of placing the head of the sovereign on the coin of the realm; but so antagonistic does this practice seem to have been to the religious susceptibilities even of this late time, that it was only by slow degrees that it came to be adopted.

When the centre of gravity, so to speak, of the Greek world was no longer to be found in Hellas, but in the various capitals of those semi-oriental monarchies which arose out of the ruins of the Persian empire, Alexandria, Antioch, and the rest, all Greece received an indelible taint of oriental servility. In comparison with these new self-constituted *Baculais* and their descendants, Philip and Alexander stand forth as Hellenes of the old type. Only in such degenerate times did it become possible for a king to usurp on the coinage the place of honour reserved of old for gods and religious emblems; nay, even to give themselves out as very gods, and to adopt such titles as *Θεός επιφανής* or *Νέος Διόνυσος*.

The first of Alexander's successors who substituted his own portrait on coins for that of the deified Alexander was Ptolemy "Soter," the founder of the dynasty which ruled Egypt for two centuries and a half. Both he and his queen, Berenice, were deified after their deaths, and appear with the title *Θεοί* on the money of his son, Ptolemy Philadelphus, and

the portrait of Ptolemy Soter was perpetuated from generation to generation on the coins of successive rulers of Egypt down to the time of the Roman conquest, although not to the exclusion of other royal portraits.

Greek coins, from the age of Alexander onwards, possess for us an interest altogether different from that with which the money of the earlier ages inspires us.

The interest of the præ-Alexandrine coins is twofold. In the first place, they illustrate local myths, and indirectly shed much light on the political revolutions of every corner of the Greek world; and in the second place, they are most valuable for the history of art in its various stages of development. The interest of the post-Alexandrine coins is that of a gallery of authentic portraits. "Here," says Addison, in his *Dialogues upon the Usefulness of Ancient Medals*, "you see the Alexanders, Cæsars, Pompeys, Trajans, and the whole catalogue of heroes who have, many of them, so distinguished themselves from the rest of mankind that we almost look upon them as another species. It is an agreeable amusement to compare in our own thoughts the face of a great man with the character that authors have given us of him, and to try if we can find out in his looks and features either the haughty, cruel, or merciful temper that discovers itself in the history of his actions."

Alexander the Great.—Among the finest portraits on Greek coins we have space only to mention a few. First comes that of the great Alexander himself, on the coins of Lysimachus, idealized no doubt, but still the man in the likeness of a god. In many of these coins we may note the peculiarities recorded as characteristic of his statues by Lysippus, the slight twist in the neck and the ardent outlook in the eyes.

Demetrius Poliorcetes.—Then there is Demetrius Poliorcetes, the destroyer of cities, that soldier of fortune, terrible in war, and luxurious in peace, whose beauty was such that Plutarch says no painter could hit off a likeness. That historian compares him to Bacchus, and as Bacchus he appears on the coins, with the goat's horn of the god pointing up from out the heavy locks of hair which fall about his forehead.

Philetærus.—Another highly characteristic

head is that of the eunuch Philetærus, the founder of the dynasty of the Attalid Kings of Pergamus. Here, at last, is realism pure and simple. The huge fat face and vast expanse of cheek and lower jaw carry conviction to our minds that this is indeed a living portrait.

To those who are familiar only with Greek art in its ideal stage, such faces as this of Philetærus, with many others which might be cited (Prusias, King of Bithynia, for example), which we meet with frequently on the various Greek regal coins, will be at first somewhat startling.

We have become so thoroughly imbued with the ideal conceptions of Divine humanity perpetuated in Greek sculpture and its derivatives, that when we first take up one of these portrait-coins of the third or second century B.C., we find it hard to persuade ourselves that it is so far removed from our own times. This or that uninspired and common-place face might well be that of a prosperous modern English tradesman, were it not for the royal diadem and Greek inscription which designate it as a King of Pontus or Bithynia, of Syria or of Egypt, as the case may be.

Nevertheless, although an almost brutal realism is the rule in the period now under consideration, there are instances where the artist seems to have been inspired by his subject and carried away out of the real into the ideal.

Mithradates.—Thus the majority of the coins of the great Mithradates are probably unidealized portraits, somewhat carelessly executed, of a man scarcely remarkable unless for a certain evil expression of tigerish cruelty. But there are others of this same monarch on which, it is true, the likeness is unmistakably preserved, but under what an altered aspect! Mithradates is here the hero, almost the god, and as we gaze at his head on these coins, with flying locks blown back as if by a strong wind, we can picture him standing in his victorious chariot holding well in hand his sixteen splendid steeds, and carrying off the prize; or as a runner, outstripping the swiftest deer, or performing some other of those wondrous feats of strength and agility of which we read.

This type of the idealized Mithradatic head

also occurs on coins of Ariarathes, a youthful son of Mithradates, who was placed by his father on the throne of Cappadocia. This



FIG. 5.—SILVER COIN WITH HEAD OF MITHRADATES.

head, like that of Alexander, was afterwards perpetuated on the money of various cities on the shores of the Euxine.

Cleopatra.—We have space only to mention one other portrait, that of the famous Cleopatra on a coin of Ascalon. This is certainly no ordinary face, and yet we look in vain for those charms which fascinated Cæsar and ruined Antony. The eyes are wide open and eager, the nose prominent and slightly hooked, the mouth large and expressive, the hair modestly dressed and bound with the royal diadem. The evidence afforded by these coins, taken in conjunction with a passage of Plutarch, who says that in beauty she was by no means superior to Octavia, leads us to the conclusion that Cleopatra's irresistible charm lay rather in her mental qualities and attractive manners, than in any mere outward beauty of form and feature.

Art Styles and Chronological Sequence of Greek Coins.—Quite apart from the intrinsic importance, mythological or historical, of the subjects represented on Greek coins, lies their value as illustrations of the archæology of art.

Of all the remains of antiquity, statues, bronzes, terracottas, fictile vases, engraved gems and coins, these last alone can, as a rule, be exactly dated. The political conditions and vicissitudes of the autonomous coin-striking states render it comparatively easy for us to spread out before our eyes the successive issues of each in chronological sequence. In the series of each town we may thus at once obtain a few definite landmarks, around which, by analogy of style,

we shall have no great difficulty in grouping the remaining coins. The characteristics of Greek art, in the various phases which it passed through, we do not propose, nor indeed is this the place, to discuss. It will be sufficient to indicate the main chronological divisions or periods in which the coinage of the ancient world may be conveniently classified. These are as follows:

- I. Circa The *Period of Archaic Art*,
B.C. 700-480. which extends from the invention of the art of coining down to the time of the Persian Wars.
- II. Circa The *Period of Transitional*
B.C. 480-415. *Art*, from the Persian Wars to the siege of Syracuse by the Athenians.
- III. Circa The *Period of Finest Art*,
B.C. 415-336. from the Athenian expedition against Sicily, to the accession of Alexander the Great.
- IV. Circa The *Period of Later Fine Art*,
B.C. 336-280. from the accession of Alexander to the death of Lysimachus.
- V. Circa The *Period of the Decline of*
B.C. 280-146. *Art*, from the death of Lysimachus to the Roman conquest of Greece.
- VI. Circa The *Period of continued De-*
B.C. 146-27. *cline in Art*, from the Roman conquest to the rise of the Roman Empire.
- VII. Circa The *Period of Græco-Roman*
B.C. 27-A.D. 268. *Art*, from the reign of Augustus to that of Gallienus.

It is almost always perfectly easy to determine to which of the above periods any given coin belongs; and as a rule it is possible to fix its date within the period with more or less precision, by comparing it in point of style with others of which the exact date is known. Even a small collection of well-chosen specimens thus mapped out in periods forms an epitome of the history of art such as no other class of ancient monuments can furnish. It is true that not all coin art is of the highest order for the age to which it belongs. Often, indeed, it is extremely faulty; but, good or bad, it is always instructive, because it is the veritable handiwork of an artist working independently, and

not of a mere copyist of older works. The artist may have been unknown perhaps, even in his own day, beyond the narrow circle of his fellow-citizens; but he was none the less an artist who has expressed to the best of his ability on the coin which he was employed to engrave, the ideas of his age and of his country, and he has handed down to all time, on the little disk of metal at his disposal, a specimen, *en petit*, of the art of the time in which he was at work.

The Greek Die Engravers.—There is good reason, moreover, to think that the persons employed to engrave the coin-dies were by no means always artists of inferior merit. During the period of the highest development of Greek art it is not unusual, especially in Magna Græcia and Sicily, to find the artist's name written at full length in minute characters on coins of particularly fine work; and it is in the last degree improbable that such a privilege would have been accorded to a mere mechanic or workman in the mint, however skilful he may have been.

In proof of this theory that artists known to fame were (at least in the fourth century) entrusted with the engraving of the coins, the fact may be adduced that we find several cities entirely independent of one another having recourse to one and the same engraver for their money. For instance, Evzenetus, the engraver of the finest of those splendid medallions of Syracuse, bearing on one side the head of Persephone crowned with corn-leaves, and on the other a victorious chariot, places his name also on coins of two other Sicilian cities, Camarina and Catana; and what is still more remarkable, the Syracusan artist, Euthymus, appears also to have been employed by the mint of Elis in Peloponnesus. In Magna Græcia also we note that an artist, by name Aristoxenus, signs coins both of Metapontum and Heracleia in Lucania; and another, who modestly signs himself Φ, works at the same time for the mints of Heracleia, Thurium, Pandosia, and Terina.

In Greece proper artists' signatures are of very rare occurrence; but of the town of Cydonia, in Crete, there is a coin with the legend in full ΝΕΥΑΝΤΟΞ ΕΠΙΘΕΙ; and of Clazomenæ, in Ionia, there is a well-known tetradrachm, with a magnificent head of

Apollo facing, and the inscription ΘΕΟΔΩΤΟΣ ΕΠΙΘΕΙ.

Enough has been said to show that in the period of finest art there were die engravers whose reputation was not confined to a single town, and who were regarded as artists of the higher order, whose signatures on the coin were a credit to the cities for which they worked.

Unfortunately, not a single ancient writer has thought of recording the name of any one of these great masters of the art of engraving. Had they only known that thousands of these, in their time insignificant, coins would outlast the grandest works of architecture, sculpture, and painting, and would go down from age to age, uninjured by the lapse of time, sole witnesses of the beauty of a long-forgotten popular belief, or of the glory of some splendid city whose very site is now a desert or a swamp, it might have been otherwise.

It is not, however, to be regretted that the old Greek engravers worked without any idea of handing down either their own, or their city's, or their ruler's glory to posterity. Had they done so, the coins would have furnished far less trustworthy evidence than they now do, and we should probably have had many ancient examples of medals like that famous one of modern times which Napoleon I. ordered to be struck with the inscription, "*frappée à Londres*."

Magistrates' Names on Coins.—Not to be confounded with artists' signatures on coins are the names of the magistrates under whose authority the money was issued. All such names are usually written in large conspicuous characters intended to catch the eye, while the names of artists are often purposely concealed; and are indeed sometimes so small as to be hardly visible without a magnifying glass.

About the end of the fifth century at some towns, though not generally before the middle

of the fourth, magistrates begin to place their signatures on the money. Sometimes we read their names at full length, sometimes in an abbreviated form or in monogram; while not unfrequently a symbol or signet stands in place of the name. It is a matter of no small difficulty to distinguish such magistrates' signets in the field of a coin from religious symbols which are to be interpreted as referring more or less directly to the principal type. Thus, for instance, an ear of corn might refer to the worship of Demeter, or it might stand in the place of the name of a magistrate Demetrius. As a rule, all such small accessory symbols before the end of the fifth century have a religious motive; and the same symbol will be found very constantly accompanying the main type. But in later times, while the type remains constant, the symbol will be frequently varied.

It must, then be understood as the private seal of the magistrate entrusted with the supervision of the coinage.

Of the organization of the mints in the various cities of the ancient world

we know very little. It has been proved that at some cities the chief magistrate placed his name on the money issued during his tenure of office; thus, in Boeotia, the name of the illustrious Epaminondas occurs; and at Ephesus we find the names of several of the chief magistrates, who are mentioned as such by ancient writers or in inscriptions. This was not, however, the universal rule; at Athens, for instance, the names of the Archons are not found on the coins; and at some cities the high priest, and occasionally even a priestess, signs the municipal coinage.

Greek Imperial Coinage.—Under the Roman Empire, from the time of Augustus down to that of Gallienus, the Greek cities of Asia, and a few in Europe, were allowed to strike bronze money for local use. These late issues are very unattractive as works of art,



FIG. 6.—SYRACUSAN MEDALLION.

and their study has been consequently much neglected.

In some respects, however, they are even more instructive than the coins of an earlier age, which they often explain and illustrate. It is to these *Greek Imperial* coins, as they are called, to which we must have recourse if we would know what local cults prevailed in the outlying provinces of the Roman Empire, and especially under what strange and uncouth forms the half Greek peoples of Asia clothed their gods.

It is in this latest period only that we get on the coinage actual copies of ancient sacred images of Asiatic divinities, such as that of the Ephesian Artemis, with stiff mummy-like body, half human, half bestial, with her many breasts. It is not to be questioned that many such monstrous statues existed in various parts of Greece, sacred relics of a barbarous age; and that on great festivals they were draped in gorgeous attire, and exhibited to public view; but Greek art, as long as it was a living art, shrank from the representation of such images, and always substituted for them the beautiful Greek ideal form of the divinity with which it was customary to identify them.

These Greek Imperial coins are also valuable as furnishing us with copies of famous statues of the great period of art, such as that of the chryselephantine Zeus of Pheidias at Olympia, the Aphrodite of Praxiteles at Cnidus, and many others; and they are particularly interesting for the light which they shed upon the sacred games, Pythia, Didymeia, Actia, Cabeiria, and other local festivals and religious ceremonies, of which, but for our coins, little or nothing would have been known.



The Register of the Parish of St. Andrew, Hertford, 1560-1660.

By W. M. WOOD.



HAVE lately made a transcript of the oldest register belonging to the parish of St. Andrew, in Hertford; and some of the curiosities contained therein having been deemed, by

those competent to form an opinion on the subject, of sufficient interest and importance to claim an appearance in print, they are here thrown together pell-mell, and left to speak for themselves.

The Register is a vellum book nearly thirteen inches in length, nearly five and a half in breadth, and about half an inch thick. Including three portions of leaves, there are *now* in the book 54 leaves: fifty years ago, as will be hereafter explained, it contained two more leaves. The whole is in very fair condition, and forms a handsome feature of the parish archives. On the cover is inscribed, "Liber Parochialis Scti Andrea de Hartford .1598."; and on the first leaf, "The Register Booke of all sutch Christninge, Mariages, and Burialls as haue byn from the year of our Lord 1560, vnto this present yeer of our lord 1598, and soe continuing: belonging to .y^e pish of St. Andrews." Then the subheading, "Christninge, Año 1560," the first entry being under date "November 18, John Redington, the sonne of John Redington, was Baptized." The handwriting, as far as the year 1600, is a very beautiful, legible "Old English," evidently that of a well-trained scribe. The orthography, too, is uniform; and it is a pleasant task to read through this portion of the volume. After 1600, however, troubles arise: the writing is in many hands, and the scribes must have been of various grades of education; neither the Rectors nor the Curates can be held responsible for most of the entries, except in the years 1636-1641, where each page is signed "Edw. Baynes, Rector." The last three pages of the christenings are a complete chaos—almost enough to incline one to the opinion that the parents or godparents of the children baptized entered the records themselves—even if they did not also perform the ceremony of baptizing their own children, or godchildren, during the troubled period 1647-1653. Indeed, the following entry from the Register of Lowestoft, taken from Burn's *History of Parish Registers* (2nd ed. 1862, p. 57), met with after the foregoing sentence was written, would appear to confirm the latter suggestion:—

During the Commonwealth, and to the Restoration of Charles the 2nd, no Entries were made in the

Parish Register. The Rev. Jacob Rous, then Vicar, says, that on the 14th of March, 1643, himself, with many others, were carried prisoners, by Colonel Cromwell, to Cambridge; so that for some time following there was neither Minister nor Clerk in this Town, but the inhabitants were obliged to *procure one another to baptize their children*; by which means, says he, there was no Register kept, only a few were by myself baptized in those intervals when I enjoyed my freedom.

On the first page of St. Andrew's Register is an entry that "Thomas Whighthand, the sonne of Lawrence Whighthand, was Baptized." This is an uncommon name, and died out of St. Andrew's parish, apparently, about the year 1596. A search through a modern London Post Office Directory reveals one Whitehand, which orthography also occurs in this old Register. Possibly the most extraordinary entry is the baptism on February 19, 1587, of "Elizabeth, the daughter of the dumbe Fencer." There is no other allusion to this evidently at that time notorious character. "Stroughton" occurs in 1560, and several times subsequently; but on January 14, 1591, "Thomas Stroughton, the sonne of Clement Troughton," is baptized. This is curious, because "Stroughton" appears no more after this date, but "Troughton" frequently. The wealthier and more important members of society were treated to a "Mr." before their names, and gen' or generous, or gent., after; and this is a valuable feature of the Register, in assisting the genealogist, the first instance in this book occurring in 1563, when "Elizabeth Bull, the daughter of Mr. Richard Bull, was baptized." "Maie 16, 1570, Thomas Winaheley had a childe Baptized *and buried*," is a piece of information one would not look for in a list of baptisms. Deliciously vague is "Joan, the daughter of Thomas Pegrem's wife's sister, was Baptized," Feb. 29, 1583; as is also, Oct. 23, 1589, "Rafe, a childe borne at Willowbies, was Baptized." Jan. 5, 1589-90, were baptized "*Adam and Eve*, sonne and daughter to Rafe Willowby." A baptism occurring on the day of birth is recorded on April 11, 1599. "Stampforow" is of frequent occurrence before the year 1604, when "Stampro" appears; another curious instance of change in name-spelling. In 1600, a new scribe commences, and adopts the ugly-looking "baptised" for his predecessor's

"Baptized," but he gives way in 1602 to a better clerk, who duly informs the reader between Feb. 24 and Mart. 5, 1602 [or 1603, n.s.], that James is King. In 1615, the spelling "dafter" for "daughter" first occurs. I cannot pretend to say anything of the reason why, but only record the fact. Hertford, though so near to London, still retains some local peculiarities of pronunciation. A "freeman" and native of the Borough, well on in the seventies, when reading aloud, always pronounces the *l* in "could" and "shou/d." On April 22, 1621, "George Penfowld, sonne of John Penfowld, beeing borne in the seall barne," was baptized, as also, in the same year, on June 29, was "Henrij Grenne, borne at the sealle." There is a flour mill in this parish called the Sele Mill, and Mr. Cussans, in his *History of Hertfordshire*, conjectures that this same mill may be the one that is mentioned in Domesday Book. Singularly enough, the burial is recorded, on May 5, 1599, of "William Seal, miller." Was the mill really named from one of its occupiers, or did the occupier take his name from the mill? "1626, Julij .25.^o beeing St. Jeames his daye, was Elizabeth Gippes, daughter to George Gippes, Rector of y^e same parish, baptised, beeing .8. dayes ould." This entry is in a neat writing, possibly in that of the "Rector of y^e same parish" [St. Andrew's being understood], and the fulness of detail leaves nothing to be desired; which is more than can be said of "1632, Aprill 12, Marie, a Child that was borne in the Chorch porch, was baptised." In order, apparently, to distinguish families of the same name, the profession or occupation of the father is occasionally given. Thus, on "July 17, 1633, John Kinge, sonn of John Kinge, doctor of Phisick," was baptized; and in the next year, "March 30, John Kinge, sonn of Jo. Kinge, glouer." Solemnity enshrouds the following:—"1634, October 12, Mary Noble, daught' of Mr. Tho. Noble, bapt. in priuate for feare of death"; probably a grand-daughter of the Mr. Noble who was then Vicar of All Saints'. On the 22nd of the same month, Hanna, another daughter of Mr. Noble, was baptized, and for the first time the Christian name of the mother is recorded. This innovation speedily becomes the rule; and it must be a decided gain for the genealogist when

he is able to find the Christian names of both parents. The Rev. Edward Baynes apparently takes up the Register on January 24, 1635-6, and several of his children are mentioned subsequently, one of whom, baptized on June 24, 1637, receives the uncommon name, in this country, of "Guicciardyne." Amongst other rare names are, November 29, 1639, "Cadwallader" Smyth, and January 2, 1639-40, John "Liscaillet," who was a physician. From May 30, 1641, to April 5, 1646, the entries are made in a clerkly handwriting, and apparently all entered at the same time, perhaps from memoranda or from memory; consequently, it would seem that many children who had been baptized during that period are omitted. Thus, there is no entry between May 30, 1641, and May 1, 1642; seventeen baptisms are mentioned in 1642, but only four in 1643, and six in 1644. The disturbed state of the country may have had something to do with this. A new sort of entry is introduced by this scribe: "1642, February 15, Robert Parnby had a child bapt." There are many instances of this sort—neither the name nor the sex of the child being mentioned; as if these facts were of no importance to the person chiefly interested in the baptism! Such entries are consequently *absolutely* worthless. As samples of the extraordinary manner in which this Register of christenings in the parish of St. Andrew was kept in those days, take the following: "1644, Jun. 20, John, sonne of John Trub, borne in this pish, bapt. in Bengoe." The next year, "Oct. 10, Richard Holland had a childe borne in this parrish, & bapt. in Hartingford." These geographical details are not uncommon. Bengoe and Hertingfordbury are two villages adjoining St. Andrew's. Also, in many cases this Register of baptisms simply states the birth of the child. Thus, "1644, May 30, John, sonne of Henry Marson, was borne." This again appears to be partly owing to the unsettled position of affairs, and partly to the rise of Nonconformity—many objecting on so-called religious grounds to have their children baptized.

The chaos previously mentioned occurs in the year 1647, after which time the handwriting frequently changes, and it would seem that the parents recorded the facts

themselves. Witness the following three items:—

- 16 April 1647 Being Friday about 10. in y^e morn:
Fraunces, daughter of Tho: Bevis, was Borne.
- 2^o Dec. 1649^o. Being Monday about 12. in y^e
day, Sarah, daughter of Thomas Bevis, was
borne.
- 30th Nov: 1652. Being Tuesday about 11. of y^e
Clock in y^e Night of y^e same day, Samuel,
Sonn of Thomas Bevis, was borne.

These are in a very neat handwriting and same coloured ink, the first at foot of a left-hand page, the other two nearly at the foot of the opposite right-hand page, and quite close together. The ink of the third entry is rather faded. So that it is quite possible the entries were made about the dates mentioned. This handwriting occurs nowhere else in the book. The children of Nicholas Tuffnell are all recorded in one handwriting, as are also those of William Barefoot, William Smyth, John Young, Clement Raye, Henry Welsh, William Bennet, and others, that of Bennet being particularly repulsive-looking. But this is not the place to go into minute details. Of local historical value is the entry, "1651, March 5, Rebecca, y^e daughter of M^r. Jeremy Burwell, then minister of this pish, was baptized,"—also in a distinct handwriting, that occurs nowhere else, and curious in that subsequently the "M^r." has been crossed through.

On March 22, 1648, is recorded "Sarah a bace borne at the Castle." There are a few more entries similar to this, but let this one suffice.

After 1653 no record occurs till 1663, when there are three portions of leaves, on which are entries of burials, baptisms, and marriages for that year; and so closes the first section of this register.

The marriages are headed: "Mariages wth in the parish of St. Andrews in Hartford, from the year of our Lord 1561 vnto this present year 1598, & so continuing," the first entry being "November 3, William Michell and Annis Penn were Married." Penn is a name exceedingly common in this register. There do not appear to be many curious entries in the marriages, though such records as "1564, Aprill 3, M^r. Robert Browne, citizen of London, & Mary Gardiner were Married," may in some cases be valuable. Amongst

peculiar names are Kindud, Shastline, and Sparepoint. The marriage on Oct. 3, 1569, of "John Pickman, of *Essex*, and Winefride Wilshead," is rather vague. Occasionally the names of parishes in the county of Hertford crop up, and can well be understood. But not so easy to be understood is an entry like this: "1574, December 20, William Kinge and Joan , were Married." Possibly the lady had no surname; and apparently another lady in 1591 was possessed of neither Christian nor surname: "Februarie 6, Thomas True and were Married." Or the names may have been forgotten at the time the entries were made. In a few instances it is stated that the parties were married "by licence." The last marriage occurs on Sept. 29, 1653, after which date two leaves have been abstracted (within about the last fifty years) before the commencement of the Burials.

I had nearly completed my transcript of this register before I was aware of the mutilation. On turning to the local historian, Lewis Turnor (whose book was printed and published in 1830 by Mr. Stephen Austin, of Hertford), it became apparent that in his time the book was intact. He says:—

The registers of this parish are of great value, as they contain a faithful record of baptisms, marriages, and burials from the year 1560 to the present time. The first forty years, that is, to 1599, are obviously, like those of All Saints', a transcript from an earlier record, as they are in the same handwriting and in a professional character. From 1599 to 1650 the entries vary in writing, and appear therefore to have been made at the date of the several entries recorded. The book is of vellum or parchment. In the record of baptisms *there is little deserving of notice*; neither is there much in that of marriages *beyond the few we shall presently notice*; but as the register of burials includes the periods of some of the most dreadful epidemics, particularly the plague and sweating sickness, which committed such ravages among the population of this country, it may be proper to glean a few facts.

It may be a matter of opinion as to what is deserving of notice in the register of baptisms; but the foregoing extracts seem sufficiently worthy of being put in print.

Turnor's opinion about the marriages may be endorsed, and thanks have to be accorded to his memory for preserving some portion of the two missing leaves. He says:—

Among the marriages registered in this book there are a few which took place during the Commonwealth,

under the Act passed by the Barebone, or Little Parliament, summoned by Cromwell in 1653. . . . The first is in 1655, and is the only one recorded in that year.

"Nov. 29.—Lawrance Hoare, of Ippolits, was married to Hannah North, of Datchworth, by Mr. Dalton, Maior of Hartford."

In 1656 there are five other entries, in all of which the marriage ceremony was performed by the same magistrate.

Turnor then goes on to state that the other side of the leaf contained a memorandum, a part of which he prints, to the effect that on Jan. 13, 1598, the Rev. Thomas Feilde did openly read the 39 Articles in the church of St. Andrew. The document was signed by two churchwardens and six parishioners, whose names fortunately Turnor has put on record.

The other missing leaf contained a list of church goods belonging to St. Andrew's in 1610. This also Turnor has printed, together with the following exhortation, which, he says, "is written in a very neat and fine hand":—

Amende yo^r lives for the kingdome of God is at hande (and wth all) Take heed that ye walke exactlie, not as fooles, but as wise Men, redeemeing the time, for the days are evil.

It is thus seen that some very interesting parish records have been abstracted from this Register since 1830 by a destructionist, on whose *manes* be not peace!

Returning to the Register proper, the Burials next present themselves, under the heading "Burialls within the parish of St. Andrews, in Hartford, from the yeer of the Lord .1561. aforesaid, vnto this present yeer of our Lord .1598. and so continuing," the first entry being, "Año 1561, September 30, Annis Browne, the wife of John Browne, was Buried."

The first noticeable thing in the Burials is an unusual name: "Bonaventer, the sonne of Allexander Muett, was buried" Oct. 30, 1561; Jan. 2, 1563-4, "Joan Holde was Buried, being Widow;" April 11, 1564, "Mother Whitehande was Buried"; March 9, 1599, "Widow Lyntin was Buried"; "1589, June 4, Smithe's wife was buried,"—entries such as these sound old-fashioned now, but are very common in this book. June 5, 1564, "Edward Kennet, shoemaker, seruant with Richard Tipper," is interesting, because information is given of another person, beside the one chiefly concerned. With this may

be paired off "1572, December 30, George Archer, servant to *Father* Lowin," and "1573, Februarie 19, Elizabeth Adkins, servant *sometime* vnto Mr. *Parson* Boston." It is possible that the Rev. Mr. Boston was Vicar of All Saints', there being a lacuna in the list of vicars of that parish at this period. "1576, August 29, A shoemaker that followed the Courte died & was buried." Turnor, in his account of this register, considered this to be an interesting item, and printed it, adding thereto the following note:—"So fatal and so frequent was the plague during the reign of Queen Elizabeth, that it often became necessary to remove the Parliament, the Courts of Law, and even the Court itself, from the metropolis. The usual place of adjournment was the Castle of Hertford. On one occasion, however, the Law Courts were adjourned to St. Albans, and held in the Abbey Church." "Jan. 28, 1589-90, Maryan, a maide-servant to Mr. Brackyne," may be compared with "Jan. 6, 1594-5, Agnis Emry, a Maide, dwelling with Mr. Whiskin's." "Februa. 26, 1630-1, Father Crouch was buried, caled Father for his age, and noe otherwise." This had already been printed by Turnor, and is the only other curious entry that he gives. It may be compared with "1628, May 26, Old — Keene was buried." "1628, July 24, John Mathison had two children buried," is very vague, as also is, "1631, Octob. 25, A child of Tho: Smyth y^e wheeler, was buried," and "1640, June 8, A man found drowned at Poplars bridge was buried," and "1641, Nov. 28, Thomas Smyth, a stranger, was buried." The term "goodwife" crops up in 1644, "Goodwife Collis, wife of Nicholas Collis, was buried;" and in "1653, May 30, A Chyild of good man Dencones was buried," although goodman is first met with in the sixteenth century. Of wider interest are such entries as these: "1639, Novemb. 10, Mr. Kelk, a Diuine, & a Fellow of Magdalene Colledge, in Cambridge, was buried"; "1637, April 24, William Tabor, sonne of Mr. Humfrey Tabor, Rector of Lothbury, in London." Mr. Tabor was subsequently Vicar of All Saints', Hertford. As contributions towards the spelling of a celebrated name: "1625, May 6, Thomas Shakespeare, sonn of Mr. Thomas Shakespeare, was buried;" "1626, Aug. 22, Thomas Shake-

speare, gen., was buried." These two entries are in an exceedingly good handwriting. The name "Shakespeare" also occurs in the neighbouring parish of Great Amwell in the sixteenth century.

A noted celebrity must have been "John Lyntin, Clerke and sextine of this pish of St. Andrew's," who was buried on Sept. 20, 1594. Likewise, "1621, November 23, Thomas Gragosse was bured, an honest man & Just." The last five words, it is true, appear to be in a different handwriting, but are undoubtedly as ancient as the other part of the entry. In the following year is recorded in a totally different writing the death of "William Graygoose." The different spellings of the same name are noticeable, because of the peculiarity of the name; and men of the character indicated were, it would seem, becoming scarce towards the end of James the First's reign! Of local historical interest are the following: "1585-6, Jan. 6, the daughter of William Seale was buried"; "1599, Maie 5, William Seale, miller, was buried"; and also "1624, Dec. 1, Ann Toogood, wife of Samuell Toogood, liueinge and dyinge beyond Cowbridge." Hertford is also possessed of a Bull Plain.

The year 1597 was a plague year, and the following sorrowful entries succeed one another:—

- Julie 12, Edward Manisty, the sonne of William Manisty, was buried.
- 16, Elizabeth Manisty, the daughter of William Manisty, was buried.
Aspice nunc tandem quidsis, nisi putre Cadaver,
Quod solum minimis vermibus, esca datur.—Qd. W. T., Cler.
- 20, William Manisty, the sonne of William Manisty, was buried.
- 24, Agnis Manisty, the daughter of William Manisty, was buried.
- 26, Samuel Manisty, the sonne of William Manisty, was buried.

It thus appears that the mortality for a fortnight in this parish was confined to one family, and that family one of the chiefest in the parish, Mr. William Manisty holding the office of chief burgess in 1603. Turnor, who gives a long account of the various plagues in England, mentions this melancholy case; but totally ignores the Latin sentence. The "W. T., Cler." no doubt supplies the clue to the name of the clerk who was employed

to make this transcript under Queen Elizabeth's mandate of 1598. In March of the previous year, 1596, the scribe has also entered the following remark:—

Inspice quam fragilis, quam pauper, quamq; misellus
Viuas : tuta dies non tibi nulla datur.—Qd. W. T., cler.

The mortality in these two years was frightful, twenty-three burials being recorded in 1596, and forty-four in 1597, the average of the preceding years being ten, and some of them bearing the impress of an epidemic. Many indications are given of Londoners being buried in St. Andrew's parish during the years under suspicion of plague. A noticeable feature is the number of "nurse children" buried here, and the entries are in some cases remarkable. Thus, "1575, Dec. 7, Owen Granger, a Nurse child of London"; "1584, Aug. 26, John Collin, a Nurse childe with Thomas Adam"; "1593, April 20, A childe nurst at Grubbs from London; Maie 22, An other childe nurst at Grubbs from the Hospitall"; same year, "Dec. 26, Margaret Shorte, an Hospitall childe"; "1599, Julie 21, William, a childe found in Watling Streete in London and nurst with James"; "1600, Apr. 10, *Abraham Homer*, beinge an Hospitall childe"; "1609, April 15, Thomas Smart, an Aspetall Chyld"; "1632, Feb. 22, John, a parish child from London"; "1635, May 17, A nurse child from London, a stranger."

Persons of importance in the borough are indicated thus: "1574, October 30, Henry Hopkins, one of the Burgesses of Hartford, was Buried"; "1595, Sept. 15, Mr. Richard Bull, gen', and sometime one of y^e Burgesses in Hartford, was Buried." There are many entries of this sort, and they must be of considerable value for the local history of the town. Possibly to this class should be added: "1574-5, Jan. 13, Christopher Browne was buried in the chauncell."

In addition to a number of people who were buried here, and who are stated to be "of London," there are a few from less-known localities. "1575, June 21, John Croftes, of Woodborough, in the county of Nottingham, husbandman"; "1595, April 3, Miles Hudd, the sonne of Mr. Hudd, of Eslington"; "1600, July 15, Thomas Lothe-bomme of the pishe of St. Peters in St. Albons;"

"1638, May 13, John Finch, sonn of John Finch of Hodsden."

A peculiar sort of entry is this: "1653, July 3, Mrs. Snell, the *mother* of Robard Snell." In this class may be placed "1638, July 27, Wm. Mallard, sonne of Widdow Mallard;" "1637, July 12, The widdow Mallard's daughter," etc.

The last leaf of the book is in the same handwriting as the portions of three leaves already noticed after the Baptisms. It gives a few entries of births and burials for the year 1663. The writing is very vile, and the orthography viler. It may safely be put down as the production of the "sextynne," a "clerke" could hardly have been so debased.

"Charles" as a Christian name occurs but seldom in this book. It is apparently confined to the families of Willowby, St. George, and Hoy. "Elizabeth," as is fitting, is perhaps the commonest name; but "Joan" is also very frequent. "John," "William," and "Henry" seem about equally divided. No instances of more than one Christian name occur. The surnames are mostly ordinary common names: Baker, Barnard, Browne, Cornish, Cranfield, Cranford, Crouch, Fisher, Grubb, Hide, King, Noble, Norris, Pearson, Piper, Reede, Smith. So that the names do not shed much light on local history. An exception has been noted in the case of "Seal," to which may be added that of Oaker,—Oaker's Buildings now being the name of a court in St. Andrew's Street, and "Jeremiah, the sonn of William Oaker," was buried on April 7, 1634,—the only occurrence of the name in this book.

Turnor winds up his remarks thus (it must be remembered that he only quotes two entries that he considered curious, but that he has placed on record the bulk of two leaves now missing, for which his memory deserves to be venerated):—

In the remaining registers, that is, from the close of the seventeenth century to the present period, there appear no entries particularly deserving of notice. A long record, indeed, might be given of the births, marriages, and deaths of individuals whose names even at this distant period might recall the various transactions of the times in which they lived, but as it would be difficult to draw a satisfactory line, we close the subject with the extracts already made.

And lately Mr. Glasscock, in his *Records of*

St. Michael's, Bishop's Stortford, has offered the following dictum on page viii :—

The Parish Register is not included, because I consider that extracts *only* are worse than useless, and a verbatim copy would be quite beyond the scope of a work like this.

A verbatim copy of a parish register is not wanted by the general public ; but peculiar entries and curious expressions and turns of thought, together with records of unusual events, and scraps of "poetry,"—all of which are to be found in parish registers,—are worth presenting in some form to the general reader ; and meanwhile all the oldest parish registers should at least be copied out and the transcript handed over to the legal custodian of parish archives, for it is much to be feared that the blighting influence of an Act of Parliament may, ere long, rob the parishes of some of their choicest documents.

The following list of the clergy of St. Andrew's, during the period under discussion, is taken from Mr. Cussans's *History*, p. 95 of the Hertford Division :—

Thomas Haspenall, 22 Nov. 1550, on death of John Loryng ; presented by the King.

Thomas Feilde, 11 Dec. 1598 ; presented by the Queen.

William Buckbie, 21 Aug. 1623, on death of Thomas Feilde ; presented by the King.

George Gypps, 22 Apr. 1624, on resig. of William Buckbie ; presented by the King.

Edward Baynes, 14 May, 1633 ; presented by the King.

William Bull, 3 Jan. 1644, on resignation of Edward Baynes ; presented by the King.

Clement Raye, 7 Apr. 1646.

Jeremiah Burwell.

Thomas Ashton, 20 Dec. 1660 ; presented by the King.

It has already been seen that Thomas Feilde read the 39 Articles in St. Andrew's Church on the 13th of January, 1598. This is according to Turnor. The date given in the foregoing list may be quite correct, and possibly the latter one should read "13th Jan. 1598-9." Mr. Feilde is mentioned in a survey of the manor of Hertford in 1621, when the value of the living was £33 14s. 4d., or thereabouts.

The following note on the Rev. E. Baynes is taken from Mr. Cussans's work :—

By an Order of Council of the Inner Star Chamber, dated 4th May, 1648, Edward Ferrers, owner of the mills of Hertford, was ordered to pay tithes to Edward

Baynes, B.D., Parson of St. Andrew's, five marks per annum, for the ensuing five years, and five pounds per annum afterwards. Nothing to be paid for arrears, in consideration of repairs made to the mills by Ferrers. —*State Papers, Chas. I., Domest. Ser.*, Vol. 389, No. 47, Rec. Off.

And the following is also from Mr. Cussans's *History* :—

Jeremiah Burwell died at Codicote, at the age of 44, on the 11th February, 1668, at the house of George Poyner, Esq. He was buried in the chapel belonging to Sissevernes Manor, in Codicote Church. Being a Nonconformist, he was probably ejected from St. Andrew's at the Restoration.

The town of Hartford, Connecticut, U.S.A., was founded by a Simon Stone, who was baptized in All Saints' Church, in 1602. One member of the same family, apparently, is mentioned in St. Andrew's Register : "1613, Nov. 21, Marie Stone, ye daughter of Emmanuell Stone, was baptized." This item is given here, in consequence of inquiries from America as to members of the family of Stone.

Finally, I have to tender my thanks to the Rev. W. Wigram, Rector of St. Andrew's, for his kindness in placing the Register at my disposal, and permission to compile the foregoing notes ; and have now only to ask him to accept of my transcript as an easy guide to unlock the mysteries of this venerable and valuable parish register.



Ulster Superstitions.

BY MRS. DAMANT.

PART I.



THE part of Ireland which is contemporaneously described by southern Catholics as the Black North, and by its own self-satisfied natives, as Protestant Ulster, offers perhaps less promise of lingering legends, or poetic superstitions, than any other part of the island. The cold and peculiarly intellectual form of religion, which is that of the mass of its inhabitants, does not lend itself to mysticism, or encourage the Celtic faith in all manner of unseen possibilities, by which old wives' fables are elsewhere kept alive. The Presbyterian of Ulster is a practical and eminently unpoetic

Philistine, and were any enthusiast in folklore to question him as to local beliefs, he would reply by a sort of rude rendering of Addison's famous advice to miracle-mongers, "pull the old woman out of your heart." And his quiet scorn of such "fool-things" would not be without effect on his listener: while the sight of the rigidly ugly and desolate meeting-house he frequents, his bald stone farmhouse—unadorned, and girt with a flowerless garden or hideous yard—would strike a death-blow to any vain hope of learning legendary lore from peasants of so hard-headed a type.

And yet the country does not seem like one that is absolutely barren of old tales. There are glens and grey mountains half veiled in mist, beautiful and lovely enough to be the old homes of romance. Ruined castles, picturesquely placed on the high cliffs, command miles of the boldest coast scenery in the kingdom; and when the glorious sunsets for which that coast is famous gild all the bays and capes on the Atlantic shore, even the most prosaic mind must feel thrilled by the lovely mournful beauty of the thyme-covered cliffs, and the far-stretching pathway of splendour that crosses the waves. The unusual antiquarian wealth of the district is another apparent source of legend. Its bogs abound in relics of bronze and flint, in the shape of weapons, from the most primitive stone ages till the dawn of art in finely ornamented bronze hatchets and ornaments. Fibulæ, coins, golden torques, amber and glass beads, are found there in large quantities. Round towers remain; lake-dwellings, cromlechs, and earthen forts innumerable, with standing stones, tell of prehistoric man, but the Ulster Scot who digs up the treasures, or drives a cart-way through the ancient earth-works, is as calmly oblivious of them as he is contemptuous towards the antiquaries who value them. His want of imagination is well exemplified in the popular name for wrought celts and axes which used to be found lying about on many a farm-house dresser, and were known as thunderbolts, and neglected till lately, when their value has been discovered, and they have been carried off by journeymen antiquaries, to swell the collections of English students of the flint or bronze period. The golden ornaments found by them have been almost always regarded

as brass, and they have none of the interest in antiquity which makes Cornishmen, surrounded by the like vestiges of long ago, curious and interested in any relic of the "old men," as they call the elder race of Celts. Yet, though the best generalization by which Ulster can be known is that which briefly describes it as "a slice cut off from Scotland," the old Irish population is not entirely extinct, and the Celtic turn for poetry and dreamy romance lingers amongst the Roman Catholics, who make up the servant class—the workers and the poorest cottagers, and are the dwellers in the glens and mountain districts of Ulster. To this large remnant of the old inhabitants who were replaced by James I. in the "plantation," when he brought over Scotch families to hold the land, belong such old names as O'Neill, O'Doherty, and Murphy. Of this class are the blue-eyed and dark-haired girls, who walk bare-footed along the bog and mountain roads, and in whose graceful fashion of covering the head with a shawl has been traced one of the many points of resemblance between Ireland and the East. It is from them alone any folk-lore can be obtained; but they are singularly reticent, and sensitive to ridicule; and though they may ardently believe in all manner of spells and omens, they cannot be induced to talk of them, or to tell their curiously poetic tales of warnings and spirits, till they have learned to trust in the friendship and sympathy of a Protestant. Even then they go to much needless trouble to affect an elaborate contempt of them, and assure the listener that, though their grandmothers, who spoke Irish, and their mothers, who understood it, believed in these "havers," yet they, who neither speak nor comprehend the old tongue, are also ignorant of its superstitions.

But hardly one of them even yet will boldly name the fairies. They say that the gentle-people—the men in green—the good folks—live in and around the fairy forts with their encircling moats; they fear to offend them, and believe them capable at once of any malice or any amount of benevolence. They will not cut down the ben-weeds they swing upon—or touch the thorns they love to gather round; and they tell innumerable stories of their fickle favours and cruel persecutions, and fear to venture alone over the bridges under whose

arches the wee people are fond of sheltering. Some clumsy tales of giants are told, though only half believed in, but the names of many places prove older legends to have existed. Fanshees they still hear, and they believe that they only wail for coming deaths in families of the old stock. The common dread of howling dogs, and the general superstitions belonging to May Eve and Hallow Eve, belong to Ulster; but there is one custom whose origin is so lost in the mists of very ancient days that the people who yearly practise it can only account for it by a stupid party explanation. This custom is the strange one of lighting countless bonfires on cliffs and hills on St. John's Eve. They are known as Beltane fires—a name perhaps derived from the worship of Baal. When Protestants see these fires kindled on the long headlands of Donegal, and twinkling in the far west over the water and inland as far as eye can reach, they say, "The Papists are burning Protestant bones," whilst the antiquary points to one of the last relics of fire-worship. The same custom exists in Cornwall, where may be found an astonishing likeness of Ulster in many ways.

Charms for all manner of illnesses can be had; and so strong is the belief in the powers of the seventh son of a seventh son that incredulous people have been heard to lament loudly the untoward accident of birth, which brought crowds of clamorous maimed and halt persons to beseech their aid. Afflicted people will undertake immense journeys to obtain such cures. In some cases they go to holy wells, where the surrounding stones are actually worn by the knees of generations, and the old thorns are white with fluttering rags representing the diseases cast off beside the blessed waters. Well and tree worship have thus left some traces in Ireland, and it may be that these were pre-Christian scenes of religious rites, as the Cornish bowsening wells were formerly said to be. Yet one more Eastern custom—most weird and mournful—exists in the remote districts of even the land of Orangemen, and any one who has ever heard the shrill unearthly wail of "Why did ye die?" by which the hired keening-women make their moan in the Antrim glens, is not likely ever to forget that sound of unutterable woe.

Many of the words to be found in Chaucer with modern footnotes of explanation are still in daily use in Ulster. "Can ye gi'e me a cure for the toothache?" asks a sufferer; and the reply of the unsympathetic bystander is, "Deed can I—and that's—*thole well!*" The Chaucerian adjective for healthy is still in use, as "a lusty lass;"—and many of the oldest Saxon words and plurals linger there, as "shoon," "drouth."

But the subject of this Paper is not the quaint and graphic speech of the Ulster people, so much as the folk-lore they cherish, so a few examples are given of superstitions the writer has seen practised in the North, and a few tales told by the people whom they concern—nearly all of whom are alive still, in a district full of churches and schools, and remarkable for prosperity and keen intellectual life.

A very primitive mode of life is commemorated by these old stories—a state of life in which cattle were the chief riches, where money was little seen save in the favourite form of romance—a hidden crock of gold; where news only came by word of mouth, not by letters; and where unknown and terrible dangers awaited those who left the chimney-corner to wander into the world beyond the bogs and over the sea to "another world—not Heaven but America." Therefore the old mother would rake up her ashes with unusual care on New Year's Eve (which was probably kept by her, as in Russia, by the old style, as are Christmas and Hallow Eve still kept by the country-people). By the aid of a little rod she would make an even top on the light peat ashes, and carefully place the tongs upright in the corner. On coming down in the morning, before placing the turf on end on the hearth guiltless of a grate, she would anxiously scan the ashes for a track. Whether by the light of imagination or not, she generally finds some such mark. If the point be towards the fire, she is well pleased, for within the year a stranger shall enter the family; but if the heel be towards the fire and the footsteps seem to go towards the door, she knows she must lose a child within the year by marriage or death or division, and with the loud wail "oh wirra wirra!" she will express the dramatic grief her race are such masters of.

The now meaningless phrase "our hearths," expresses much for such as she is. If the tongs fall untouched they tell her the same tale by the direction of the handle and the points: in "linking on a pot," she listens to hear whether the heavy weight, slung over the fire by a chain, makes a clinking sound as of falling lower, for if it does a stranger is at hand. His coming may be heralded by a straw in the dog's mouth also, or by light filmy wreaths hanging about the fire, which will tell the day to expect the visitor: if you kneel down naming the days of the week and clapping your hands close to the film, on the right day being named it will fall, and you may prepare for the stranger on that day with certainty. Yet another omen of coming company is called an insleep, and takes the form of a troublesome sense of irritation in the eyebrow, before a stranger sleeps in the house. Many an Ulster servant warns her mistress of unexpected guests with absolute certainty from this curious sign. Dreams of course play a large part in the conversation of these people, and a sharp dreamer, as they call one whose visions have often been fulfilled, is held in much respect. The old women who go about the farm-houses gathering eggs and selling pins, generally earn their warm seat in the chimney-nook and handful or "goupin" of oaten meal by explaining the meaning of the dreams of the household since their last visit, foretelling "sudden news" from galloping white horses, false friends from biting dogs, and scandal from a dream of drowning in muddy water. To offend such old wives is very unlucky, or "unchancey," for they often possess the dreaded evil eye, which can call down upon their foes long-continued disasters. Therefore, lest they should "overlook" the butter, no stranger may enter during churning, and one glance from the evil eye will sour a pail of new milk, or lay the "kye" low in accident or disease. Even Protestants believe in spells being laid on their cattle, and a clergyman has been known to send for cunning women, to charm away the result of a malign glance from another uncanny malcontent. At the approach of such visitors, mothers call their children anxiously to themselves, crying, "Keep out of her road, or else, dear preserve us! she may happen to

overlook you." And any one who meets her when setting out to market or on any such expedition prefers turning homewards, knowing that no bargain or journey can prosper when thus crossed. These dreaded wanderers, to whom no one dare deny anything, are generally ugly—often red-haired, and also flat of foot, and the two last peculiarities are very much disliked in Ulster, so much so that meeting a bare-headed woman in the morning who is remarkable for either is as unlucky as even the evil eye itself. People "of a begrudging heart" are as much shunned, their presence and their gifts are equally unlucky, and their names are avoided in conversation just as the mention of any personal deformity is prefaced by pious ejaculations or deprecated by rebuke. "Never say 'ugly,'" is the lesson of every Irish nursery. "Say *ornery*, blest be the Maker." And if, for purposes of description, some defect must be mentioned, a pious phrase turns the sentence, or the sign of the cross is made, as—"Poor soul, he has but the one leg, God be good to us," or, "The poor being wants the arm, God bless us"; and if people grumble morbidly at their own want of beauty, they are silenced by the snub, "Ye have your shapes and your features, and what more do ye want? blessed be Him that made ye."

The belief in luck is deep and strong, and the happy possessor of good luck is always on the watch not to lose it, for nothing is easier than, unconsciously, to make over to some one else the benefits of it. The luck of a whole household may be lost by a careless housewife who lends anything on Monday morning. Some mothers even refuse their married children a turf to light the fire with on the first morning of the week, and carefully place a new turf in the fire for each lighted one lent on other days. To give away milk without first putting in it a pinch of salt is fatal to the prosperity of a dairy; and to part with a homeless dog or any animal that has sought protection, also gives away luck. One odd belief is that though some people are unfortunate in all their own concerns, they have the power of benefiting every one they come in contact with; they are described as "sonsy"—the pig that is fattened in order to pay the rent due to them

always prospers, the wages paid by them go far, their slightest gift is valuable, whilst those of a grudger only bring disaster; and there is something Eastern in the importance attached to gifts and their givers in this way. The peasantry can at once recognise any one with the priceless blessing of luck by an open and cheerful expression, and in fact a good heart goes with good luck.

The power of widows is supposed to be great, and to offend them is dangerous, for they can bring curses down on an enemy by their prayers. An evicted widow is often known to leave on the hearth a fire chiefly filled with stones. She "prays prayers" that her successor by it may be desolate and pursued by cruel miseries; and the sorrows that are known in the house that was her home, from death and starvation down to a cut finger or a broken bowl, are traced to her agency. A well-known northern family has for generations been haunted by a curse said to have been brought upon it by an enraged widow's prayers. The representative of the family, some hundred years ago, had married late in life, and had no children for years, to his great sorrow. When, therefore, an heir was born, his tenantry showed their joy by bonfires and illuminations. Only one small and wretched house was unlit, and the half-drunken mob broke into it, to force the poor woman who lived there to add her candle to the general lighting up of the little town by the sea and below the mountains. Angry at being disturbed in her grief for her newly-lost husband, she asked how could she, who had no fire for herself, light up her house for other people's blessings? and the crowd seized on her bed and tore down her dresser, making a bonfire of them. In the blaze of her only household goods, she knelt and prayed that the heir just born should prove deaf and dumb, that all future heirs should be in like manner afflicted, or else become mad, that no son should follow his father, and that all who were "sib" to the family should "dree the same weird." And in the years that have followed her words have been well remembered and most amply fulfilled.

It is common for one person to put spells on another, and to influence those at a great distance; thus, if any of the friends or children be travelling on Friday, the Irish mother

does not brush or comb her hair on that day, or else they would surely wander and lose their way. Some people do not wash on Friday as a cure for toothache, and many wear little folded bits of paper, sewn in their clothes, as charms against the same affliction. There are charms and spells for other illnesses, and half the old women wear blessed rings of brass to preserve them from rheumatism.

On May Eve, girls gather bunches of yarrow, and pluck off nine leaves—throwing the tenth over the shoulder, and repeating this rhymed charm:—

Good-morrow, fair yarrow, good-morrow to thee :
And twice I bid good-morrow to thee,
I hope ere to-morrow you'll surely tell me,
Who my true lover may turn out to be—
The colour of his hair—the clothes he will wear—
And the word that he says when he comes to court me.

And then, putting yarrow leaves under her pillow, and refusing to open her lips to any one, the girl goes to sleep and dreams of her future husband.

Another plan is to hang the yarrow over the door, and the first man who enters bears the name of the lover. The same sort of thing is done on Hallow Eve. The girl washes her handkerchief or some other article of dress in a stream that flows to the south, and invokes the aid of the evil spirit before hanging it up to dry. Then, leaving a piece of bread-and-butter ready, she watches through the night for something in the form of her lover to come and turn it, and then eat the bread. Should a new moon be visible on May Eve or Hallow Eve, the girl goes out quite alone, and, looking towards it, says :

New moon, new moon, come tell to me,
First time I see my true love blythe and merry may
he be,
With his cap off his head, and his face looking
towards me.

And by this sign she will know him whenever he may appear. Innumerable are the means employed by young girls to pierce the darkness of their future as to marriage, but no efforts towards meeting their fate appear to be made by men. It ought to be remarked that pious people speak very sternly against these rites, as many of them—such as the one where girls throw a ball of wool down an old quarry, and wait till it is held in the darkness—distinctly raise the evil one.

The deeply-seated belief in fairies has associated itself chiefly with earthen forts and ancient thorn-trees. Clergymen in Ulster have been called in by the dwellers near these fairy forts to hear the complaints of ceaseless annoyance from the impish tricks of angry "wee people," and to suggest remedies.

The thorns are sacred; no plough approaches within some feet of them, and even to touch their branches is unlucky. Innumerable are the tales of foolhardy persons who, after many warnings, insisted on breaking off leaves or boughs from such trees, and who were punished by losing the guilty hand, or by its being so torn by the thorns as to be crippled for life. Sometimes a man alone at work in the fields would hear his own name distinctly called, and looking up would see all the little folk in green dancing on a hill-side or playing among trees, and whilst he gazed they would all vanish again. They are in popular legends the very embodiment of caprice and fitful zeal for good or evil. For no apparent cause, some man or woman is suddenly singled out for every sort of favour: the ashes on their hearths are changed by night to glittering gold, the empty cans are filled with well water by the *toil* of the tiny friends, the housework is done, and the barrel kept full of meal; and then, on a sudden, they forsake the favourite of a fortnight and pelt him with petty woes till he is half wild, or, maybe, dry up the supply of milk, lame his horses, or blight his child. Their love of children, and their longing to carry them away, have suggested many touching ballads, and they are supposed to be willing to give any good gift to a household in return for leave to rock the cradle. But the Irish mother jealously guards her child from their touch, though this cannot ensure safety, for the wish of the fairies is often powerful enough to draw the object of their longing away from the tenderest mother. The best counter-charm to their spells is to lay over the sleeping child, or even over its empty cradle, a man's coat, for they cannot harm anything so shielded.

But all their love for babies does not prevent them from punishing the little children who touch their thorns, for they can strike them into convulsions if they approach too closely, and for this affliction the only cure

is to burn the child's frock, or some garment worn when the offence was committed.

They cannot bear untidy ways. In the old days women were careful to leave their spinning-wheels in order at night, lest the angry fairies should destroy the day's spinning; and they sometimes showed approval of orderly workers by leaving the next day's task done—as the lubber-fiend worked at night in "L'Allegro." They love the liberal-handed, and the housewife who lent or gave her meal often found twice the quantity replaced by her nameless patrons; whilst the refuser of charity was despoiled by them of what she had saved by niggardliness, and of as much more besides. It is fatal to boast of fairy favours, for they are instantly stopped.



The Upchurch Marshes, and the Medway as it was and is.

By C. ROACH SMITH, F.S.A.



WE are fortunate in having secured the services of one so experienced and energetic as Mr. George Dowker in our examination and study of the vast district, commonly known as the Upchurch Marshes, which extends from the mouth of the Medway up to Gillingham. It has a two-fold interest; being the site of Romano-British potteries, the entire extent of which has never yet been ascertained; and involving the question of ancient embanking, and how far, if at all, the Romans deemed it necessary to protect the banks of the Medway.

As regards the site or sites of the potteries, I am convinced that further researches would prove they occupied much more land than is commonly supposed. For the present I may dismiss this subject, as I have nothing in particular to add to what I have printed in the sixth volume of my *Collectanea Antiqua*; but to show we have not yet exhausted the field of exploration, I may repeat that on the opposite side of Otterham Creek, much higher up than the spot which Mr. Dowker describes, I discovered fragments of amphoræ and of the larger kinds of ware quite different from the black varieties so numerous lower

down the creek. This fact suggests the belief that in different localities on the banks of the Medway various kinds of pottery were manufactured. In another place, while following the winding paths by the river's margin from Otterham Creek to Lower Halstowe, I noticed fragments of tiles so numerous as to leave no doubt in my mind that they indicated the site of kilns for making tiles.

I hope my friend Mr. Dowker will be able to extend his researches and to review his opinion on the embankment of the Medway by the Romans, as it is entirely opposed to the conclusions I have formed; on other points we are quite in unison. I must refer my present readers to the map which accompanies what I have printed on this subject in the above-mentioned work. I believe that, in the time of the Romans, all the land here shown as perforated by creeks was high and dry, needing no embanking. Port Victoria is the point where the Thames embankment, thrown up, I believe, by the Romans, appears to end. I could not discern the slightest trace of any on the banks of the Medway, where we might expect to find some vestige had there been an embankment; to this I have directed Mr. Dowker's attention.

So rapid has been the tidal action that within the memory of man wheat has been grown in the now submerged land; and still later, sheep have been fed. Sepulchral remains found in Nor Marsh and in the Hoo Marshes are also conclusive as regards the condition of the banks of the Medway in the Roman period; and equally striking is the position of the Roman and Saxon cemetery adjoining Strood. Neither Romans nor Saxons ever supposed it possible that a locality selected for such a purpose would become inundated, as it now is annually. But with our own eyes we have seen and pointed out for a long time this increased tidal action, affecting the property and the health of the people of Rochester and Strood; of the latter place especially, for by the culpable, and we may say, criminal, neglect of the Corporation and the Dean and Chapter, the inhabitants of Strood have to breathe the poisonous atmosphere engendered by the percolation of the Medway brackish water flowing periodically through privies and cesspools, and stagnating

in cellars for the summer's heat to render it still more pestilential. Archæology, had it been listened to, might here have saved hundreds of lives, and thousands of pounds in property. This opens a comparison between the sanatory precautions of the Romans and the contempt shown for them by the moderns; the observance of the golden rule *Salus Populi Suprema Lex* by the one, and its repudiation by the other. Its exemplification would form the subject of a valuable essay.



Ancient Lake-Dwellings in Scotland.

IN very many ways prehistoric archæology is gradually assuming an immense importance in the study of the past. We now know a great deal about prehistoric man and his work. The causes that broke down his development into the later stages of historic existence were never so iconoclastic in their nature as to sweep away all traces of his earlier existence—his homes, his weapons and tools, his faiths and beliefs. He had a definite work to do in the history of mankind, and that work is imperishable, even though the records of it have not been preserved by the historian or the philosopher. The men who thrust pre-historic man on one side in their march through Europe, and in their conquest and settlement of the territories thus acquired, took very little heed of the homes and villages they were desolating. They unconsciously accepted from the conquered just so much of his culture as fitted in with their own lives and social surroundings, and thus prepared to hand over the torch of civilization, in their own turn, to the succeeding waves of conquerors and settlers who continuously peopled and civilized Europe. But they left the structural remains of the conquered for the most part to the hand of nature; and it is thus that the science of to-day, asking nature on all sides to yield up some of the knowledge that lies hid in her bosom, comes across those wonderful mementoes of ancient man which

we are now gathering together in the great treasure-house of cultured thought. Perhaps nothing has added information of more importance than the discovery of the remains of ancient lake-dwellings. Dr. Keller's wonderful work in Switzerland turned the thoughts of antiquaries in our own land to the enquiry as to the existence of lake-dwellings here, and Ireland and Scotland were soon recognized as a fruitful ground for excavation. Dr. Munro has come forward in a very acceptable volume, which is now before us,* and has undertaken to give a history of the excavations into ancient Scottish lake-dwellings, together with some very valuable suggestions as to the age and general characteristics of these pre-historic remains. We cannot, of course, follow Dr. Munro into all the details he treats of, but our readers will, we feel sure, thank us for a summary of what Dr. Munro so

ably tells us, and for the rest we most warmly recommend all antiquaries to make themselves possessors of this really remarkable book—remarkable in many ways, in closeness of detail, in extent of learning, in breadth of philosophical treatment, in the wealth of admirably executed and thoroughly appropriate illustrations.†

* *Ancient Scottish Lake-Dwellings, or Crannogs, with a Supplementary Chapter on Remains of Lake-Dwellings in England.* By Robert Munro. Edinburgh, 1882 (David Douglas), 8vo., pp. xx., 326.

† We cannot pass over one other important accessory to the characteristics of this book. The publisher has certainly spared nothing to make his part of the work equal to the importance of the subject, and in paper, print, and tasteful appearance there is nothing to be desired. We cannot always say this much of the publications which come before us; but it is a pleasure to do so in a case like this.

The turning-point in the history of Scottish lake-dwellings was the discovery and excavation in 1878-9 of a crannog at Lochlee, Tarbolton, Ayrshire. Previous to this, the work had been isolated, and to a considerable extent unattended by archaeological guidance. The following are the principal lake-dwellings discovered:—Dhu-Loch and Loch Quien, Buteshire; Loch of Banchory, Lochrutton, Loch Lotus, Loch Barean, Loch Kinder, Carlingwork Loch, Kirkcudbrightshire; Loch Spinie, Morayshire; Loch of Kilburnie, Loch of Boghall, Beith, Ayrshire; Culter, Lanarkshire; Loch Runnoch, Perthshire; Croy and Loch Lochy, Inverness-shire; Lochs of Kinellan and Achilty, Ross-shire; Loch

Cot in Torphichen; Castle Loch, Lochmaben; Loch Lomond; Loch of the Clans; Nairnshire; Loch Sanguhar, Dumfriesshire; Loch Dowalton, Wigtonshire; Loch Kiel-



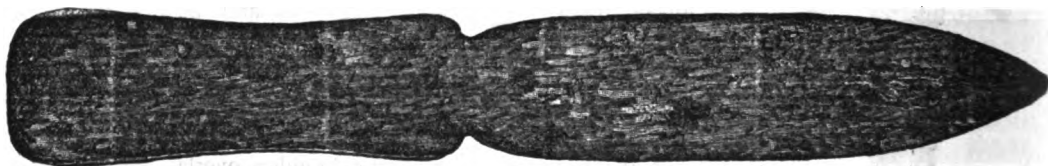
PORTION OF SAMIAN WARE FOUND IN LOCH SPOUTS.

ziebar, Argyllshire; Mull, Lewis. These altogether make a very goodly list, and it is something for the antiquarian spirit of Scotland to be able to point to these records of a subject so recently known to be of importance as lake-dwellings.

But passing on to the great excavation at Lochlee, let us shortly state the results of this important piece of work. The excavations show the work of the crannog-builders to have begun with a circular raft of trunks of trees placed over the chosen site of marshy swamp or island land. Above this were additional layers of logs, together with stones, gravel, etc. Upright piles of oak were inserted into prepared holes in this foundation structure, and horizontal layers of birch or other kind of wood were made. When a

sufficient height above the water was attained, a prepared pavement of oak beams was constructed, and mortised beams were laid over the tops of the encircling piles which bound them firmly together. This would form the skeleton of the island, and from this a wooden gangway, perhaps submerged for the sake of secrecy, would be attached to the shore as a means of reaching the land without the use of a canoe. This is the general outline of the lake-dwelling structure. Mr. Munro's excavations at Lochlee were of a most comprehensive and thorough character, and the summary given above is merely the barest statement of the results obtained from a mass of detail which is as interesting as it is instructive. Passing, however, from the structure itself to the relics of the occupants, let us see how the question is answered—who were the people who built them and lived there? In the Lochlee excavation the remains of human

split portions of horn sharpened at the point like daggers, pointed portions, two of which were probably used as spear heads, and a bodkin eight inches long, finely polished all over, and pointed at the tip as if with a sharp knife. The objects of wood were chiefly found in a refuse heap, and they consist of portions of a circular bowl, flat dish-like scallop shell with a ring handle, portions of a plate, a well-formed bead running round the rim, a ladle and bowl, a trough, several clubs made of oak, and sword and knife-like implements; agricultural implements, consisting of a mallet, scraper or hoe, boot or ploughshare; horseshoe-shaped implement, a circular wheel, and many other pieces of wood of various shapes and sizes, though in too fragmentary a condition to be able to distinguish their use. One very important wood object is of course the canoe found at the commencement of the explorations.



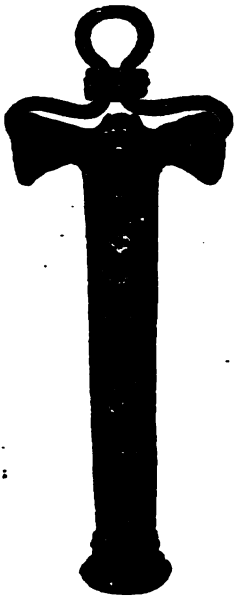
BRONZE IMPLEMENT FOUND AT LOCHLEE.

industry are very abundant. Dr. Munro has classified them into objects of stone, bone, deer's horn, wood, metal, and miscellaneous objects. There are hammer stones, heating stones, sling stones, stone anvil, whetstones, polished celt, querns, some flint implements, and spindle-whorls. The bone implements are two chisels or spatulæ; five small objects presenting cut and polished surfaces, three of which are sharp and pointed, one appearing to have been notched at the end and there broken off, and the last presenting well-cut facets and fashioned into a neat little wedge; a tiny spoon only three-quarters of an inch in diameter, and worn into a hole in its centre; a neatly-formed needle-like instrument, a sharp pointed instrument, a great many small ribs, and several round bones, apparently used for knife-handles. The objects of deer's horn number nearly forty, the most characteristic specimens of which are two hammers or clubs, formed from the lower portions of the beam antlers of stags, some

This measures 10 feet long, 2 feet 6 inches broad inside, and 1 foot 9 inches deep. The bottom is flat, and 4 inches thick, but its sides are thin and rise abruptly. There are nine holes in its bottom arranged in two rows about 15 inches apart, with the odd one in the apex. There was also found an oak paddle, double bladed, a large oar, together with the blade portion of another. The metal objects found consist of the following articles of iron: a gouge, a chisel, two knives, a small punch, a nail, a round pointed instrument, an awl, two spear heads, five daggers, a ring, a saw, an iron shears, a hatchet, a door staple, a curious three-pronged instrument, and a much-corroded pickaxe. The bronze articles consist of two fibulæ, ring pin, spatula or dagger-shaped instrument, wire, spiral finger ring, and other curious instruments, the use of which is not known. Articles of bronze and iron consist of a bridle bit and the hilt of a hand weapon. Then there are several miscellaneous objects, some of

which have been figured in these pages before (see vol. iv., pp. 211-213).

Here is a long list of objects, and it will be at once noticed that, like the lake-dwellings of Switzerland, the evidence of the stone-age man, the bronze-age man, and the iron-age man, rests alongside of each other. To the question, therefore, as to the period of history these Scottish lake-dwellings belong, Dr. Munro can only return a tentative answer. He ascribes them to the early Celts, before the inroads of the Romans and English. This appears to us to be a thoroughly legitimate conclusion to be derived from the evidence.



FIBULA FOUND AT
LOCHLEE.

These early Celts were driven into their isolated fastnesses, first by the Romans, secondly by the Saxons and Angles. They fought a long and sturdy battle. They often inflicted severe defeats and heavy blows upon their enemies, and their strongholds so far beyond the frontier line of advancing progress would be their homes, and their last resting-places. Their contact thus with the bronze-age man and the iron-age man would bring about some alteration in their usages. They would capture from the Roman bits of

his Samian ware, as at the crannog at Loch Spouts, near Kilkerran. They would seize hold of the weapons of their conquerors on every occasion. But we know sufficient of Celtic conservatism of spirit, of the isolated positions surrounded by enemies, to enable us to judge that the stone-age man living in these lake-dwellings was, to all practical purposes, a stone-age man still; just as we know that Dr. Mitchell has proved that a long era of the past prehistoric life still lives on in the present among the peasantry of the Scottish outlying districts.

One word more and we have done. Dr. Munro has a few important passages bearing upon the development of defensive strongholds. The artificial crannog in the lake was the most primitive form where nature was called in to assist art; the natural island upon which was built the stone or wooden crannog was the next step; and the third was when it was found that nature could be imitated, and a castle built surrounded by water in an artificially-formed moat.



St. Burians in Cornwall.

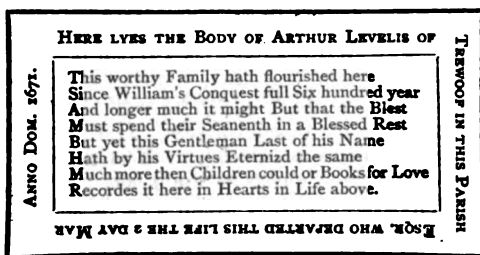
BY WILLIAM BRAILSFORD.



F the many headlands which abound on the coast of Cornwall, few excel in magnitude and beauty the fine granite mass known as Trenyn Dinas, where the rocks take the shape of huge fortifications, and where may be found the celebrated Logan stone. The scenery is at once bold, striking in detail and form, and of the wildest. Huge fantastic boulders overlap each other, and produce a grand combination of gigantic proportions. Four miles from hence is the Land's End, another series of rocks, not however so weird of aspect or so remarkable in natural design. All about are precipitous cliffs, and very many fine projections, while the vast expanse of ocean has a charm which never wearies. The prospect is everywhere magnificent.

In this neighbourhood are several Druidical remains, and the Cornish cliff castles, of which Maen Castle is one of the best examples. Leaving the coast, with its many attractions of scenery and associations of hair-breadth escapes by land and sea, a drive of something like five miles brings to view the little deserted village of St. Buryan. Here one of the first objects presenting itself is the well-preserved cross close to the road. In the churchyard is another, which with its steps is intact and without defacement. There is a coarsely-designed piece of sculpture on the upper portion of this specimen, and also the five bosses indicative of the five wounds of our Saviour.

St. Buryan boasts a high antiquity. All remains of the collegiate institution founded by King Athelstan in honour of St. Burienna or Beriena have vanished, yet once the church possessed an oratory, and was a place having the privilege of sanctuary. The present church stands on a lofty eminence, and commands a noble prospect from its tower, which, with other parts of the building, dates from the reign of Henry VII. There are remains of Norman work in the interior. The church is large in proportion to the meagre population. It is built of strong granite brought from Ludgvan, a parish near Marazion, and bears the appearance of those durable qualities for which it is celebrated. It is greatly to be regretted that so little is left of the rood screen which once ornamented the chancel. This rare relic was taken to pieces in 1814, when some repairs were effected. In the fragment yet preserved may be traced strange figures mixed with fantastic groups of fruit and other fanciful devices, evidently sculptured in a free artistic spirit. The following Latin inscription is on one of the bells, which bears date 1738: *Virginis egregie vocor ampna Maria.* In the belfry is a stone monument in the form of a coffin, which does not seem to have occupied its present position from the time of its erection. On its surface we read: *Clarice la femme Gheffirci de Boleit git icy. Deo de l'alme eit merci ke por le alme prient di lor de pardon averond.* Beyond, and nearer the entrance door of the church, is another memorial of a much more recent period. The exact shape of this tombstone, and manner of inserting the name, date of death, and quaint rhyming epitaph, is here given.



Trewoofe is the name of a mansion in the locality, and there is yet existing on the estate formerly occupied by the family of Levelis, a

curious cavern, of which there are other examples in the county, notably one at St. Just.

Ascending the hill we arrive at Boleit, where it is possible a castle may have stood in the thirteenth century, whence the aforesaid Clarice de Boleit may have held her little court. Tradition declares that the last battle which decided the fate of the unfortunate Britons was fought in this district. The tall stones or menhirs known as the Pipers, and those called the Dancing Maidens, are within a short distance of all these places. The artificial character of these memorials is made evident by the contrast afforded by the rough masses of granite which are seen rearing themselves hither and thither from the depths of the adjacent sea. Greater contrast could not be. Rough as the menhirs undoubtedly are, they seem to indicate human design. Out in the ocean, ridges and crests of rock arise at varying distances, all of which betray ages of nature's battery.

A custom prevalent amongst the Cornish modes and methods of agriculture is the erection of a stone pillar in the middle of a field for the comfort of oxen, who having no friendly tree to lean against, are thus provided with a substitute. More than one travelling antiquary has been deceived by one of these posts, fancying them relics of some pagan worship.

From several points of distance, the perpendicular tower of St. Burians serves as a landmark, though the little village in the midst of which it stands hardly exhibits any kind of appearance. In doubt as to the really correct spelling of the name, it is here given sometimes as Buryan and at others as Burians.



Reviews.

A Royal Warren; or, Picturesque Rambles in the Isle of Purbeck. By C. E. ROBINSON, M.A.; the Etchings by ALFRED DAWSON. (London: Typographic Etching Company, 1882.) 4to, pp. xiv. 186.



HIS book is a true work of art, and does great credit to those concerned in its production. The printing, the paper, and the binding all are good; and Mr. Dawson's name is sufficient guarantee that the illustrations are

charming. The Isle of Purbeck is a place of the greatest interest, and well deserves the honour of a special monograph. The name is known to most of us on account of the celebrated marble which is produced at Purbeck, but probably some do not know how many famous places are included in the Royal Warren, which was the wild hunting-ground of our Norman, and probably of our Saxon, kings. Corfe Castle, Lulworth, and Swanage are three of the most famous places in this part of Dorsetshire, but there are many other picturesque places which are admirably described by Mr. Robinson. The book is fitted to take its place either as an ornament to the table or as a permanent addition to topographical literature.

An Illustrated Dictionary of Words used in Art and Archaeology. By J. W. MOLLETT. (London, 1883: Sampson Low, Marston, & Co.) Sq. 8vo., pp. viii. 350.

The sub-title of this work indicates that its object is to explain terms frequently used in works on Architecture, Arms, Bronzes, Christian Art, Colour, Costume, Decoration, Devices, Emblems, Heraldry, Lace, Personal Ornaments, Pottery, Painting, Sculpture, etc., with their derivations. And we are bound to say that, as a first venture in this field of much-needed work, Mr. Mollett's book is a very creditable performance. It will no doubt meet the requirements of a large class of students whose acquaintance with the technical terminology of art and archaeology does not extend beyond their own special studies. To editors of country journals and writers for the fugitive literature of the day we cordially recommend it, because very often for the want of such a handy book of reference mistakes are made which serve to perpetuate or introduce wrong ideas to the reader. Mr. Mollett's book, it may be observed, covers wider ground than other well-known antiquarian dictionaries, and by a judicious and restricted use of these it acts at once as an appendix and a supplement. It contains the 450 engravings published in M. Ernest Rose's work in French, and to these are added about 250 more. This feature of the book is, it is perhaps needless to observe, one of the most useful, and certainly the most attractive. It aids the reading of obscure passages and definitions, and accustoms the eye to look for the right description of things when students turn from the pages of the book to the reality.

We have, in conclusion, one or two objections to point out—rather with a view to correction in future editions than to needlessly find fault. The definition of "Restoration" is as follows:—"A drawing of an ancient building in its original design." We wish restorers had contented themselves with simply drawing the ancient building in its original design; but antiquaries have learnt by bitter experience that restoration means something far worse than this. Its best definition appears to be "destruction."

Then again, "Runes" are described as "magical inscriptions," and Mr. Wheaton's *History of Northmen* is quoted thereon. But surely Dr. Stephens is the proper authority on this subject.

Other definitions we could quarrel with if we had the space—they are capable of amendment more than

positive alteration. But we will point out one or two omissions—omissions which could have been supplied, be it observed, from the new edition of Dr. Ogilvie's great dictionary. Thus, there is no entry for "portays," "cowchers," and "legendars," belonging to church archaeology; we have "round towers" but not "round churches;" we have "moot-hall" but not "Thing-hill;" we have "moat" instead of folc-moot. But these, we are quite ready to admit, are the faults incidental to a laborious work like the present, and on the whole we can cordially recommend Mr. Mollett's book. The publishers have spared no pains to make an attractive volume.

Historic Winchester, England's First Capital. By A. R. BRAMSTON and A. C. LEROY. (London, 1882: Longmans, Green, & Co.) 8vo., pp. xvi. 380.

This is pleasant reading enough, but for the subject, and for the purpose as set forth by the authors in their preface, we are hardly disposed to grant that the book is quite adequate. Winchester is such a grand historic city up to a certain period; its place in English history is so definite; its one-time greatness, its subsequent littleness, would bear so much working out, that we cannot altogether grant that the book before us meets all the requirements. Its object is distinctly good, as far as it goes it is well done; but it does not go far enough, and in many places we pause to ask ourselves if the authors have fully grappled with their subject. But we are not at all desirous of suggesting that the book does not fill an admitted vacancy in our literature, and we cannot too cordially recommend its object as one well worthy attention in respect of all our great towns. The contributions which local history gives to national are significant and extensive, and *Historic Winchester* should represent the first chapter in *Historic Cities*. Of one thing we can speak quite confidently, namely, that no one who wishes to spend a pleasant time at Winchester from their easy chair in the library will fail to realize that the many glimpses of old life, told so graphically by Messrs. Bramston and Leroy, enable them to do so most satisfactorily; they will at all events see how history has in many ways dealt with the former capital of England.

The Runic Crosses of Gosforth, Cumberland, described and explained. By CHARLES A. PARKER, M.D. (London and Edinburgh, 1882: Williams & Norgate.) 8vo., pp. 22.

We are indebted to Dr. Parker for an excellent account of what Professor Stephens has described as "the most elegant olden Rood in Europe." Of the act of ignorant barbarism which led to the destruction of "the great cross" in 1799, we hardly dare to speak, because we fear that 1883 is scarcely far enough in advance for us to say that we now have passed through the stage of ignorance on these matters to one of cultured thoughtfulness. Dr. Parker brings fresh evidence to bear upon the interpretation of Professor Stephens that on these runic crosses we have examples of how "pure heathendom" was called upon to teach the Gospel of Christianity. We are glad to learn

that the cross has lately been cleaned and a cast taken of it for the South Kensington Museum, and that the cross itself has been protected by a high iron railing. Dr. Parker has done real service in placing his valuable discoveries within reach of the antiquarian public, and the excellent plate of illustrations is a great addition to the instructive text.

A Tour in Greece, 1880. By RICHARD RIDLEY FARRER, with twenty-seven illustrations by LORD WINDSOR. (Edinburgh and London, 1882: Blackwood.) 8vo., pp. xii. 216.

We cannot take up this book without first saying how very much we admire the excellent taste and execution of its form. The celebrated publishing house who issue it are noted for good workmanship, but we question if anything last season was issued superior, in its own way, to the volume before us. The binding particularly is very excellent.

We suppose that to travel in Greece means to write about Greece. And who can wonder at it? We look upon it as one of the glorious influences of Greek culture, that the beauties and the relics of the land impel the traveller, if he accept their influence at all, to tell the world how and why he accepts it. To say then that Mr. Farrer and Lord Windsor have disappointed us is to do scant justice to their work, for it only says that their travels are not so interesting as other people's. But putting on one side the element of comparison, there is much indeed in the clearly written and descriptive narrative before us, and in the excellent illustrations, to interest one deeply, and to move one's sympathies and create one's imaginations. Who can tread where Demosthenes stood, who can enter the Parthenon and the Temple of Theseus, who can look upon the lost wonders of Greek Art, and not feel moved with pity and contempt for the shameful vandalism that has desecrated these hallowed places? To turn from the passages describing the ancient relics to those describing the modern experiences is sickening indeed, and we would fain hope they could be struck out of the record, but the contrast produced to the reader is not half so bad as the actual contrast; and there is nought to do but to pity and condemn. Mr. Farrer, without agreeing with, gives plenty of reason for Lord Elgin's action in bringing his "marbles" to England; and as long as Greek lives in Greece, worships in Greece, and yet cannot rise beyond pettiness of life and mind, there can but be small wonder that the museums of Europe become tenanted with the treasures that have borne down along the stream of time the memories of the Greeks of old. Our readers should turn to these pages whether they cannot go or whether they intend to go to the land they tell us of.

Transactions of the Glasgow Archaeological Society. Part II., vol. ii. (Glasgow, 1882: Maclehose) 8vo., pp. 87-197.

Scotland needs the labour of all her sons to bring into knowledge her unrivalled antiquities. She is more prominent than England in this work, for outside the labours of Societies where are we to find English books to equal Dr. Mitchell's *Past in the Present*, Mr. Anderson's *Early Christian Times*, and

Munro's *Lake Dwellings*? Is it because England has no such treasures even in other spheres of antiquity, or is it because her sons care not for them? These reflections come home in perusing the labours of such a local society as that of Glasgow. For we here find important papers upon the ancient sculpture in Cumbria by Dr. MacGowan, on the ancient canoe recently found in the bed of the Clyde by Mr. Duncan, and on the probable origin and age of the shore tumuli along the Firth of Clyde, by M. Chardenal. All these papers are distinctly of archaeological value beyond their extreme local interest. They are treated with a breadth of view and an enlightened command of the subject which we cannot but appreciate; and the illustrations, all of them good, are of great importance. To show, too, that Glasgow looks ahead, the two papers on archaeological study and the organization of archaeological societies, give such sufficient information to make us record here our long-formed idea that proper central and local organization in archaeological matters would be productive of an immense amount of good to the cause of antiquarian research. Nothing ought to be left undone to restore to the student of to-day the records of Ancient Britain, Celtic, Roman, and Saxon. May we suggest to the Glasgow Archaeological Society one piece of work which wants doing? Their town was the centre of a chap-book printing fraternity. Will the Society unearth these curious productions, and give us lists of their printers, dates, and titles?

Records of St. Giles's, Cripplegate. By the Rev. W. DENTON. (London, 1883: George Bell & Sons.) 8vo, pp. 205.

The carefully compiled history of any parish in London is of interest, but the parish in which Milton lived and died has a very special interest for all Englishmen, and Mr. Denton has done justice to the subject in this very agreeable volume. We have not space to follow the author in his accounts of the site, the gates, the field, and the moor, and the other features of St. Giles's without the city walls, but we note with pleasure the valuable explanation of the origin of the word Cripplegate. It is usually stated that the name arose from the number of cripples that congregated about the gate, although there is no historical justification for any such assumption. Mr. Denton's derivation is as follows: "Cripplegate was a postern gate leading to the Barbican, while this Watch-Tower in advance of the city walls was fortified. The road between the postern and the burgh-kenning ran necessarily between two walls—most likely of earth—which formed what in fortification would be described as a covered way. The name in Anglo-Saxon would be *crepel*, *cryfele*, or *crypele*, a den or passage underground, a burrow, and *geat*, a gate, street, or way." Confirmation of the name is found in the Wiltshire portion of *Domesday*, where we read, "To Wansdyke, thenceforth by the dyke to Crypelgeat." The author devotes a chapter to the Vicars of the parish, and some of these have been distinguished men, as Robert Crowley the author, his successor Lancelot Andrewes, and Bruno Ryves the Royalist. We can recommend this as a good example of a parochial history, and as a most readable book.

On Some Ancient Battle-Fields in Lancashire, and their Historical, Legendary, and Æsthetic Associations. (Manchester and London, 1882: Heywood & Son.) 8vo., pp. xix. 236.

In spite of a somewhat inappropriate title, Mr. Hardwick gives us a very excellent little book. He treats of the Arthur of history and legend, the legend of the wild boar, battles in the valley of the Ribble, and Athelstan's great victory at Brunanburgh. There is plenty of material here for some curious researches, and Mr. Hardwick, laying under contribution all departments of archaeology—legends, philology, monumental remains, chronicle narratives—has succeeded in supplying some fresh information about subjects always interesting to English people. Although Mr. Hardwick has evidently consulted the best modern authorities on mythic history, we cannot always agree with his reading of them. He is too apt to accept everything. We notice, for instance, that he accepts Geoffrey of Monmouth as an authority, without giving any reason for departing from the more general opinion of this work. There is still very much to be done before we can accept in its fulness the totem-theory of early English names and devices; but with these reservations there is no doubt that Mr. Hardwick contributes an excellent chapter to our legendary history. We wish Mr. Hardwick had given paginal references to his quotations; we cannot accept it as good work to simply quote from an authority without giving the student the ready means of finding the passage.

Library Catalogue. (Letts, Son, & Co., Limited.)

Few persons who possess books but must feel the necessity of a list of their titles, for without such a catalogue the books are never to be found when they are wanted. Still it is not every one who knows how to set about the making of a book list, and Messrs. Letts therefore come to the rescue. They have prepared a useful blank volume, ruled for the several items of information. The first column is for the shelf or mark, then comes the author, then the title, vols., size, date, place and publisher, cost, and space is left at the end for remarks, when and to whom lent. This volume will doubtless be found very useful, and we would suggest that in a future edition it would be better to leave a little more room for the title and less for remarks. He who is wise will lend as few of his books as possible, and a page at the end should be sufficient to contain the list of these loans.

Etchings of Old Southwark. The Old White Hart Inn Yard, 1882. (Frederic S. Nichols & Co., 14, High Street, Borough.)

The fashion for etching has caused the diffusion of a large amount of artistic work in our houses, but it has done more than this, for it has helped to foster the taste for topographical studies. In the last century and in the beginning of the present, fine engravings were largely published of the chief London buildings, but of late years this has not been the case. The etchers, however, have found some of the picturesque bits of Old London specially suited for their purpose, and gradually a goodly number of excellent pictures

of the ancient town are coming into existence. Messrs. Frederic S. Nichols & Co. have just produced an etching of the White Hart Inn Yard, by Mr. Thomas, which is deserving of the highest praise, for not only is it an admirable representation of one of the few galleried inns which still remain, but it is also a picture of considerable merit in itself. The effect of the light is particularly happy, and the whole, while severely accurate, is pervaded by thoroughly artistic spirit.

This inn has a long and interesting history, the chief particulars of which have been put together by the learned Southwark topographer, Mr. W. Rendle. It is, however, as the meeting-place of Mr. Pickwick and Sam Weller that it is chiefly known to the public. We are pleased to see that the publishers propose to follow this etching by others of The George Inn and St. Saviour's Church. We hope the contemplated series will receive the support it richly deserves.

Ephemerides on the Days of the Years 1883. An Auntient Annuaire. (London: T. Fisher Unwin.)
An Olde Almanack, imprinted in forme of a Booke of Reference for this Year of Grace 1883. (London: Charles Letts & Co.)

The Church Kalendar for 1883. (London: C. Letts & Co.)

Saxby's Weather Table and Almanac of the Heavens for 1883. (C. Letts & Co.)

A few years ago little attention was paid to the external appearance of Almanacs, and those issued seldom did much credit to their printers. Now this is all changed, and printers vie with each other as to who can produce the most elegant of these Calendars. As antiquity is now the fashion, we need feel no surprise that Almanacs should appear as if they were two or three centuries old. It does, however, seem to us that an almanac for the current year cannot be too modern-looking; thus Messrs. Letts' *Church Kalendar* is everything that could be desired, clear and handsome in appearance. The *Olde Almanack* contains a series of twelve facsimile engravings of the months from an original Almanac of the 16th century. Mr. Unwin's *Ephemerides* is ornamented with borders from Holbein, designs from a *Book of Hours*, and initial letters from other books of the 16th century. All these things are good in themselves, but information about the post and the taxes seems singularly inappropriate when printed in an antique manner. We love antiquity too much to admire such anachronisms as these, which we fear are likely to throw ridicule on more accurate reproductions.

The Origin of Family or Sur-Names, with Special Reference to those of the Inhabitants of East Dereham, in the County of Norfolk. By the late G. A. CARTHEW, F.S.A. (Norwich: Agas H. Goose & Co.) Pp. 16, 4to.

The history of family names is a subject of interest to all of us, for everyone at least wishes to discover the origin of his own name. Lists of these names taken in various parts of the country are always of value, and this short classification is a useful addition to the literature of the subject.

Meetings of Antiquarian Societies.

METROPOLITAN.

Society of Antiquaries.—Dec. 7.—Mr. A. W. Franks, V. P., in the chair.—Mr. A. F. Tweedie exhibited a stone axe-head of syenite from China, on which the Chairman made some remarks.—Mr. A. J. Evans communicated the second part of his memoir "On Recent Antiquarian Researches in Illyricum," comprising notes on the Roman road-lines, Siscia, Salona, Epitaurum, and Scodra.

December 14th.—Mr. A. W. Franks, V. P., in the chair. Mr. Freshfield gave an account of a tour in the province of Bari, in south-east Italy, describing especially the churches which he visited there. At Bari, the church of St. Nicolas, which was built by Robert Guiscard and his son Roger, is Norman in style, with certain Byzantine features, and a crypt which much resembles some examples of Saracenic architecture in Spain. The crypt contains the relics of St. Sabinus, with his bust in silver. At Molfetta, what was once a Byzantine church is now a soap manufactory. The church of St. Sabinus at Canosa (*Canusium*) is in the form of a Latin cross, with nave and transepts. It is roofed by five domes, supported by Byzantine pendentives. The arches are round, and entirely Norman in character. The capitals of some of the pillars are classical, having been taken from an earlier building. In the courtyard is the tomb of Bohemond, Prince of Antioch, son of Robert Guiscard; and his bones are exhibited almost as if they were the relics of a saint. All the churches in this district have three apses, but no distinctively Greek features in their carving.—Mr. Waller exhibited a drawing of a tempera painting of the Virgin and Child found on the wall of Great Caufield church, Essex. The church is Norman, having only nave and chancel, and but little has been altered, except the windows. The painting is not contemporary with the building of the church, but was probably executed about 1360. The Virgin is seated on a throne, clad in a tunic and mantle, and crowned. Her hair is long. The Child sits on her left knee, and she offers to Him the breast. His face and figure are not child-like, and His hand is raised in the attitude of benediction. Both figures are nimbed.

Archæological Institute.—Dec. 7.—Rev. J. Fuller Russell, V. P., in the chair.—Mr. W. M. Flinders Petrie read a paper on "Egyptian Bricks," and exhibited a diagram of a series of forty examples from the Eighth Dynasty down to Arab times. Mr. E. Peacock sent a paper on "The Unrestored Church of Cadney, Lincolnshire.—Precentor Venables communicated an exhaustive paper on "The Vicar's Court at Lincoln," founded by Bishop Oliver Sutton, 1280-1300, illustrated with plans and photographs. The writer showed that, notwithstanding modern alterations, the court forms a very curious and instructive architectural study, the house on the south side being one of the most perfect examples of an Edwardian house to be found in England.—Mr. F. C. J. Spurrell exhibited a collection of various palæolithic imple-

ments and *haches* of different types from Northfleet and Crayford, both imperfect and finished, together with the flint tools or knappers by which they were shaped. Of the hammers, some were pointed at one end and some flat-headed, being "used" at the edges of the face. He showed the mode of using the peculiar hammers found with flakes at Crayford, and demonstrated by many specimens that the fine chipping frequently found at the butt-ends of the flakes was not the result of use, but a necessity of the manufacture. A number of flakes, mostly flat and thin, and hollow on one side, varying in weight from an ounce to eight pounds, were described as having been used somewhat after the manner of a bricklayer's trowel. They had the appearance of so-called hollow scrapers, but presented marks of percussion, and were not polished with use as in scrapers proper. The action of the hammers and knappers was analysed and imitated synthetically with success; and they appeared, taken altogether, to be capable of doing all the work required to make the perfect tools with which they were found. All the specimens had been found by Mr. Spurrell in river reaches, where they had been made and used, in association with remains of elephant, rhinoceros, etc., the carving of whose carcasses was the probable cause of the spots being selected for the flint manufacture. For comparison, neolithic knappers were shown, and gun-flints with knapping hammers of the seventeenth or eighteenth century found on the mediæval camping-ground of Dartford Heath.—The Rev. W. S. Calverley sent a paper on "Gosforth Cross," and exhibited full-size drawings of this very remarkable monument. From his long study of Scandinavian mythology, Mr. Calverley has been enabled to interpret the subjects on the four sides of this cross, of which the main episodes have never been brought forward before; and it is satisfactory to know that Mr. Calverley's reading meets with the approval of Professor Stephens, of Copenhagen—viz., that the Christian parallel of the "world-stories" is as follows: On the west side the devil is overcome and bound; on the south side the world is overcome; on the east side the flesh is overcome; and on the north side Christ rides triumphant. The cross is a monolith fourteen feet six inches high.—Captain E. Hoare exhibited statuettes of Anubis, and of Isis nursing Horus.—The Rev. J. H. Ash laid before the meeting a brass sacrificing bell said to be sixteenth century work.—Mr. W. T. Watkin sent a photograph of a Roman altar found in July at Longwood, near Huddersfield, and inscribed as follows:—

DEO S(ANCTO) BRIGANT(VM) ET
N(VMINI) AVG(VSTI) T(ITVS) AVR(ELIVS)
QVINTVS D(ECRETO) D(ECVRIONVM)
P(OSVIT) ET S(VSCEPTVM) S(OLVIT).

This reveals for the first time the existence of a male deity supposed to preside over the tribe.

British Archæological Association.—December 6th.—Mr. T. Morgan in the chair.—Mr. L. Hand reported the discovery at Seagry, Wilts, of some ancient British interments on a spot which had long been pointed out by tradition only as an old cemetery. The spot is also referred to in a charter of Saxon times as the place of heathen burial, a remarkable illustration of the continuance of local knowledge.

—Dr. Stevens announced the discovery of traces of Roman burials at Winchester, at a spot near the north gate, which would appear to indicate the position of the ancient cemetery of the Roman city.—Mr. L. Brock exhibited a Roman vase from Colchester identical in form with one found at Winchester.—Mr. C. H. Compton exhibited some stained glass from Amiens Cathedral, thrown out of the building during a recent work of "restoration"; also some Roman concreted pavement from the temple which stood on the site of the present Cathedral of Boulogne. This is identical with what was found last year on the side of Leadenhall Market.—Mr. H. F. J. Swayne sent photographs of the fifteenth century frescoes over the chancel arch of St. Thomas's Church, Salisbury.—Mrs. G. Rendle exhibited some curious engravings by Heemskirk illustrative of ancient costume; and Mr. E. Way described a costrel of early date recently found in London.—Mr. W. de Gray Birch called attention to the *Tabula Honesta* recently found in Belgium, which gave the name of a governor of Roman Britain, Titus Evidius Nepos, not previously known. Major di Cesnola read a paper "On Phœnician Art in Cyprus," which was illustrated by a very fine exhibition of gold and silver ornaments found in the excavations in the island made by the lecturer. The connexion of the Phœnicians with the country was referred to at length, and the relics of their occupation passed in review after the history of this remarkable trading race had been dwelt upon.—The proceedings were brought to a close by a paper by Mr. C. W. Dymond on two of the remarkable earthworks in Somerset, Dolbury, and Cadbury, the reputed Camelot of King Arthur's time.

Society of Biblical Archaeology.—December 5th.—Dr. Samuel Birch, President, in the chair.—A paper was read on "The Houses and Householders of Palestine in the Time of Christ," by the Rev. W. H. Sewell.—A communication was also received from Prof. Sayce on "The Kappadokian Cuneiform Inscription now at Kaisariéh." From a careful squeeze made last summer by Mr. W. M. Ramsay, Prof. Sayce has been able to satisfy himself that this inscription, hitherto uncertain, is in cuneiform characters of the Assyrian syllabary, though of a very barbarous type. The stone bears under the inscription a sculpture representing a king with captives brought before him. The captives wear the Phrygian dress; but the costume of the king and his attendants is distinctly Hittite, being that made familiar to us by the sculptures of Boghaz Keui and Eyuk, of Ibreez and Karabel, to which we must now add of Carchemish also.

Royal Society of Literature.—Dec. 13th.—Gen. Sir Collingwood Dickson in the chair.—Sir P. Colquhoun read a paper on "Mohammedanism," in which he sketched briefly, but effectively, the prophet's life from his birth, A.D. 570, to his death, A.D. 632, twenty-two years after the first promulgation of his doctrine.

Anthropological Institute.—Nov. 28.—General Pitt Rivers, President, in the chair.—Dr. G. W. Parker read a paper "On the Language and People of Madagascar."

December 12.—Mr. M. J. Walhouse in the chair.—Mr. A. L. Lewis exhibited some neolithic flint implements and flakes found by him at Cape Blanc Nez,

near Calais. A paper by Mr. A. W. Howitt, "On the Australian Class Systems," was read, in which the author discussed and explained the various rules with respect to marriage adopted by several of the native tribes.

New Shakspeare.—December 8th.—Dr. P. Bayne in the chair.—Mr. F. J. Furnivall read a paper upon the textual difficulties in the early comedies, which, however, he said, were but few, and of no great importance.

Philological.—December 15.—Mr. A. J. Ellis, V.P., in the chair.—H.I.H. Prince L. L. Bonaparte read a paper "On Initial Mutations in the Living Celtic, Basque, Sardinian, and Italian Dialects," which was illustrated by fifteen tables, containing complete lists of the kinds of initial mutation, suppression, and addition to any word under the influence of a preceding word to be found in these languages.

PROVINCIAL.

Society of Antiquaries of Scotland.—Dec. 12th.

—Dr. Arthur Mitchell, Vice-President, in the chair.—The first paper read was "An Examination of the Newton Stone Inscription, Aberdeenshire," by the Right Hon. the Earl of Southesk. The Newton Stone had been seventy years known to antiquaries, and yet its double inscriptions had not been satisfactorily read. After an elaborate investigation of both inscriptions, letter by letter, he came to the conclusion that the Ogham inscription answered to the first part of the literal inscription only, that both these were renderings in a Celtic dialect of a brief sepulchral formula; but that the concluding part of the literal inscription was mythological—a religious invocation. The characters in which it was written, he thought, were analogous to the Greek letters written by Irish scribes in such early Irish manuscripts as the Book of Kells. The rendering of the inscription, which was the result of his investigation, in some respects closely agreed with that of the late Mr. Brash, and made it commemorative of "Eddi, daughter of Forrar, of the race of Jose," the last word being equivalent to Huas, the Solar god, who was the same as Dionysion and Bacchus. The Ogham part of the inscription, he thought, was for the priests, and the other part for those initiated in the mysteries.—The second paper, by Dr. Daniel Wilson, was "A Notice of the Runic Inscriptions in St. Molio's Cave, Holy Island, Argyleshire." After referring to the interest excited by the discovery of the remarkable series of Runic inscriptions carved on the interior walls of Maeshow, in Orkney, Dr. Wilson remarked that the series in St. Molio's Cave, though fewer in number, were specially interesting as being, in his opinion, memorials of some of those who were engaged in the memorable Battle of Largs. From the Norwegian account of King Hakon's expedition, we learn that after the battle the King sailed past Cumbræ to Melansay, or Molio's Isle, which protects the entrance to Lamlash Bay, and there lay with his ships for some days. The cave of the Celtic saint is little more than a sea-worn recess in the rock about 25 feet above the present sea-level, and would doubtless be visited by parties of the Norwegians, seeking supplies of water from the

Saint's well. The roof and sides of the cave are covered with rude marks, crosses, monograms, and other carvings of different periods, and among these are several inscriptions in Runic, which were copied and deciphered by Dr. Wilson in 1850 and 1863. They consist chiefly of the names of individuals, with the addition of the formula "carried this," but one seems to be of a satirical description. Dr. Wilson devoted part of his paper to a critical examination of the style and lettering of the inscriptions, and concluded with a description of St. Molio's chair, or stone bench, a projection in the cave which is thus named, and which recalls many other memorials of early Celtic saints of a like kind, which he instanced and described. He also called attention to the fact that the cave has attracted the attention of visitors, and that some of its interesting inscriptions have already been defaced.—The third paper was "A Notice of the Battle of Glenshiel, 10th June, 1719," by Alex. H. Millar. While collecting the materials for his history of Rob Roy, Mr. Millar had discovered that among the manuscripts of the Duke of Marlborough there was a plan of the battle, surveyed and drawn by Lieutenant John Bastide, which gave, not only the disposition of the Jacobite and Hanoverian forces, but also detailed, with great fullness, the different movements of the troops on both sides. A tracing from this plan was exhibited, and by reference to it Mr. Millar was enabled to present a clear and detailed account of the conflict of which so little was known, that the most recent accounts given by the historians were brief and imperfect.

January 7.—R. W. Cochran-Patrick, M.P., Vice-President, in the chair.—The first paper was a notice of the ancient "grille" or gate of crossed iron bars which still swings on its hinges in the doorway of the Tower of Barns, Peeblesshire. The tower itself is small, 29 feet by 20, and from 35 to 40 feet in height. Its walls are in good preservation, but the interior has been fitted up as a bothy, and a modern roof has effaced anything that may have been in the way of battlements. Above the doorway there is the rudely-incised date, 1498, which may have been inscribed to indicate the age of the building at a subsequent period; and the initials of William Burnett, surnamed "The Howlet," from his skill in conducting nocturnal expeditions, are carved above one of the upper windows. On entering the doorway, which is near the north end of the western face, another doorway is seen a few feet in front, which gives access to the vaulted basement. To the left, in the thickness of the outer wall, is the stone staircase, 2 ft. 6 in. wide. The doorway of the outer entrance is slightly recessed, and measures 5 ft. 7 in. by 2 ft. 11 in. Its iron gate is an inch less in height, but three inches more in width. Exclusive of the outer frame, it is composed of four perpendicular and seven horizontal bars, fully an inch thick, which are interpenetrated, so that the two perpendicular bars nearest the hinges pierce the four upper horizontal bars, and are themselves pierced by the three lower bars, while the two bars furthest from the hinges interpenetrate with the horizontal bars in the reverse of this order, and the ends of all of them penetrate the outer framework except the second horizontal bar, which stops short of the hinge. Drawings of the gate, with its hinges and chain, were exhibited, and similar "grilles" at Castle

Menzies and Barcalonie Castle were referred to, as also the old iron gate of Haddo's Hole, at St. Giles' Church, now in the Museum.—Professor Duns exhibited and described a beautiful silver brooch found in Mull about fifty years ago. In his paper, which was entitled "Notes on North Mull," Professor Duns referred to the traces of tribal layers of population indicated by the names of places and of natural objects, and then passed to the description of the standing stones, stone circles, and forts of the district, reserving the subject of the sculptured tombstones and some general notices to a future meeting. Standing stones occur at Ardnacroiss, near the foot of the Torloisk road, about a mile west of Kilninian church, and on the slope of Tom Perock. A circle in the low valley near the farmhouse of Ardnacroiss presents peculiar features. It consists of upright flagstones set close to each other, enclosing a heap of smallish stones about 15 feet in diameter. At Baliscate are three standing stones—two upright and one prostrate—which may be the remains of a circle. At Kilmore there is a group of five and at Sorn three, which seem also to be remains of circles.—In the third paper, Dr. John Alexander Smith described a massive bronze armlet which had been sent for exhibition to the Society by the Earl of Strathmore.—The last paper was a notice by Dr. Anderson of a bronze spear-head, found in draining near Duddo Castle, Northumberland, exhibited by Sir John Marjoribanks of Lees, through Mr. David Douglas, the treasurer of the Society. The spear-head is remarkable for its size—17 inches in length—as well as for the fineness of its workmanship.

Newcastle Society of Antiquaries.—Dec. 20th. —Mr. Hodgson presided.—Mr. John Philipson, on behalf of Dr. Bruce, read a letter that that gentleman had received from Mr. W. Chappell, with regard to certain old manuscripts in his possession. Mr. Chappell said that during the past fifty years he had collected old manuscripts, and had a collection of Northumbrian airs. He had often been pressed to sell his manuscript, but was unwilling to do so, unless it went to Northumberland. His manuscript contained a collection of airs made by a travelling Northumbrian minstrel of the seventeenth century, named Henry Atkinson, of Hartburn. It was dated 1694-5, but the tunes were both of earlier and later date. He offered the manuscript, his transcript of it, and the copyright to the society at a certain price. Mr. Philipson added that Dr. Bruce was of opinion that this collection contained several airs that would prove a valuable addition to the society's collection.—It was resolved to purchase the manuscript, transcript, and copyright.

Shropshire Archaeological Society.—Dec. 19. Annual meeting.—The Earl of Bradford occupied the chair.—The Secretary (Mr. Goynne) then read the report:—The Council have great pleasure in stating that the efforts originated at the last general meeting of this Society to secure the time-honoured buildings of Shrewsbury School for a Free Museum, Library, and Reading Room for the town and county, have been so far successful, and they venture to hope that before the next annual meeting the buildings will be open for the purpose proposed.—Mr. Adnitt then gave a history of what had been done to get possession of the Grammar School for a public library and museum. He explained that there had been several difficulties

in the way, but by the efforts of Mr. Peele and others they had been removed. The price of the buildings was £4,000, and about £3,000 had been collected.

Glasgow Archæological Society.—Dec. 21st, 1882.—Professor Lindsay in the chair.—The Chairman read a paper, entitled "Notes on Education in Scotland to the Wars of the Bruce Succession." Professor Lindsay said that the first question to be considered was whether there were any evidences of the learning and education in the early Celtic Church being given to others than those intended for an ecclesiastical life. There were, he thought, numerous facts to support the supposition that the Celtic monasteries were also schools for the neighbourhood in which they were situated. Three grades of scholastic organisations were prevalent in the early Scottish Church, and these very complete organisations had a distinct connection with the present educational system of our country. While the religious system of Scotland had twice been uprooted and again replanted, the educational system had grown out of the old without intermission and without break. There was abundant evidence to show that village or parish schools were in existence as early as 1152, and that grammar schools, corresponding somewhat to our High Schools, were established early in the thirteenth century. The third, and perhaps the highest, class of schools was kept up by the Scottish Church. There were private schools in the monasteries or in some part of the cathedral churches, so that the education was to some extent theological. From the time of David the First down to the death of Alexander the Second, Scotland had a very complete educational organisation—a much more complete education than Scotland had down to the time of the Reformation. This education was entirely in the hands of the Church, and it seemed to have been worked with great efficiency, if the production of scholars who were able to compete with the scholars on the continent was to be taken as a test.—Mr. Alexander M. Scott read a paper, entitled "An account of the Kenninghouse Burn and the adjacent lands of Gorbals, etc.," and in connection with his paper he exhibited a "Plan of the city of Glasgow, Gorbells, and Caltoun, from an actual survey made in 1775, by John M'Arthur, surveyor in Glasgow."—A paper giving an account of archæology in Italy was also contributed by Mr. Alexander Galloway.—There was exhibited to the meeting by Mr. James Provan a return made by Robert Burns to the Excise Office in 1791. The return contained the name of William Lorimer, who was a great smuggler, and gave Burns a great deal of trouble, Burns being reprimanded several times by his superiors because of tricks played upon him by Lorimer. His daughter was the Jean Lorimer in praise of whom Burns wrote "Lassie wi' the lintwhite locks," "A song to Chloris," and some of his best songs. Mr. Provan also exhibited a Round Diary of A. Findlater, Supervisor of Excise, containing comments on Burns's Excise work, and bearing the date 1792.—Mr. W. G. Black read a letter received from a gentleman in Helensburgh, which, he said, showed Burns's character in a favourable light.

Burton-on-Trent Natural History and Archæological Society.—December 4.—The

Rev. C. F. Thornewill in the chair.—Several things recently found during the Society's explorations at Stapenhill were exhibited, and Mr. Heron read a short paper on the discoveries. He said four skeletons had been discovered, but all in a bad state of preservation. Two urns, also, had been found, one perfect, but the other in a very dilapidated condition. On the recent explorations a debt of £16 still remained, and he appealed on behalf of the committee for subscriptions to clear off the debt and carry on the work. [Our report of the meeting for January 10 stands over till next month.]

Bath Field Club.—December 13.—The members examined the large Roman Bath which has recently been excavated at Bath. In the absence of Major Davis, the hon. secretary (the Rev. H. H. Winwood) drew attention to the principal objects found during the work, and now preserved in the glass cases in the Pump Room. A move was then made down Abbey passage, and the dimensions and principal features of the bath pointed out. Notwithstanding the mud, a large number descended the ladders to the bath itself, and examined the Roman work with much interest. The bricks, tiles, etc., which are preserved in the old Free Library building, were inspected, and Mr. R. Mann, the contractor, explained how the Roman arches were constructed with the hollow tiles which have been found in such abundance.

Somersetshire Archæological and Natural History Society.—December 18.—The chair was occupied by Mr. C. H. Fox.—Dr. Pring read a paper on the Origin of Guilds, with a notice of the ancient guild-hall of Taunton. Confining his observations to this country, he might state guilds are mentioned generally so early as the seventh century, viz., in the laws of King Ine; and this carried them very near to Roman times—to times at least when Latin had not ceased to be the spoken language of some parts of Britain. That we were indebted to the Romans for the guilds of this country had, as he was well aware, been contested, and denied by Toulmin Smith and other authorities who had written expressly on the subject. On the other hand, the German writer Lappenberg, referring to the Roman colleges prevalent in Britain, regarded them as the original germ of those guilds which became so influential in Europe some centuries after the cessation of the Roman dominion. Other writers expressed themselves more strongly to the same effect, and the fact was now admitted even by one of the teachers of that recent school of historians, which appeared almost systematically to ignore the important influence of the Roman period on the early history of this country. The Rev. J. R. Green, describing the state of Roman Britain, and how the work of Roman civilization followed hard upon the Roman sword, proceeded to state that cities were governed by their own municipal officers; and that town and country were alike crushed by heavy taxation, while industry was checked by a system of trade guilds, which confined each occupation to an hereditary caste. In the able and elaborate disquisition on this subject by the learned author of *The Romans of Britain*, it was maintained that the colleges which multiplied and spread throughout our island continued to exist and maintain themselves in Saxon times, though they were masked under the barbarous

name of guild when our historic notices began to tell us of them. This trivial word, due to the contributions upon which colleges had from all time subsisted, betrayed their constitution, and they found them also where they ought to expect to find them, in the Roman cities of Britain. There had come down to them the rules of three colleges, established respectively in London, Cambridge, and Exeter. The rules of these three colleges, their objects and constitution, were treated of in detail, and were shown to exhibit a complete identity of the Roman college with its successor, the guild. An interesting comparison was also made by placing the general resemblances of the collegium and guild in formal juxtaposition; and a full and impartial examination led to the inevitable conclusion that the coincidences were such as could not be attributed to imitation or mere copying, but demonstrate the absolute identity of the guild of England with the collegium of Rome or Roman Britain. Before quitting this part of the subject there was yet another point which must not be overlooked, and which of itself might be held to form conclusive proof of the identity of the Roman college with the Saxon guild. He alluded to the fact that inscriptions had been found actually referring to the following instances of what were indifferently termed guilds or colleges:—*Collegium fabrorum* (carpenters), found at Chichester; *collegium ligniferorum* (image makers), at Castle Cary, Scotland; *collegium fabricensium* (smiths), at Bath, the latter having been properly referred to as a guild of smiths. Passing to the consideration of the subject in connection with the borough of Taunton, it might be stated that in the time of Edward the Confessor the burgesses of Taunton, as they learned from Domesday Book, were a flourishing community. They were engaged in manufactures and trade. They had their mint, their markets, and their mills, and they enjoyed numerous rights, privileges, and customs as tenants in burghage of the Bishop of Winchester, on whom the borough of Taunton, forming part of the Manor of Taunton Deane, had been conferred by Royal gift upwards of three centuries before. The ancient free borough of Taunton had its bailiffs, its portreeves, its aldermen, and other officers; its guildhall, its tythings with sundry important rights and customs, some, if not all, of which were manifestly of Roman origin, and could trace back their existence in Taunton for upwards of 1,000 years. It was, however, with the guildhall they were at present more especially concerned. It was a matter of history that from that early period, when the Saxons overran this part of our island and subdued its Romano-British inhabitants, King Ine erected a castle or fort at Taunton, and fixed his residence very nearly, if not actually, on the site where they were now met. It was also maintained that it was from this town that he afterwards promulgated those famous laws which were still extant, and in which were certainly to be found some of the earliest notices they had of guilds—*notices which served to assure them that even at that remote period guilds were not a recent introduction, but were referred to as old-accustomed and widespread institutions. It was only reasonable to conclude that Taunton, a town so immediately under the tutelage of King Ine, and for some time subsequently the seat of Royal residence, would speedily become possessed of a guild-*

hall. They learned that at Dover there was a *gihalla* (*rectius* guildhall) *burgensium*; and that at Canterbury the burgesses possessed several houses in *gildum suum*. In their municipal features the character of all the old boroughs of that period was much alike. From the advantages enjoyed by Taunton in being the residence of King Ine, they were led to believe that a building appropriated to the court leet and other municipal purposes, and bearing probably, as at Dover and other old borough towns, the name of guildhall, was in existence in Taunton at a very early period in Anglo-Saxon times. It was not, however, until 1467 that they had any specific notice of the erection of a guildhall in Taunton. The terms employed in this notice, however, were such as seemed to convey that there must have been a previous building of this description in Taunton, which, either from having fallen into decay or some other cause, had apparently for some time ceased to be used, or even, perhaps, to exist. The terms in the notice to which he alluded as implying the existence of a guildhall, or hall of judicature in Taunton previous to that of 1467, were those in which the vicar of St. Mary Magdalene was at that time enjoined to "new build" or cause to be "new built" a hall of judicature. The word new would seem to have been employed as if in contrast to something old. They learned, then, that it was under a grant at the yearly rent of one red rose, to be rendered at the exchequer in Taunton, that the guildhall of Taunton was, in fact, so "new built" in the year 1467. The speaker then read the extract, and said this curious grant introduced in due form by the prior of the church and convent of St. Swithin, Winchester, to "all the sons of holy mother Church" whom it might concern, personal features of peculiar interest. Of these, perhaps the most striking was the character of the lease itself, stated to be in perpetuity, of a valuable site of land, which was granted at the annual nominal rent of one red rose. Here, then, they had an instance added to those more generally known of the beneficence of this eminent Bishop; whilst at the same time it served, amid the civil discord of the period, to mark his loyal attachment to the House of Lancaster. This, however, was not all that was to be gathered from this deed. It showed that even so late as 1467 the Bishop of Winchester was owner, not only of markets, but also of the borough of Taunton, to which reference was made in right royal style as "We have given, granted," etc., "a certain parcel of our market-place, of our borough of Taunton aforesaid." From this document they also learned some interesting particulars in connection with the condition of the centre of the town, at present occupied by the parade and the surrounding streets. If they regarded the agreeable and commodious appearance presented by this now much frequented spot, and endeavoured by the aid of the slight description here given to compare it with what it must have been five hundred years ago, it would be found no easy matter to realize the contrast. There could be little doubt that at the period referred to the site of the Parade was in a comparatively rough and rudé condition. It was elevated considerably above the surrounding level, as evidenced by the name of Cornhill, a name which indicated not only its elevation, but also the use to which it was put, and which continued to be associated with it down to the end of

the last century. The ancient watercourse, which they learned was then wont to run through this, the centre of the town, must on reaching this elevated spot have divided on either side of it, so that the stream flowed around, and, uniting again below it, would entirely encircle this parcel of land; and would also cause it to acquire the additional name of the island—a name which this site also long continued to bear. He mentioned that the office of Cornhill-keeper was still in existence, and continued to be filled up annually, though the Cornhill itself was swept away more than one hundred years ago. Built by Nicholas Dixon, vicar of St. Mary Magdalene, in 1468, it remained in that situation just three hundred years, until the year 1768. There could be no question but that the primary object of the present market house was to provide for that ancient municipal institution, the Guildhall, wherein the steward of the Bishop of Winchester might continue to hold his court leet, and other municipal business might be conducted. A convenient part of the ground floor of the Market-house was properly fitted up and especially appropriated to that purpose, and there it was in the exercise of their time-immemorial usage that the burgesses of the ancient borough of Taunton assembled on the 24th day of October last for the purpose of appointing officers of the court leet. It might be questioned, however, if many of those present fully realized the great antiquity of the institution they were thus met to represent, or were aware that while the court leet was the most ancient of all the law courts of England, the particular instance of it in Taunton might, like the others, certainly claim a descent from Anglo-Saxon times. From the evidence furnished by the town of Taunton it must be admitted that the Romano-Britons had left far more material evidence of their presence on this site than had the Saxons. Of Roman relics they had the ancient rectangular earth-work, near which Roman coins, etc., had been found; an old paved way buried two feet below the surface of Silver-street; Roman interments, shafts or rubbish-pits, infallible proofs of a Roman station; clay moulds for fabricating Roman coins; Romano-British pottery, a profusion of Roman coins, etc. Of Saxon remains not a single material relic of any kind had, so far as he was aware, been discovered in Taunton soil. The facts that these material proofs of the Roman presence had endured here to this day seemed to show that it was not surprising that the institutions of this noble race should have survived also, and have furnished, as they did in other instances, a model for Saxon imitation. Mr. T. Meyler, in the course of some interesting remarks, observed that the statement about Taunton being a free borough was fully borne out by the fact that the inhabitants of the principal streets were nearly all freeholders, for they simply paid small quit rents. He remarked that he could show Dr. Pring some valuable documents of Gray's almshouses, of which he was steward.

Yorkshire Philosophical Society.—January 2nd.—The Rev. Canon Raine in the chair.—The Curator of the Museum (Mr. W. Keeping, M.A., F.G.S.) read the following list of gifts during the previous month:—A British stone axe, perforated, found at Norton in the Clay, presented by Dr. A. H. Leadman, Boro'bridge; collection of relics and ancient

weapons, given by the representatives of the late Mr. George Alderson Robinson, of Reeth, Yorkshire; fossils from the upper chalk near Six-mile-bottom Cambridgeshire, collected by Mr. W. Keeping, M.A.

Manchester Literary Club.—January 11th.—Mr. George Milner in the chair.—Mr. H. H. Howarth exhibited a Chinese book, which he said was a MS. copy of the first volume of a famous work formerly preserved in the Nanking library in China. The original was destroyed with the library when the city was overwhelmed by the Taeping rebels, when the transcriber of this volume was also killed. The original was known in Chinese literature as the "Yuan Chao pi Shi," or secret memoirs of the Mongol dynasty. A second copy was preserved at Peking in the famous Hanlin library. Both copies were in MS., but the latter was printed about 1850 at the expense of a Chinese salt merchant, and from this printed edition Palladius, of the Russian Mission at Peking, published a translation into that language.—Chancellor Christie read the principal paper of the evening, which was an account of the library formed by Don Joachim Gomez de la Cortina, Marques de Morante, who was born in Mexico in 1808, and died at Madrid in 1868. He held several academical and juridical offices, but was above all a bibliophile, and regretted every hour passed away from his books. His collection, which extended to 120,000 volumes, was the largest private library ever collected in Spain. The important works were richly and choicely bound by the first bookbinders of France. The Marques made a catalogue of his own library. This work extends to seven volumes, and is enriched with many notes and dissertations, some of considerable extent. Some amusing peculiarities of the Marques were described, his passion for literary discussion in Latin, his impatience of contradiction, his exactitude and the extent of his confidence in his own learning and judgment. On several occasions, having cited as an authority a text which on being referred to turned out exactly the contrary of what he had stated, he preferred to alter it as an error rather than admit that he was wrong!



The Antiquary's Note-Book.

Notes on Clausentum; now Bittern Manor. A letter to Stewart Macnaghten, Esq., on the occasion of his reception of the British Association, 1882.—The sole evidence that Bittern occupies the site of the Roman *castrum* called *Clausentum*, is the Itinerary of Antoninus, in the 7th Iter of which it is placed at ten miles southward of *Venia Belgarum*, or Winchester. This is conclusive; for although there may be a question as to *Kegnum*, at twenty miles distant, in another direction, or to the distance itself, as it stands, being an error for thirty, there is no possible doubt as to the position of Clausentum itself and the other stations, up to the final one, London. The Romans adapted the mural circumvallation (now not to be traced above ground), to the river frontage, at which was constructed a very substantial wooden framework for boats and galleys. This, some years

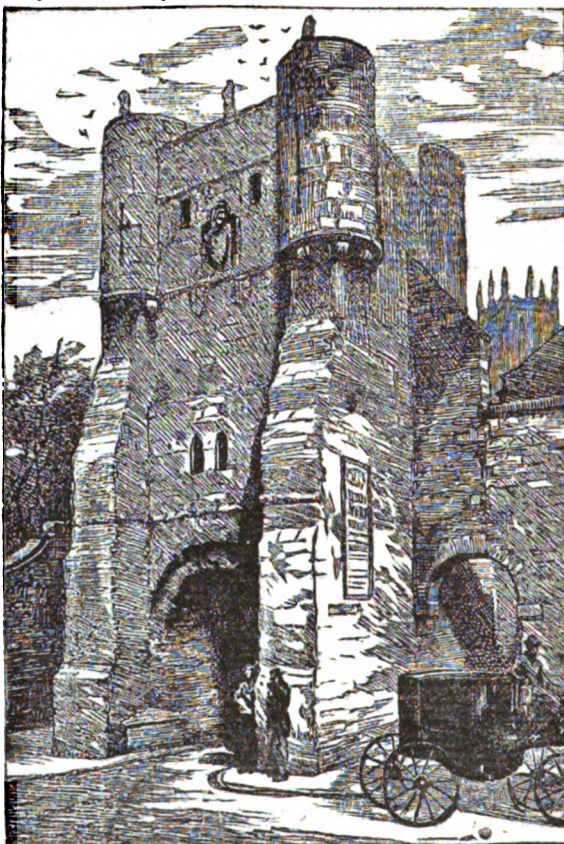
since, was partially excavated. In other respects, the enclosing walls appear to have been built on the same principle as those of Portchester and other Roman *castra*; but it would seem that at some comparatively late period they had been, in part at least, reconstructed; for it is stated by Sir Henry Englefield that the inscribed stones, which add so much to the interest of the place, had been used as building materials, having been taken from the great wall, which also had for its foundation other large stones which had previously belonged to buildings destroyed.

Precisely similar facts, pointing to periods of decadence or violent overthrow, and reconstruction; or possibly to an enlargement, as at London, are recorded, as evidenced in very many of the Roman *castra* and towns, throughout what was once the Roman Empire. One of the Bittern inscriptions, now lost, refers to a restoration either of the wall or of a public building; probably the former. Although the whole of the inscriptions which are preserved are of the third century, it is almost without doubt that Clausentum was built as soon as the Romans had converted Britain into a province. The presence of late inscriptions proves nothing against a much earlier date. Often, as at Winchester and Silchester, both important and very early towns, they are almost wanting. The absence at Bittern of any inscription of the military class; and the absence of the inscribed tiles which almost invariably accompany a permanent military occupation, indicate

that the character of Bittern was rather civil than military; although a strong fortification, it was probably used for the general purposes of a port. The most remarkable of the inscriptions are those of Tetricus and Aurelian. The history of the imperial rule of Tetricus over Britain and Gaul is well known; as is his surrendering the powerful army he had raised to the Emperor Aurelian, and history tells us what followed as the price of his treachery. Aurelian advanced him and his son, the young Cæsar, to high state offices and honours. Among the latter,

there can be no doubt, I think, was an express order that dedicatory inscriptions should be allowed to stand uninjured. In the case of Carausius and Allectus, who held Britain for some nine years, not one lapidary inscription is extant. It is very curious to notice how rigidly, in all parts of the Empire, Caracalla effaced the name of his murdered brother, Geta. We find a similar erasure of the name of Elagabalus, and others. The unusually large number of inscriptions to Tetricus is also remarkable. It shows that in some way the inhabitants of Clausentum were specially influenced in

his favour. It might have been from some personal connection. It would have been a convenient port for embarking to, and for landing from, Gaul. The large hoard of Roman coins, found some years since at Netley,* must have been concealed by some one connected with the portion of the army of Tetricus drawn from Britain, who never returned. Similar deposits are often found in this country and in France. They all bear the same evidence of the time at which they were buried. The altar dedicated to the goddess *Ancasta*, by a civilian named *Geminus Mantius*, has a local significance of some interest. I believe that the *An*, without etymological straining, indicates the river so-called. It is from localities, rivers particularly, retaining their ancient names, that we are able to understand a host of deities unknown to classical mythology. With respect to *Regnum*, which is in the south



BOOTHAM BAR, YORK.

of Clausentum, as it heads this Iter, it must have been a place of importance—a walled town. To the west there has been found nothing; but on the east is Chichester, answering to the requirement, distance excepted. It is possible, if not probable, that the XX. of this Iter was originally XXX. *Silchester*—*Calleva*. The early date of this Roman or British town is evidenced by the coins reading *CALLE* and *CALLEV*, struck in the time of Augustus or Tiberius.

* Published in the Journal of the British Archaeological Association (30th June, 1867).

They bear the same relation to *Calleva*, as those with VER to *Verulamium*, and those with CAM to *Camulodunum*. C. ROACH SMITH.

Stroud, August 21st, 1882.

York City Gates.—Micklegate Bar consists of a square tower built over a single arch with embattled turrets at the angles, each turret mounted with a stone figure of a warder. There are shields in the front of the Bar bearing the arms of England and France, the arms of the city, each with a canopy above them; also those of Sir J. L. Kaye, Lord Mayor of York in 1737, during whose year of office the Bar was renovated. On the inside the arms of England and France are again sculptured. The side arches are modern. It was on this Bar that the heads of traitors were exposed,—the last occasion being 1746. The date of the building of the Bar is about 1300.—Bootham Bar is the corresponding entrance on the Great North Road to that in Micklegate on the South Road. It is a square tower similar in form to the others, but not nearly so lofty. It is built on a Norman if not Roman arch, and has turrets at the corners on which are figures of stone. It is supposed to have been erected about the fourteenth century. The front is surmounted by two shields bearing the city arms, and one within a garter in a decayed condition. We have taken the above descriptions from the recently published third volume of W. Smith's *Old Yorkshire*, pp. 3-5, and we are indebted to the same authority for the illustration.

Dates and Styles of Churches.—Gloucester Cathedral.—(Communicated by Thomas Powell.) *Nave.* Norman, the large columns are extremely simple in form. Founder, Aldred, Bishop of Worcester, 1057—1089.

Roof plain groined. Clerestory and vaulting (reduced to present regular form by Abbot Morwent between 1420—1437). Founder, Abbot Thokey, 1307—1330.

N. Aisle. Norman. The circular headed windows are filled in with perpendicular tracery. Roof circular groined with cross springers. Founder, Aldred, Bishop of Worcester, 1089.

S. Aisle. Decorated. Windows early decorated; fine specimens. The groining of moulded ribs and cross springers support an acutely pointed vault, simple but effective. Founder, Abbot Thokey, 1310—1318.

N. Transept. Perpendicular. Roof groined richly decorated with bosses. Founder, Abbot Horton, 1369—1375.

S. Transept. Perpendicular. Roof plain groined. 1330.

Choir. Here the massive Norman arches and columns are concealed by delicate perpendicular casing; floor paved by Abbot Sebroke with painted tiles, bearing his crest in red and white; east window of enormous size, the glass space being 78'10" × 35'6". The roof is exquisitely rich work, most intricate tracery and most elegant bosses. Founders, Abbot Wygmore, Abbot Staunton, Abbot Sebroke, 1329—1381.

Lady's Chapel. Here we lose all trace of Norman work. The reredos is good perpendicular, especially the carvings of the canopies and pedestals. The east window is very fine. This chapel is entirely in the

perpendicular style. Founders, Abbot Hanley, Abbot Farley, 1457—1498.

Chapter House. Part Norman. West window is a Norman triplet. Founder, Abbot Horton, 1351.

Eastern part is perpendicular. Roof is barrel vaulted with stone ribs.

South Porch. Perpendicular. Good design, groined roof, with curious bosses.

Cloisters. Columns and arches adjoining lesser cloisters are beautiful specimens of the early English style; north-east doorway early English; walls covered with panelling; roof most exquisite fan tracery. These cloisters are certainly the most perfect, if not the most beautiful, in England. Founders, Abbot Horton, Abbot Froucester, 1351—1390.

Crypt. A grand and perfect specimen of Norman architecture beneath the choir; this is one of the Five English Eastern Crypts founded before 1085, the others being Canterbury, Winchester, Rochester, and Worcester.

West Front. Perpendicular. Unlike any of the facades on any English cathedral, the horizontal line of the parapet runs before and conceals the gable end of the roof, which is unusual. Founder, Abbot Morwent, 1420—1437.

Tower. Perpendicular. Very stately and elegant; richly cusped; two light windows, niches and canopies; at the summit are four pinnacles and a battlement of open work. Founders, Abbot Sebroke, R. Tulley, 1450—1470.



Antiquarian News.

The Camberley Obelisk, one of the oldest landmarks to be found in the county, has just been partly demolished. The obelisk could be seen for miles around, and has for about a century been a guide to travellers. It appears that the gentleman who has recently bought the "Knoll" on which it stands has had the building surveyed, and it has been pronounced unsafe at a point about 40 ft. down. The owner consequently ordered its removal down to the defective part. The contractor obtained some good photographs of this interesting relic before commencing the work of demolition. Popular tales say the obelisk was built by a king for the purpose of watching fox-hunting, another similar story stating that it was put up as a landmark for fox-hunters, while other accounts declare it to have been a signal-station. The authentic particulars, which are not generally known, are that it was built by a Mr. Norris (who lived at Hawley House, Blackwater), in order to communicate by flags with High Wycombe Church, in Buckinghamshire (twenty-seven miles as the crow flies), with the Dashwood family, with whom he was very intimate. There was originally a gallery round the top, and a ball on the summit. About the time when the Royal Military College was removed from Marlow to Sandhurst (in 1812 or 1814), the obelisk formed a favourite landmark for drivers after leaving Woking-

ham. As there were at that time few trees about, it was much more prominent than it has latterly been. Some gipsies who encamped in the obelisk, and lighted a fire, are said to have burned the staircase down.

Among the pieces of timber carted away from the Parish Church of Barnstaple by Mr. Davey, the contractor, has been found a portion of a pew, with the name John Gay, and the date, 1695, cut upon it. As the poet was then ten years old, his age renders it probable that this is his handiwork, and this may be regarded as almost certain, when it is remembered that no other John Gay appears in the parish register. Mr. Davey having sent another board of nearly the same date, and with the names of other Barnstaple worthies cut upon it, to the Honorary Secretary of the Institution, it is hoped that this also will be preserved among the local curiosities there collected.

The sale at Edinburgh in December of English and Scotch coins realized prices which were said to be far in advance of any former sale, either in Scotland or England. Among the chief lots were the following:—*English Gold Coins*—Edward III. noble, REX · ANGL · DNS · HYB z · AQT, from the find at Glasgow Cathedral, December 2, 1837, 72s.; Henry VII. sovereign, thirty-sixth year, £11 11s.; Edward VI. half-sovereign, 77s.; Elizabeth quarter-angel, 52s.; ditto sovereign, £7 15s.; ditto half-sovereign, 62s.; ditto quarter-sovereign, 90s.; James VI. rose rial or fine sovereign, £5; Edward Black Prince, Pavilion, the Prince standing under a grand canopy, rosette in centre of reverse, struck at Bordeaux, £8 10s.; ditto, ditto, E in centre of reverse, also struck at Bordeaux, 90s.; Richard II. noble, with flag, and without Franc, 80s.; Henry VI. noble (2), 58s. and 62s.; ditto angelot, 60s.; Edward IV. noble, early issue, 62s.; ditto half-noble, 58s.; Henry VII. angel, first issue, £9 5s. *Scottish Silver Coins*.—David II. half-groat, £5 12s. 6d.; Robert II. half-penny, 60s.; ditto penny, £6 2s. 6d.; James III. groat, £5 7s. 6d.; James IV. groat, 80s.; Charles I. Briot's crown, 76s.; ditto shilling, £7 10s.; James IV. groat, Edinburgh, £6; Mary testoon, 95s.; Charles II. dollar, 1676, £45; James VI. half hardhead, 75s.; James VI. half hardhead, £9 5s. *Scottish Gold Coins*.—Robert II. St. Andrew, £6; Robert II. lion, £6 5s.; Robert III. St. Andrew, £6 5s.; James I. lion, 95s.; James I. lion, £6 10s.; James II. lion, £6 5s.; James III. rider, £10 10s. *Scottish Copper Coins*.—James V. Ecu, CRVCIS, etc., £26; ditto bonnet piece, 1540, £9 10s.; ditto, ditto, £8; Mary twenty shilling piece, 1543, £28; ditto, ditto, half lion, or twenty-two shilling piece, 1553, £7 10s.; ditto, ditto, £5 5s.; Mary Ryal, with portrait, 1555, £8 8s.; James VI. thistle noble, £7 10s.; ditto, ditto, £7 5s.; James III. half rider, £8; ditto unicorn, £5; James IV. unicorn, £10 10s.; ditto, £9; James VI. hat piece, 1593, £9 10s.; ditto, rider, 1593, £8 10s.; ditto, ditto, 1594, £5 10s.; James IV. sword and sceptre piece, 1603, £6; Charles I. Briot's half unit, 95s.; William II. Darien pistole, 1701, 84s.; ditto, half Darien pistole, 1701, 84s.

The Rev. G. A. Booth has presented to the Royal Literary and Scientific Institution of Bath copies of the coloured chromo-lithograph view of the Roman pavement at Woodchester—one of the most beautiful

found in the kingdom—published by the Gloucestershire Archæological Society, the members of which a year or two since inspected this interesting work of Roman art. A supplementary picture gives some of the principal figures of the design. Both have been framed by the donor, and will be hung in the Library.

The Church of St. Mary, Walkern, after being closed for repairs for more than seven months, was reopened on Thursday, November 30th (St. Andrew's Day), by the Lord Bishop of Colchester. The work of restoration has been carried out by Mr. H. R. Gough. The whole of the external walls of nave, aisles, and tower, have had their plastering removed and the joints raked out and filled with cement, thus showing the original flint rubble walling. The porch and parvise have been partially rebuilt, and the stone groining renewed. The seating is new, the pattern having been borrowed from some ancient benches in Aston Church. The oldest portion of the existing fabric is undoubtedly the arcade on the south side of the nave, consisting of two rude semicircular arches, with square pier and responds. This work is probably of earlier date than the arrival of William of Normandy, as is also much of the so-called "Norman." There are two features in this arcade which call for remark—the first is the singular enrichment to the pier at the springing of the westernmost arch of the south aisle; and the second, the rudely carved draped figure inserted in the wall above the same arch. This is evidently not in its original position, but was probably part of a crucifix, removed from over the entrance doorway (which is apparently of the same date as the arcade), when the parvise was built in the 14th century. Another piece of old work is the sedilia and piscina, which were brought to light some few years back by the former Rector, who, on knocking away the plastering, found them unfortunately in a much mutilated condition, the hood mouldings having been ruthlessly hacked away. These date from the early part of the 13th century. At the entrance to the chancel there is a richly traceried oak screen of about Henry the Fourth's time. The tower contains a fine three light Decorated window. The north arcade of three arches, the clerestory, and both aisle walls are of later or Perpendicular work.

The new street from Piccadilly to Bloomsbury will, in traversing Soho, pass over the site of a house which is said to have been one of the many homes of Nell Gwynne. Standing then in Hedge-lane by the Military-garden, it is now No. 53, Wardour-street, at the south-eastern corner of Richmond-street. It would seem that Nell Gwynne lived here at some time within the interval 1667-1670, for in 1667 she was, as Pepys records, lodging in Drury-lane, and in 1670 inhabited a house on the north side of Pall Mall, next to Lady Mary Howard's. In 1671 she obtained under Act of Parliament a free conveyance of the house and site on the south side of that street, which she occupied until her death, in her thirty-eighth year, in 1687. This last-named house, adjoining the Countess of Portland's, was purchased by the Waldegrave family; its site is at present occupied by the modern premises of the Eagle Insurance Company. The numerous London houses, from Bagnigge Wells in the North, to Sandford Manor, Fulham, in the west, that were associated with

her memory, evince how strong a hold Nell Gwynne retained in the people's regard.

A discovery of considerable interest was made a short time ago at a part of the river Severn known as Hayward's Bay, near Awre, and the find is now in the possession of Mr. Charles Phelps, of Awre. It consists of a fine buck's head and antlers, the former being partially petrified, while the latter are of gigantic dimensions. There are seven spurs on each antler, one spur on the left being no less than 15½ in. in length. The length of the antlers from the crown of the head to the tip is 3 ft. 7½ in., while the bases of the antlers measure 9½ in., the width from tip to tip being 3 ft. 1½ in. The specimen, which is in remarkably good preservation, seems to point to the fact of the large elk (numerous remains of which were found in King Arthur's Cave, Doward,) having been an inhabitant of Dean Forest.

In the pile dwellings, near Bobenhausen (Zürich), a hatchet made of pure copper has been discovered. Special importance is attached to this discovery by students of prehistoric archaeology.

The archway discovered in the south transept of Northallerton church, and supposed to be the entrance to the south aisle of an original broader chancel, is now conclusively proved to be a niche for an early stone altar, by the discovery of a piscina at the right hand side of the niche, which still bears traces of early English painting.

The farm of Blackladies, on the Chillington Estate in Staffordshire, is advertised as to let. Blackladies was originally a convent of Benedictine nuns, whose sable garments gave the house its name. During the "late troubles" it underwent a sort of siege, being held for Charles II. by the Giffards of Chillington, to whom it belonged then and belongs now. Later on it became the residence of a younger branch of that family, which has long since succeeded to the full patrimonial honours. Blackladies is many-gabled and picturesque, and its clusters of graceful chimneys break the skyline most charmingly. It is now the homestead of the Blackladies farm.

Another farm, The Hyde, close to Blackladies, and also belonging to the Chillington property, is likewise to let. This farm has been in the possession of the Giffards of Chillington for at least six hundred years. In the time of Edward I. John Giffard granted it as a sub-infeudation to John de Sempringham, who, in his turn, granted it to Thomas de la Hyde. The Giffards are one of the very oldest of Staffordshire families. They have held the estate of Chillington for a clear eight hundred years, and Giffard has continued to follow Giffard at the Hall, despite the interruptions of religious persecution and internecine war.

A large collection of antique china and bric-a-brac was sold in December at Leamington, by Mr. Walter Collins. Nearly 500 lots were disposed of altogether, and some of them realized good prices. A pair of old Derby vases, painted with panoramic landscapes and cattle and figures, by Daniel Lucas, fetched sixty guineas. A dessert service, decorated with landscapes by Derby artists, realised £22 : a pair of Sèvres vases

were sold for £19 10s., and a pair of Chelsea figures—The Gardener's Daughters—fetched £17 10s.; a set of Bow figures—The Four Seasons—realized £17 10s.; and a pair of two-handled Coalport vases were knocked down for £15.

Mr. Christopher Chattock, of Haye House, Castle Bromwich, is about to publish a quarto volume of antiquities, with maps, and fac-simile of an ancient charter. The volume will comprise translations of charters, deeds, and documents relating to Birmingham and the district; also an account of several hitherto unknown Roman, British, and Saxon tumuli, hoarstones, and Roman coins, recently discovered; likewise a description of a hitherto unknown Royal castle at Castle Bromwich; visits of Shakespeare to the Ardens of Park Hall, Castle Bromwich; marriage of Moderay Shakespeare and Katherine Sadler, etc., etc. Messrs. Cornish Bros. will receive the names of those wishing to subscribe for the volume.

The "Boar's Head" ceremony at Queen's College, Oxford, on Christmas Day, attracted a larger number of people than usual. The boar's head was a noble specimen, weighing 65 lbs. It was borne on a large silver dish weighing 240 ozs. by two servants of the college, who were preceded by the Rev. G. F. Lovell, Vice-Principal of St. Edmund Hall. The dish having been deposited on the high table before the provost (Dr. Magrath), the decorations were distributed amongst the choir boys and others, and the hall was cleared. Of the manner in which this ceremony is conducted the following account is given by Aubrey, in one of his manuscripts deposited in the Ashmolean Museum:—"The boar's head being boiled or roasted is laid in a great charger, covered with a garland of bays or laurel. When the first course is served up in the refectory on Christmas Day, the manciple brings the said boar's head from the kitchen up to the high table, accompanied by one of the tabardars, who lays his hand on the charger. The tabardar sings a song, and when he comes to the chorus, all the scholars that are in the refectory join in it." Till towards the middle of the 17th century, it appears to have been customary to bring up to the gentlemen's tables, as the first dish on Christmas Day, a boar's head with a lemon in its mouth. Tradition, however, represents this usage of Queen's as a commemoration of an act of valour performed by a student of the college, who, while walking in the neighbouring forest of Shotover, and reading Aristotle, was suddenly attacked by a wild boar. The furious beast came open-mouthed upon the youth, who, however, very courageously, and with a happy presence of mind, is said to have "rammed in the volume, and cried 'Græcum est,'" fairly choking the savage with the sage.

A discovery has lately been made in Pompeii which is well worth noting. Not many days have passed since a quadri-valve speculum of great beauty and in a high state of preservation was turned up. By competent persons who have examined it, the mechanism of it is said to be very ingenious. In the National Museum of Naples there are now three Pompeian specula—one a bi-valve, one a tri-valve, and the one just found, a quadri-valve. The last is said to be of a construction so uniform and well pro-

portioned, admitting the expansion of the valves, as to be superior to modern construction. It is noted as a curious fact that in its various dimensions it observes constantly the metric measurement. It will be found, in fact, on inspecting the National Museum of Naples, that many of the instruments ascribed as inventions to moderns are clearly only exhumations of the past.

The museum of the Yorkshire Philosophical Society has received within the last week a very munificent gift in the collection of antiquities formed by Mr. George Alderson Robinson, of Hill House, Reeth, who died in the month of June, 1880. It was Mr. Robinson's intention to leave his curiosities to the museum by will, but he died suddenly and intestate. His representatives, however, have most generously carried out what they knew to be his wishes, and the museum has become the depository of a collection of antiquities in which it was previously very deficient. The nucleus of the whole is an extensive assemblage of Celtic antiquities from Ireland, called the "Ballymoney Collection," which Mr. Robinson purchased in Edinburgh in 1877 for £165. It consists of 355 stone implements, and above one hundred articles in bronze and iron. Among the latter is a superb bronze trumpet, thirty-two inches in length, and two very fine cauldrons of the same metal. The best of the two is composed of a number of thin sheets of hammered bronze, jointed together with rivets. The rim is formed of fluted bronze, with two ring handles and four buckles. The height is 18 inches, the circumference is 6 feet 3 inches, and the diameter across the mouth 13 inches. Among the bronze articles are a number of swords, celts, and palstaves.

A work on the Order of St. John of Jerusalem (whose archives are at Malta) will soon be published in the *Bibliothèque des Ecoles d'Athènes et de Rome*, by M. J. Delaville le Roulx. It will consist of about a hundred documents and charters of the 11th and 12th centuries, relating to the Hospitallers in Palestine, not before printed. The editor has been occupied in special researches in the history of the Order for several years, and reported on the importance of the inedited documents to the *Académie des Inscriptions* in 1879.

At the last meeting of the Manchester City Council in December, Alderman Thompson, in moving the confirmation of the Court Leet Records Subcommittee's proceedings, said the committee had unanimously determined to recommend the appointment of Mr. J. P. Earwaker as Editor of the records. We congratulate the corporation of Manchester upon their public spirit, their painstaking pride in their old and valuable records, and in their able selection of an editor. Mr. Earwaker is well known to antiquaries.

The house in which Francis I. died is in the market. Fortune has dealt out harsh measure to the French palaces. St. Cloud in ruins; the Tuileries vanished; Malmaison shorn of its fair proportions; and now Rambouillet to be sold! The Chateau of Rambouillet is utterly destitute of those picturesque charms which still delight the eye in so many French chateaux. It is massive and gloomy, although built of red brick. The five flanking stone towers are even

gloomier than the main building. This forbidding-looking place was the occasional residence of a long line of French monarchs down to the time of Charles X. In 1547, Francis I. died in the great round tower, and in one of its apartments, in 1830, Charles X. signed his abdication. In 1852, Napoleon III. converted the chateau into a seminary for the daughters of officers of the French army.

Describing a visit just paid to the sandstone quarry at Turner's Falls, on the Connecticut River, Massachusetts, Mr. Elias Nason states that workmen are still busily engaged in excavating the bird tracks that have made the quarry geologically famous. The ledge rises 30 feet or 40 feet above the river, and consists of thin laminæ of a dark coloured and somewhat brittle sandstone. On the faces of the slabs are found the tracks, depressed and in relief. They are in general clear cut and very distinct. Some very fine specimens have recently been brought to light. One of them has tracks of an enormous animal, 5 feet apart, and the tracks themselves (three-toed) are 15 inches long. According to Professor Huxley, who has visited this quarry, an animal making such tracks must have been 25 or 30 feet in height. Mr. Nason was allowed to take away with him several beautiful specimens, one of which exhibits the delicate tracery of the feet of an insect escaping over the soft mud; another exhibits the ripples of the wave, another the drops of rain, and others have well-defined imprints of the tracks of birds. He also saw the impressions of several kinds of ferns and grasses. Compared with these tracks as to age, the pyramids of Egypt are but as of yesterday.

The corporation of Salisbury having recently taken possession of new offices, the magistrates are engaged in thoroughly overhauling the city documents and arranging them in the new muniment-room. These documents, dating to the time of Queen Elizabeth, are of a very interesting character. One of them gives the account of a roll, apparently in a handwriting of that period, and which is supposed to have been made for the purpose of the controversy that passed between Bishop Caldecott and the citizens, 1593-96. There is also the copy of a charter of Richard Poor, bishop of Salisbury.

Mr. G. L. Gomme, F.S.A., and Mr. H. B. Wheatley, F.S.A., intend to issue to a limited number of subscribers a set of chap-books and folk-lore tracts. The editors propose to reprint in chap-book form, with outline representations of the quaint woodcuts, the earliest editions at present known of these fugitive though not forgotten pieces of a dead literature. Each tract will be complete in itself, and will have a short prefatory note. The subscription for a series of tracts is one guinea. The following will form the first series: "The Seven Wise Masters of Rome," edition printed by Wynkyn de Worde, circa 1505; "Patient Grisél;" "Thomas Hickathrift;" "The History of Mother Bunch of the West;" "Sir Richard Whittington."

That London, says a contemporary, is a city on a city—nay, that it is at present the highest of several strata of cities—is a fact of which we are all reminded when old buildings are destroyed and ground is dug

for the foundation of new ones. There was once, and not so very long ago, a coaching inn called the Bolt and Tun. Its remnant now, in Fleet Street, is a booking-office for parcels, with a carriers' yard pertaining thereto; but the far larger portion, including the inn itself, ran southward and westward to Whitefriars, and was till lately represented in part by the Sussex Hotel in Bouverie Street. The frontage of about seventy feet which has just disappeared bore the date 1692; so that for close upon two centuries the site which it covered has been hidden from the view of unsuspecting archaeologists. The ground now being laid bare for some new warehouses runs back about ninety feet from Bouverie Street eastward. The open part now strewn with bricks and rubbish discloses a number of broad vaulted arches of massive brickwork, some three feet thick. Those brick arches were put together with mortar such as would be used two hundred years ago, not with the cement which our still older ancestors employed for such purpose.

Considerable alterations have just been completed in the Abbey Church at Shrewsbury. The stone reading-desk and old-fashioned altar rails of similar material have been removed, new choir stalls of oak for the accommodation of twenty-four choristers have been erected, and the organ has been removed from the western end to the east end of the south aisle. In carrying out these alterations it became necessary to remove three massive altar-tombs with recumbent figures, which had been brought nearly a century ago from other localities.

A little time ago the wall at the Fellows' Garden, on the Banks, at Durham, fell down. This appears in the opinion of some to be a more serious matter than it perhaps may be regarded at first sight. It shows the general instability of the outer walls of the old Castle on the riverside, and the chance that exists that some day a much more serious avalanche may take place. The main body of the Castle appears to be built upon the rock, but the higher portion of the buildings is apparently on the soil of the bank, and visitations of frost and snow are likely to play mischief with the latter.

The excavations made at Myrina, in Asia Minor, during the last few years, under the auspices of the French Archaeological Institute at Athens, have thrown great light on the beautiful terra-cottas found at Tanagia. M. Pottier and M. Reinach were sent to a small village called Ali-aga, and soon discovered the ancient necropolis of Myrina. As usual, the tombs contained ancient coins (mostly of Myrina), weapons, bronze mirrors, ornaments, and articles of the toilet, but the chief treasure was abundance of terra-cotta statuettes of various sizes, some still showing remains of colour and gilding. Of such one grave contained thirty-five, another forty-five, and there were at least several in the other tombs. It is a curious fact that most of the statuettes and the other objects had been evidently purposely broken, but so that they could easily be put together again. This was probably done in order to render the objects valueless for the living, so that the dead might the more surely remain in possession. The graves were found to belong almost exclusively to the second century B.C., only a few to a still earlier period. It

was discovered that the tombs of a very early period had evidently been opened and their contents collected in mass, an entirely novel circumstance, the meaning of which is unknown to archaeologists.

During the excavation of the tramway tunnel through Posilippo an antique water conduit of singular interest was discovered. The walls, of thick cement, contain inscriptions indicating the villas supplied with water. The dimensions of the conduit are such that people can walk erect inside. One of the inscriptions was made apparently after a partial restoration. It bears the name of Consul Nerva.

A column of the *Derby Mercury* is now devoted every week to the publication of "Odds and Ends about Derbyshire," which are of an interesting character.

Mr. W. J. Taylor, of Red Lion Street, has published two medals,—the one of the late Lord Londesborough, the other of Mr. Roach Smith. The former commends itself especially, sentimentally, as well as for its great artistic merit, to the members of the British Archaeological Association, his lordship being emphasised as the first president. The other, executed from the marble medallion (in the possession of Mr. Joseph Mayer) by Signor Fontana, bears simply on the obverse, behind the head, "C. Roach Smith;" but the reverse, filled with a representation of the Roman walls of Dax in the department of Les Landes, in the south-west of France, refers to an incident which Mr. Roach Smith's friends thought worthy of thus commemorating. When these superb walls had been consigned to destruction by the Town Council of Dax, Mr. Roach Smith, by promptly placing himself in correspondence with the late Emperor Napoleon III., saved them. To this the inscription in Latin refers. As a work of art the medal is not surpassed by any modern production. It recalls the excellence of the Greek and Roman coin and medal engravers. Mr. Taylor, it may be remembered, executed medallic records of the early Congresses of the British Archaeological Association; and therefore this of Lord Londesborough may be considered as another of the series; so, indeed, may Mr. Roach Smith's, although the achievement recorded was his own single-handed and independent act.

The first volume of Mr. Roach Smith's *Retrospections, Social and Archaeological*, will soon be ready for subscribers.

The "Local Notes and Queries" of the *Nottingham Daily Guardian*, edited by Mr. J. Potter Briscoe, has just entered upon the fourth year of publication, and maintains its usefulness and interest.

It is proposed to carry out some much needed works of repair to Westbere Church,—a building of considerable antiquity and interest, near Sturry, Kent. The church consists of a large nave and chancel, no side aisles or tower having ever existed. The architectural features of this building of so early a plan, are, however, of the middle of the fourteenth century. The architect has found that the outer casing of flint conceals walls of much greater antiquity. The windows are unusually wide and lofty, and have good characteristic Kentish tracery. There is a fine piscina, and a triple sedilia in the usual place on the south side of the chancel; and the church contains a re-

markable series of carved heads to the terminations of the labels, the whole being evidently work of the same sculptor, and are executed with great spirit. The contemplated works will consist of the repair of the roof, better drainage, a layer of concrete under the floors to prevent the rising of noxious gases, decoration, and works of repair. The architect is Mr. Loftus Brook, F.S.A., who will carefully preserve intact all the ancient features of the building, the works being strictly limited to those of repair only.



Correspondence.

THE HISTORY OF ST. PETROCK'S, EXETER.

It is only fair to add to your notice of Mr. Robert Dymond's pamphlet upon this subject, that so recently as 1878 the late Mr. Edward H. H. Shorto (for nearly fifty years the genial parish clerk of St. Petrock's) published *Some Notes on the Church of St. Petrock's, Exeter*. This exhaustive little work in sixty-eight pages traced the history of the edifice throughout. It commenced its story in A. D. 1066, the year the conquering William ordered St. Petrock and its twenty-eight sister churches in Exeter to receive each "one silver penny."

In a chatty way, Mr. Shorto quotes the churchwardens' rolls, and gives, amongst an immense amount of other interesting information, a useful glossary of old words.

Mr. Dymond has merely gone over precisely the same ground. To the twice-told tale he adds some additional matter; but the soul of the good old parish clerk is the real inspiration of the history in question.

It is passingly curious that, so far as I am aware, Mr. Robert Dymond's new *History of St. Petrock's, Exeter*, cannot be procured at any bookseller's shop in this city.

HARRY HEMS.

Fair Park, Exeter.

CARDINAL ADAM DE EASTON.

I perceive a letter in the last issue of THE ANTIQUARY asking me for information concerning the Cardinal Adam de Easton, who was styled Bishop of London, and is buried in St. Cecilia's Church, Rome.

I believe he died in 1398, and was elected Bishop of London whilst on a visit to Rome, but never exercised his authority as bishop in this country. In Blomefield's *Norfolk*, under the heading *Easton*, a small village not far from Lyme Regis, are the following words:—"The ancient family of Davey comes from this village. Also Cardinal Adam, called 'of Easton,' who was elected Bishop of London, but died in Rome, 1398."

R. DAVEY.

CHURCH REGISTERS.

A great deal has been said, more theoretical than practical, in support of the notion of removing the registers from the custody of the clergy, and placing them all in one building in London. This is, no doubt, very nice from a Londoner's point of view, but how about local antiquaries living in the north and other distant parts of the country, men from whose pens we hope to receive sooner or later our parochial histories? If a man writes a parochial history, he is generally found to be a resident in that particular parish in which he takes such an especial interest, and therefore he will not thank the advocate of centralisation for obliging him to take several journeys to London, one or two hundred miles distant, when at present he has only to step across the road to see what he wants. Much has been urged with regard to the argument from neglect in past years; but I would ask whether the public records in London have fared any better during the same period? Compare, for instance, the present condition of the inventories of Church goods with any ordinary set of parish registers; and if it be said in reply that they are now taken the greatest care of, can it be denied that this is also true of the parish registers as a whole?

I saw in the papers a few days ago a paragraph stating that a large printing establishment in Fetter Lane had been completely destroyed by fire, and I could not help asking myself, Why might not the Record Office be the next victim of the flame? With all our scientific researches, we have not yet learnt the art of preventing a fire *taking place*; and the advocates of centralisation having succeeded in realizing their idea, might be expected to look a little foolish if on rising one morning they found that the parish registers of England and Wales were no more, for a fire had broken out in an adjoining building, which, having spread to the office, rapidly reduced it to a smouldering ruin. If the late fire in Wood Street has done nothing else, it has taught us this—that all the modern appliances in the shape of fireproof doors, etc., etc., are utterly useless to check the progress of our ignis foe. The remedy we require is not to be found in the Record Office, but in the printing house.

Why should not the various archæological societies undertake, as one of their many useful works, the printing of the parish registers in occasional volumes? The Camden, the Surtees, the Ashmolean societies in particular might do a great work in this respect.

F. T. MARSH.

St. Mary's Clergy House,
Sutton-in-Ashfield,
Notts.

STREAN.

Can any of the readers of THE ANTIQUARY inform me where an estate called Strean, in Scotland, is situated? In an old MS. it is said, "Strean of that ilk beareth for his coat armor, on a field argent a chevron or, two wifs heads erased, two in chief, one in base, vert. Crest, a dove and olive branch. Motto, Pax et amor." One of the family, Hugh, settled in Ireland about 1661, and one or more of his descendants

moved to America. The name is sometimes spelled Strene. Any information about any of the family will be welcome.

C. R. THOMSON.

22, East 21 Street,
New York, U.S.A.

"PRIESTS' HIDING HOLES."

I should be extremely grateful to any readers of *THE ANTIQUARY* if they would kindly forward me the names of any Old Houses in Great Britain, containing secret chambers, "priests' holes," hidden closets entered by sliding panels, passages contrived in the thickness of the walls, subterranean passages, or any such curious and intricate internal arrangement.

ALLAN FEA.

28, Dartmouth Park Road, Highgate, W.

NURSERY RHYME.

Can any of your correspondents tell me the origin, author, date, etc., of the Nursery Rhyme—

"Hey diddle diddle,
The Cat, the Fiddle?"

A. H. E.

LOCAL NAMES.

Can Mr. Arthur G. Wright give the Domesday Book or ancient spellings of the place-names he cites in his letter published in the last number of *THE ANTIQUARY*, without which any suggestions relative to the derivations and meanings of the names must be merely conjectural?

The circumstance named by Mr. Wright, of one Westley being situated south and another east of *Newmarket*, is immaterial; those places are west of some other, to which the name Westley had reference when bestowed upon them by their name-givers,—supposing that the initial syllables of the modern correspond with the spellings of the ancient names.

FREDERICK DAVIS.

Palace Chambers, St. Stephen's, S.W.

(vii. 38.)

Ashley, from *aesc*, an ash-tree = the ash meadow.
Gaseley, formerly *Gaysley*,* from *Gaed*, a man's name = Gaeda's meadow.

Westley, the western meadow. Is there no "east" in the neighbourhood answering to this?

Bradley, from *brad*, broad or spacious = the broad meadow.

Brinkley, from *brink*, the edge or margin = the edge of the meadow land.

Cheveley, from *Chivel*, a man's name = Chivel's meadow, cf. Chillingham, formerly Chevelingham, the home of the descendants of Chivel.

Silverley, from St. Silas, or Silvanus = Silvanus's meadow, cf. Silverston (Northants), Silvanus's town.

HIRONDELLE VOLANT.

* Gibson's Camden's *Britannia*.

A DILAPIDATED BRASS.

May I be permitted to draw the attention of your readers to the condition of the fine brass in Warbleton Church, Sussex, commemorating Dean Prestwick, A.D. 1436? The stone is worn so much that the head of the figure, with other parts, project to the manifest injury of the memorial and risk of throwing people down, and part of the canopy is gone. In order to preserve this fine monument, it is proposed, if sufficient funds can be obtained, to entrust the re-laying and restoration to the able hands of those who have so recently undertaken the same good work at Minster.

Donations towards this object will be gladly received by the Rev. G. E. Haviland, Rectory, Warbleton, near Hawkhurst.

J. A. SPARVEL-BAYLY, F.S.A.

Burghstead, Billericay, Essex.

THE WAVER AT WAKEFIELD.

(vi. 85.)

Entertaining some doubt as to the correctness of the construction put upon the word *Waver* in my reply to the enquiry of H. C. I., I have since procured some information that appears to throw light upon its meaning, which I now take leave to communicate. We have not, I believe, in the north of England any living meaning for this word, but I find there is in the East Anglian dialect a sensible explanation, and most probably a correct one, as applicable to the Wakefield water troughs. In Nall's *Glossary of the Dialect, etc., of East Anglia* (Longmans, 1866), *Waver* is given as a Suffolk word for pond; and the following extract is made from the book *Promptorium Parvulorum*: "*Wavoure*, stondynge water." It is very certain that for some centuries past the water at Wakefield has been retained in troughs, and not permitted to flow over a wider space, but still the situation is favourable for a pond.

QUIDNUNC.

Wakefield.

CHURCHWARDEN'S (OR CONSTABLE'S) ACCOUNTS.

The *Swat*, about which H. C. I. enquires, is probably *The Sweating Sickness*, which in 1551 visited England for the fifth time (Haydn's *Dictionary of Dates*).

A reference to the *Burial Register* of Loughborough would throw light upon this conjecture.

C. W. JONES.

Pakenham.

SHREWSBURY GUILD.

Will any reader of *THE ANTIQUARY* refer me to the best detailed account of the Shrewsbury Guild shows, and of the constitution and privileges of the Guilds?

G. L. GOMME.

Castelnau, Barnes, S.W.

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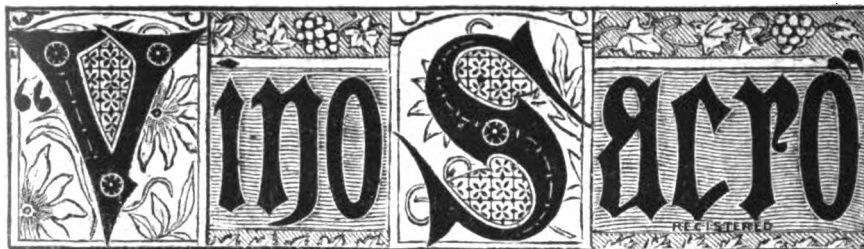
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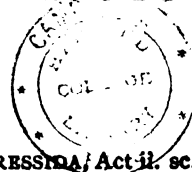
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The Antiquary.



MARCH, 1883.

Some Remarks on Chain Mail.

BY FREDERICK HODGETTS.

THE prevalent ideas in the mind of the well-trained antiquary or archæologist regarding the history of Chain Armour are very frequently based on the assertions of the late Sir Samuel Rush Meyrick, of Goodrich Court, whose exhaustive work, *A Critical Inquiry into Antient Arms and Armour*, has delighted the boyhood, instructed the youth, and disquieted the mature age of two generations. For recondite research and apt employment of ancient MSS., Meyrick stands unrivalled; for accuracy during the period when plate armour was worn he is justly distinguished. But there are periods into which his research did not carry him, although he was inclined to lay down the law respecting them very dictatorially, and on closer examination the grounds of his theories seem based too often upon hypothesis.

The vague expression the "East" as the cradle of the human race has been employed to indicate the birthplace of "Arms and Art and Song," consequently of Armour. The labours of the philologist have shown that the origin of our language, customs, and mythology is to be sought in India, and in India beyond the historic period chain armour is said to have existed. There, however, no hint is furnished of "rings placed contiguously;" and "rings set edgeways" upon some sustaining fabric below. There are traces of rings just hooked together without being riveted, but none whatever of their being attached by thread or wire to an under lining.

Chain mail was peculiarly Indian and Scandinavian in its characteristics—singularly

VOL. VII.

"Indo-Germanic," as our brethren of Germany term it. It was not used by the Romans, who were as much struck with this singular defence as with the horrible sight of the gigantic Berserkers throwing away arms and armour (save the bear-head for helmet), rushing naked on the well-armed legions of Rome, seizing the shields of her soldiers in their teeth, and tearing them limb from limb with their naked hands!

In India nasal helmets, too, are found at the present day, differing but slightly from those of our Scandinavian forefathers. These two circumstances point very directly to the probability of chain armour having been brought from India by Scandinavian tribes, a considerable period before the Christian era; so that the theory of the gradual development of mail from flat rings is an unnecessary assumption. A band of emigrants coming from their native land would certainly carry the arts which they had acquired in that land with them to their new home. It is, in fact, difficult to conceive their leaving them behind!

But the friend of our youth tells us that the Normans wore "suits of cloth or elk skin, upon which rings were sewn contiguously," not over-lying each other, but sewn side by side on the under fabric. He tells us that the Normans brought this mode of defence with them from Scandinavia, and the Saxons copied them! He forgets that the Anglo-Saxons were quite as Scandinavian as the Normans, and wore armour of rings when they effected the conquest of Britain in the fifth century, and presented to the half-Romanized Celt the same appearance as their ancestors had, five centuries before, presented to the Romans themselves.

Meyrick founds his assertion on the pictures of men in armour given in the Bayeux Tapestry. If we were to adopt the same *modus operandi* in deducing the forms, relative size, and peculiar construction of the houses of the tenth and eleventh centuries from the same source, we should come to the conclusion that they were of a form utterly unknown in architecture, of a size just sufficient to admit of one or two individuals standing upright, without touching the roof, or if looking from a castle, such individuals would just fit into a tower up to the waist,

H

notwithstanding that the indications of windows in that very tower might have led us to expect its capability of containing full-grown men on two or three floors. A great peculiarity of the Norman and Saxon houses, if the tapestry be a faithful and credible witness, is their faculty of exhibiting the external walls and the internal arrangements at one and the same time; the real fact being that the art of perspective drawing had not been acquired by the fair embroidresses who executed that delicious monument of antiquity. They were too conscientious to omit any part of what could be represented, merely because the circumstance of the moment put it out of sight! Hence a house must be drawn showing its inner rooms and its outer walls; for it possessed both! By the same process of argument, chain mail ought, in justice, to be represented by a series of *whole* rings, for was it not made of such? Why hide the truth? Let the rings be seen, and if the spectator fail to see that they are the rings of chain mail, why, the fault must lie with him! Such may have been the reasoning in that old time before perspective taught men to hide parts of an object drawn for the sake of effect. Meyrick takes the hint too literally, and invents a theory of sewing on rings which would be perfectly useless in practice. The only passage which refers to sewing, in connection with armour, is in *Beowulf*, where the Byrnie is described, in lines 315 and 316, as "*searo-net sewwed smithes orthancum*" (A war-net sewn by the smith's devices); where the allusion to a net is carried out by the figure of such a net as a *smith* could sew. In a passage some lines before, the same garment is described (lines 648, 649, and 650) thus:—"Gúth-byrne scan, heard hand locen hring iren scir" (The war mail shone, hard locked together by hand, the iron rings bright). Showing that the rings were locked together by hand. This is periphrastically called, in the true spirit of Anglo-Saxon poetry, "sewing by the smith." Which is as much as to say, "It was a net, but not woven by a woman, not sewn by a tailor; that garment was sewn by the smith with a hammer, not a needle." Such is the meaning of the hint when fully expanded. Again, in line 458, we find the expression, "*syrca hrysedon gúd gewædo*" (The shirts of mail clanked, the

warlike weeds). Now rings sewn flat on cloth or elk skin *could* not clank,—chain mail does. Let any man hold a chain mail hauberk in his hand and shake it; he will then understand the onomatopœia of the word *hrysan* (to shake or clatter). Again, in the march of the warriors, the "*hring-iren scir song in searwun*" (The ringed iron bright sang in their mail). *Beowulf* describes his armour in lines 910 to 914, thus:—"beadu scriða betst, þæt mine breóst wered, hrægla sêlest; þæt is Hrædla láf, Welandes geworc" (Of war-shrouds—garments—the best, that my breast guardeth, the brightest of garments; it is Hrædla's legacy, Weland's work). Weland or Völundr is the Vulcan of the Scandinavian mythological system, so that the shroud or garment that guards the breast of the hero is smith's work. He again alludes to it in lines 1105 to 1110, in the following words:—"Þær me wið lādum licsyrce min, heard hond locen, helpe gefremede beado hrægl broden on brebstum læg golde gegyrwed" (There against my foes my body-sark (shirt of mail) hard hand locked (riveted) afforded help, my woven war garment on my breast lay with gold adorned). This quite shows that the shirt was made of woven, twisted, or braided rings, riveted together into a fabric, and adorned with gold. He is describing his fight, under water, with the monsters and sharp-toothed fish, whose attacks on chain mail were without result, but whose teeth would soon have torn off rings sewn flat on cloth or leather, especially when the attachments were weakened by soaking in water. The coat of mail is often described as "*iser byrne*" (iron hauberk), not ring-covered shirt, as the conscientious scald would have called it, had it been made as Meyrick suggests. In another passage of *Beowulf* it is called "*here-byrne, hondum gebroden*" (The war-byrnie, twisted or wreathed with hands); an expression which reminds Thorpe, in his edition of *Beowulf* (Parker, Oxford, 1855) of Gray's "*Helm nor hawberk's twisted mail*." In line 3014 it is called "*locne leodo-syrca*" (The locked limb mail). In 3100 "*breast-net broden*" (Breast-net braided, twisted). It is also called the "*iron byrnie*" (line 5965). There is absolutely nothing said to justify the inference that any other material than iron was

used, or that the rings were ever sewn on cloth or used in any other way than linked together and riveted, which is shown to have been the case by the use of "*heord hond losan*," which can only mean to rivet, and "*brodian*," which means to link together.

It is a well-known fact, that customs in India are less liable to change than elsewhere, and that fashions in arms, armour, dress, and habits last for many centuries. In those parts where chain-mail is worn, that suit which had been worn by Runjeet Singh might without any great anachronism be worn as a theatrical representation of circumstances taking place two thousand years before his time. The little rings of which the armour is composed are riveted, just as they were in England in the time of Edward the First, and, as chain-armour came from India originally, there is no reason for supposing that its manufacture was different some time before our era.

Sir Samuel Meyrick most distinctly and emphatically lays down the law on the subject of rings sewn contiguously side by side on cloth or elk-skin, as being the first step in ring armour. The second stage he affirms to be that of rings "set edgewise," and this he declares to have been an expedient to prevent the shaving off of the rings from the cloth when sewn on in the way first indicated. He assumes that a piece of cloth was taken, on which a ring was sewn, so that only one small portion was fixed to the under fabric by the threads, the rest being allowed to play free like a street door-knocker. The place of attachment was then covered over by a second ring, which in its turn was sewn to the cloth, and itself protected by a third, and so on, until the whole cloth was covered, each overlapping ring protecting the threads attaching another to the cloth.

So important a branch of manufacture could hardly have escaped mention in some way or other, had it ever existed; but no allusion whatever is made to such a device by any of the authorities to whom we should naturally turn for information on such a point. On the contrary, when it has been necessary for knights to hide their ring armour, they always covered it with some other garment; had it not been the same thing on each side, they could simply have

turned it, of which no mention is ever made. On the contrary, the inside of a shirt of mail shown in the Bayeux Tapestry exhibits the rings as well as the outer surface does, from what is in many parts of India in 1883.

That the Scandinavians and Anglo-Saxons wore chain mail is evident, from the Scaldic lays coming down to us. The *panzar* of the Scandinavian Scalds and later Germans is rendered by *byrnie* in Anglo-Saxon, which again is the Russian *bronya*, i.e., chain mail. The Normans as true Scandinavians wore the *panzar* of Scandinavia; but by them a new German expression was applied, describing its ancient function, and *hawberk* was the name by which it went with the Normans. This word, from the German *hals*, the neck, and *bergen*, to protect, denotes "that which protects the neck." As the rings rubbed and frayed away the garment immediately below them, a very stout kind of shirt, or jack, of leather or of quilted stuff was worn beneath. An impartial reader, not carried away by the enthusiasm which the "momentum" in Meyrick generally excites, will be struck by this contradiction; for, if the rings had ever been sewn flat on cloth or elk-skin, they would have had no chance of rubbing or fraying the under garment.

The covering of the body fitting close to it and permitting of free action of the limbs, worn by the Germans under the ring-panzar, was called *wambais*, *wambis*, or *wambeis*, from *wambe*, *wampe*, or *wamba*, the lower part of the body; Anglo-Saxon, *womba*. The French in pronouncing the *w* of the old Teutons, which resembled a strongly aspirated English *w*, invariably used the vowel *u* preceded by *g*; hence *guerre* for *wehren* (war), Guillaume for Wilhelm, etc. Therefore the *wambais* would become *gambaise*, by which name, and the similar expression *gambeson*, this garment was known until the end of the fourteenth century.

Another stage in the history of the art of representation, whether pictorial or sculptured, shows us a series of small curves, like those just described, with a line of other curves below them turned in the opposite direction, the two curves together presenting a rough figure of the letter S. Again are we told that, in the gradual advance towards chain-mail, the third step was to sew rings on

the lower lining in one row, in which they lay to the right, and in a second, in which they turned to the left; but the ardent desire of finding new fashions in the armour itself, carries our irresistible author out of the bounds of history into the realms of the imagination.

It is quite evident that these two latter forms of representation are merely due to the artist's conception of one and the same object, and that this object was as much chain mail as the armour of Edward the Second's time. Any person who has had opportunities of comparing armour of different workmanship, will admit that some specimens, seen from a little distance, produce the appearance of having been made of "rings set edgewise;" others of innumerable layers of the letter S; others again appear composed of rows of little chain cables. Occasionally the appearance of a net is produced. Some representations show longitudinal lines or stripes coming from the shoulder to the hand, the thigh to the foot, and it is a matter of some wonder how this style of drawing escaped the designation of "Rings sewn on longitudinally"! Possibly the indication of catenary connection between the rows of rings was too strong even for our hypothesis-loving authority. The difference lies only in the treatment by the artist. An embroiderer, a painter, and a sculptor would each seize the mode of representing the same object best adapted to the exigencies of his particular form of art. But this difference in the various specimens familiar to all military antiquaries, found in India, Russia, Germany, Scandinavia, and England, is due also, in some degree, to the workmanship of the smith. Sometimes, where four rings are connected by a central fifth, the effect produced is very similar to what might have arisen from setting rings on cloth in the contiguous form. Some smiths evidently worked the rings into long chains, which were then united by connecting rings between the two rows; this would give us either the "cable" armour, the rings set "edgewise," or the S form; while the arrangement in stripes would have justified the artists who so largely indulge in that form of representation.

There can be less danger in forming the

hypothesis that smiths indulged their fancy in the arrangement of the rings in their chain, than in assuming the existence of different eras in ring armour before chain mail was invented, because we can see such varied patterns in many parts of Europe, and in India; while there is absolutely no record of the sewing on of little rings to a cloth or leathern garment.

Sir Samuel goes a little further, and, having created a kind of armour, finds a telling name for it in the expression Ring Mail, used by him in contradistinction to Chain Mail. Unfortunately for the great authority (which in many cases he undoubtedly is), the term *Hring Mal*, which he translates Ring Mail, did not refer to armour at all, being the name for the battle sword of the Anglo-Saxons in contradistinction to the small curved *Scax*. Some scholars are of opinion that the name was applied to the sword when adorned with a gold ring let into the pommel, others suggest that the weapon owes its name to its power of cutting through rings, like the modern German "*Eisen-hauer*" (iron hewer). And this seems very probable, although both suggestions are only theories. Whatever the value of "*Hring*" in the name may be, "*Mal*" is clearly the sword, and not the armour. The truth of this assertion may be seen in *Beowulf*, *passim*.

Still more mysterious is the appearance and theory of what Meyrick calls *masced* armour. He gives this name to the armour depicted on figures in the Bayeux Tapestry, in certain MSS., and on seals. One of his most telling pictures in the first volume of his sumptuous work is that of David of Scotland in *masced* armour.

This term "*masced* armour"—only met with in the work referred to—is so-called by our author "on account of the resemblance to a *net*." He suggests that the lines intersecting each other, and forming lozenge-shaped intervals, are so crossed to indicate little lozenge-shaped plates *sewn* together (Meyrick is fond of sewing), much as in Indian armour little oblong plates are sometimes introduced into the chain. Again have we mere gratuitous assumption for which no record offers the slightest ground. But when we remember that the Saxons called their armour the *war net*, and they make a picture

which an English antiquary, 800 years later, calls by a fancy name because of its resemblance to the *meshes of a net*, we are compelled to doubt whether the ingenious theory of mascléd armour has only been thrown away upon what was merely a more accurate picture than usual of the appearance at a distance of the meshes of the "*war net*." We believe that the phenomena of "rings sewn contiguously," "rings set edgewise," and "mascléd armour," are only different modes of representing chain mail, and are illustrative of the history of the Art of Delineation rather than of the manufacture of armour.

A far more probable hypothesis than that "mascléd armour" was composed of little lozenge-shaped plates sewn on a sustaining under fabric, is that the whole defence so portrayed was in reality the jazerant jacket of later times, *i.e.*, a double garment with pieces of iron inserted between the outer stuff and inner lining; for if a jazerant jacket of the sixteenth century be regarded from a little distance, it reminds the beholder very strongly of mascléd armour. But there is no actual allusion to any such manufacture in chronicle, saga, or lay, to justify the assertion that such armour was really worn at the time of the Norman invasion, while there is proof positive all round that chain-mail and quilted armour were both much used. The deduction is that unless something evidently differing from these is intended, the pictures and other representations of armour may be taken to mean one of these two modes of defence.

Allusion has been made to the *wambaise* or *gambeson*, the garment worn under the mail to prevent its rubbing or chafing the under-clothing of the knight. Very often, when well quilted, it could be worn without the covering of mail, and that this was customary is proved both from literary and pictorial remains. We meet with a defence, clearly not chain mail, though decidedly armour, the drawings and sculptured figures showing parallel marks, sometimes quite straight, as though representing little oblong plates, at other times curved like rings set edgewise, with bands between each row. These are without doubt nothing more or less than devices to indicate the quilted *gambeson*. We are told that such garments were stuffed full of old linen, tow, or shreds

of leather, and the bands would represent the lines of stitches often produced in regular quilted work at the present, where a cord is let in to give strength to the fabric or regularity to the design. In all probability the armour described as formed of "*leather and hemp*" was that corded or banded armour which plays so prominent a part both in sculpture and in drawing.



Peterborough Cathedral.



THE main building of Peterborough Cathedral was finished and the church solemnly dedicated to St. Peter about the year 1143, when Martin de Vecti was Abbot, who held the Abbatical chair from 1133 to 1155. He was succeeded in office by William de Waterville, who "ordered and disposed the quire of the church," but, for want of loyalty to the king, was deposed in 1175. After this the king, Henry II., held the Abbacy in his own hands for two years; and in 1177 appointed Benedict, then Prior of Canterbury, Abbot; who appears to have enjoyed the benefice till his death, in 1194. Old histories state that "Abbot Benedict was not satisfied with the church, and that he made very considerable alterations in it." The foundations of the main central tower were four large columns, carrying four semicircular heavy Norman arches. These arches displeased Abbot Benedict, and he determined to do away with them. His views were carried out as regards two of the arches; the west arch, that leading into the nave, and the east arch, that leading into the quire, were raised and converted from semicircular into pointed arches. This was certainly in one sense a very great improvement, and showed the grand proportions of the church in a way which was impossible with the former lower arches; but as a building operation it was certainly hazardous. It is said that Abbot Benedict intended to deal with the two other arches under the central tower, those leading into the north and south transepts, in the same manner; but was restrained by the fear that

the necessary cutting away of the walls would endanger the stability of the whole structure. It is presumed that this alteration laid the foundation of that settlement which now renders the removal of the upper part of the central tower necessary.

There is a circumstance mentioned by Gunton in his history of this church, 1686, which seems to have a special interest at the present time, when the causes which have led to the subsidence of two of the supporting pillars of the central tower are under discussion. After speaking of the chapel of St. James in "the North cross isle," he says:—

At the south end of this north isle, near the quire, is a vault descending into the ground by stairs of stone, and at the bottom a low arched passage going under the church, wherein any might go some five or six yards, and there find the way stopped with the fall of the earth over head; but how far this vault went, or to what end it was first made, I could never learn. Haply it might lead to some penitential purgatorial place; or like Mortimer's hole at Nottingham, be a subterraneous passage to some other buildings which are now perished.

From the description it would seem that this underground passage must have gone very near the foundation of the pillars which support the great central tower, and that it was filling up with earth falling from above. Vaults which have an opening to the outer air are often gradually filled up with earth or sand washed in by rain, etc.; but vaults wholly under a building, when thus gradually filled up, are so from other and, so to speak, internal causes. There is, of course, nothing to show whether this underground way was made before, at the time of, or subsequently to the building of the four central pillars; but its filling up with earth displaced or pressed in from some other place is a good deal like the effect of "filling up" which occurs in coal mines, and is there technically called *creep*. It may be taken for granted that the statement of Symon Gunton is substantially correct, for he was a native of Peterborough, and Prebendary of the Cathedral from 1646 to 1676; and doubtless had been into the passage himself. Whether it went near the foundation of the great tower columns is a question for investigation. It is deeply to be regretted that nearly all the old records of the church were destroyed in 1643 by the very zealous

"roughs" of the parliamentary troops; but even had this not been the case, it is not probable that they would have thrown any light on the nature and purpose of this subterraneous passage.

EDWARD SOLLY.



Roman Coinage.

By HERBERT A. GRUEBER.



THE coinage of Rome may be divided into two principal classes: (1) the Family, or, as it is sometimes mis-called, the Consular series, struck under the republic; and (2) the Imperial series, of the period of the Roman and Byzantine emperors till the downfall of the empire at the capture of Constantinople by the Turks under Mahommed II., in A.D. 1453.

As our very limited space will not permit us to give even the most succinct account of the whole coinage, we shall be compelled to confine our remarks mainly to that of the Empire, the more historical and varied.

Coinage.—The date of the first issue of a coinage at Rome is somewhat uncertain; tradition has given it to Servius Tullius, who is said to have been "the first to mark copper pieces with representations of an ox, or some other animal or symbol;" but no coins of this remote time have been preserved, and the tradition is doubtless unfounded. Considerably later than the time of the kings are those large quadrilateral or brick-shaped pieces of copper stamped on one or both sides with a symbol, from which they have been called *aes signatum*. The figure of the ox on some of these may have caused their attribution to Servius Tullius. These were cast in large blocks, and, being divided or broken into smaller pieces, circulated by weight. The first change in the coinage has been assigned to the time of the Decemvirs (B.C. 451), when a much more systematic currency was introduced in the shape of a coin called the *as*, which at first weighed nominally a pound, and hence was designated the *as libralis*, but which at a later period underwent several reductions, falling first to four ounces (triental), then to two ounces

(sextantal), then to one ounce (uncial), and finally to half-an-ounce (semuncial). The as formed the unit of the currency, and of it there were several divisions as well as multiples. These coins were at first all cast, but as their sizes were gradually reduced, dies were used for some, and finally all were struck. The earliest silver money was the denarius, its half the quinarius, and its quarter the sestertius; the first being struck at the rate of seventy-two to the pound of silver, and being of the value of ten asses. The first issue of these silver pieces occurred in B.C. 269, and to them was added, a few years later, another coin, the victoriat, so called after its type. This coin was worth about two-thirds of the denarius. There was no regular gold coinage at Rome till the time of Julius Cæsar, when a piece called the aureus, of the value of twenty-five denarii, was issued, and formed the basis of the gold coinage for succeeding ages. The right of issuing the coinage at Rome belonged to the State, and the people assembled in the Comitia of the tribes decreed all regulations connected with it; but when Augustus obtained the supreme power, he reserved to himself all rights connected with the gold and silver coinages, and this right remained with all succeeding emperors. To the Senate, however, belonged the power of striking the copper money, and its authority was noted by the letters *s. c.* (*senatus consulto*), which also served to distinguish the copper coins of Rome from those issued in the provinces.

The coinage in circulation in Rome during the reign of Augustus was—in gold, the aureus, of forty to the pound, and the half-aureus; in silver, the denarius, of eighty-four to the pound, and its half, the quinarius; and in copper, the sestertius, of four asses, its half the dupondius, the as, the semis or half-as, the triens or one-third as, and the quadrans or quarter-as. The aureus was worth twenty-five denarii, and the denarius sixteen asses. The as was nearly equal in weight and size to the dupondius, but it was distinguished by being of red copper, whilst the sestertius and the dupondius were of yellow brass or *orichalcum*, being a composition of copper and zinc. The first deteriorations in the Imperial coinage took place in the reigns of Nero and Caracalla; so that in A.D. 215 the

aureus was only the one-fiftieth of a pound, and the denarius became so debased that it contained only 40 per cent. of pure silver. When Caracalla had thus deteriorated the coinage, he introduced a new silver piece, called the *argenteus Antoninianus*, of sixty to sixty-four to the pound, which was worth a denarius and a half, and which soon became the principal coin of the Empire. This piece may be easily distinguished from the denarius by its having the head of the emperor radiate and the bust of the empress upon a crescent, or half moon, thus symbolical of the sun and moon.

From this time to the reign of Diocletian the greatest disorder prevailed in the coinage, and the period of the so-called Thirty Tyrants was one of complete bankruptcy to the state. Each emperor debased the coinage more and more, so that the intrinsic value of the silver currency was not one-twentieth part of its nominal value. The *argenteus* supplanted the denarius, and after a short time, from a silver coin became only a copper one washed with a little tin, and having driven out of currency the copper money, became itself the only piece in circulation besides those of gold. Diocletian, in A.D. 296, put an end to this confusion by withdrawing from circulation all the coinage, and issuing another entirely fresh one based on the standard of the currency of the first century A.D. The aureus was struck at sixty to the pound, and a new coin in silver, called the *centenionalis*, took the place of the denarius, whilst in copper two new pieces were issued, called the *folles* and the *denarius*. Special interest is attached to this new coinage, as it affords the means of explaining the prices marked in the great tariff of the Roman Empire which was published in A.D. 301, and which fixed the "maximum" price for almost every article of food or produce that found its way into the market. It was the abrogation of this tariff which occasioned a slight modification in the monetary system during the reign of Constantine, who reduced the weight of the aureus to seventy-two to the pound, and gave to this new coin the name of *solidus* in Latin¹ and *nomisma* in Greek. This piece remained in circulation so long as the Empire lasted, maintaining its full weight; and when current

at a later period in Western Europe, it received the name of bezant or byzant. Constantine added two fresh silver coins to the currency, the *miliarensis*, and its half, the *siliqua*, twelve of the former being equal in value to the *solidus*. Except some slight modifications in the copper money made by Anastasius, and by Basil I., no further important changes remain to be mentioned.

Types.—The obverse of the Imperial coinage had for its type the head or bust of the emperor, the empress, or the Cæsar, and occasionally that of a near relative, such as the emperor's mother or sister. This type varied according to the period. In the Pagan times the head or bust was laureate or radiate, sometimes bare, but rarely helmeted; in the Christian and Byzantine period it is usually adorned with a diadem or a crested helmet. The portraits, too, may be divided into two classes, realistic and conventional. The early Cæsars, and their successors to Gallienus, fall under the first class, and the remaining emperors, including the Christian and Byzantine, under the second. The reverse

types are commonly mythological (representing divinities), allegorical (representing personifications), historical (recording events connected with the history and traditions of Rome), and architectural (giving representations of the principal public buildings, especially those at Rome). On the coins of Vespasian and Titus is recorded the conquest of Judæa, figured as a woman seated weeping beneath a palm-tree, near which stands her conqueror, or else the ferocious Simon, who headed the revolt and only survived to adorn the triumph of his enemies. On the large brass of Titus is to be seen a representation of the Flavian amphitheatre, commenced by his father and completed by himself, standing between the *Meta Sudans* and the *Domus Aurea*, with its many storeys or arcades, and its vast interior filled with spectators witnessing

the magnificent dedication festival of a hundred days. The coins of Trajan record his conquest of Dacia, Armenia, Mesopotamia, and his descent down the Euphrates and the Tigris to the Indian Ocean, the first and last Roman general to accomplish the feat. Also there are representations of the Forum, the most memorable of all Trajan's works, the Circus Maximus, which he embellished with the obelisk of Augustus, and the Aqua Trajana, by which he converted a portion of the pure and limpid Aqua Martia into the Aventine quarter of the city. The coins of Hadrian, besides bearing allegorical representations of divinities, countries, and cities, are of special interest as illustrating his extensive journeys into every Roman province from Britain to the far East. Such is the succession of types till the reign of Gallienus, when their interest flags, and for the most part we meet with badly executed

representations of mythological personages. The coins of the Christian emperors differ much in their character. At first the types are generally allegorical, and whilst being free from Pagan intention are not free from



FIG. 1.—SEXTANTAL AS OF THE REPUBLIC.

Pagan influence. This can be seen in the types of Victory inscribing the Emperor's vota on a shield, or two Victories holding a wreath, or the seated figures of Rome and Constantinople. Though the coins of Constantine the Great are of a somewhat Christian character, yet purely Christian types are at first unusual. After a while, however, Victory no longer holds a wreath, but stands grasping a cross, and in place of representations of some mythological personage is to be found the monogram of our Saviour formed of X and P. In the purely Byzantine period all the Pagan influence disappears, and Christian types prevail, the most common being the Holy Cross raised high on steps, Christ seated, holding the book of the Gospels, and the Virgin Mary wearing on her breast a medallion of our Saviour, and amongst the rarer ones, the Virgin within the crenelated

walls of a city, the worship of the Magi, and many others. The inscriptions on the coins of the Pagan emperors are either descriptive, as giving the emperor's name and the date of the year, partly on the obverse and partly on the reverse, or else they are of a dedicatory nature, that is, to the name of the emperor is added an inscription referring to the type. From Titus to Severus Alexander the chronological character of the inscription is maintained, giving the current consulship of the emperor, or his last consulship, and the year of his tribuneship; but in the latter half of the third century we meet with only the emperor's name on the obverse and a dedicatory inscription on the reverse. Very little change occurs under the early Christian emperors, except that the legend on the reverse loses its mythological character, and it is some time before the gradual transformation of the

Eastern Empire from the Roman State is traceable in the coinage. Anastasius was the first to use Greek letters to indicate the value of the coins; yet although under Justinian I. the Greek language was much used by the people, it is

not till the reign of Heraclius that the Greek legend EN TOYTO NIKAI is introduced upon the coins. In the eighth century the Greek titles of Basileus and Despotes make their first appearance in the place of Augustus, and under the Basilian dynasty Greek inscriptions occupy the field of the reverse of both silver and copper coins; but the reverse of the solidus retains its Latin form till the latter part of the eleventh century, when it is found for the last time on the coins of Michael VII., A.D. 1078. Alexius I. was the first emperor who adopted entirely Greek legends for his coins, and after his accession Latin ones never appear again on the coinage of the Roman Empire, which now loses all trace of its Western origin, and becomes purely Greek or Byzantine. The most remarkable change in the coinage of the late Byzantine period was the introduction of concave

pieces, *scyphati nummi*. This form was introduced as early as the end of the tenth century, but did not become the prevailing type of the gold, silver, and copper coinages till the end of the eleventh.

Mints.—When the Roman Empire came under the sway of Augustus, the Roman monetary system was imposed as the official standard in financial business throughout the empire, and no mint was allowed to exist without the imperial licence. This permission was, however, conceded to many Greek cities which for the most part struck only copper coins, though several cities issued also silver coins: the only local mint of which gold coins are known, is that of Cæsarea in Cappadocia. These coins are usually designated Greek Imperial. The issue of pure silver coins does not appear to have been carried on to any great extent, and did not

last longer than the reign of Nero, (if we except the large silver pieces struck in the provinces of Asia, and usually called medallions), when the abundance of copper money placed the silver at a premium, and it gradually dis-

appeared from circulation. This copper coinage had for obverse type the head of the emperor, etc., and for reverse some mythological or historical subject: the inscriptions were always in Greek. In the second century the issues of the copper money increased very rapidly; but as the Roman denarius became more and more debased, and the local mints could no longer make a profit of issuing coins on any local standard, gradually one city after the other ceased to exercise the right of coining money, and by the end of the reign of Gallienus almost the only mint of importance remaining was that of Alexandria, which continued to issue its coins till the reign of Diocletian. This mint was able to last out longer than the others, because it adopted the same tactics as the imperial mint at Rome: that is, as the denarius became more and more debased, so Alexandria, to



FIG. 2.—SESTERTIUS OF VESPASIAN. (CONQUEST OF JUDÆA.)

keep pace, debased all her coins, and the silver became potin, and the potin, copper. Besides these mints there existed from time to time other local ones, which issued gold and silver coins after the Roman types and standard. Such a mint was established at Antioch from Vespasian through the succeeding reigns to Gallienus; these coins, the aureus and denarius, being of a peculiarly rude fabric. The denarius was struck at Ephesus during the reigns of Vespasian and Domitian. In the western part of the empire there were also local mints, for Spain struck coins pretty freely from the reign of Augustus to that of Titus, and in Gaul we find a large number of aurei issued over the same period. The coinages of Clodius Macer in Africa, of Clodius Albinus in Gaul, of Pacatianus, Regalianus, and Dryantilla at Siscia, and other such issues, must be considered as exceptional and as having no legitimate authorisation. When the base silver coinage had thus driven the Greek imperial copper coins out of circulation, Gallienus established local mints throughout the whole empire, which struck money after the Roman types and standard. The number of mints was further increased by Diocletian, and these continued to exercise their rights till the extinction of the Roman rule in the west and afterwards in the east. At first there was no indication on the coin that it was struck out of Rome; but Diocletian placed on all the coins, both of Rome and elsewhere, a monogram or initial letter of the city whence the coin came.

Medallions and Tickets.—Besides the coins there are certain pieces in metal which resemble money in general appearance, but which were never made to pass as currency. These are called medallions and tickets, the medallions corresponding to medals of the present time. The types of the medallions resemble those of the copper sestertius, having on one side the portrait of an imperial personage, and on the other some mythological, dedicatory, historical, or architectural subject, which more often than in the case of the coinage has some reference to the emperor or to the imperial family. The size of the medallions is usually somewhat larger than that of the sestertius, and it is easily distinguished from the coins by the absence of the letters *s.c.* The work, too, is finer and in higher relief,

so that they form quite *pièces de luxe*. These pieces were struck in gold, silver, and copper, those of the last metal being most common. The silver and copper medallions were apparently first struck in the reign of Domitian, but the first gold one extant is of the reign of Diocletian, after whose time gold and silver medallions are more general than those of copper. The finest pieces were issued by Antoninus Pius, Marcus Aurelius, and Commodus; but the quality of the work is fairly maintained at a later period, when the coinage had much fallen in style and character. Even during the reigns of Constantine the Great and his successors, the execution of the medallions is throughout much superior to that of the current coins. It is probable that these pieces were all struck as honorary rewards or memorials, and were presented by the emperor to his troops or to those about the court. It has been supposed that they were intended to be placed on the standards, because some are provided with deep outer rims, but this seems doubtful, as in all representations of standards on the column of Trajan and other buildings it may be seen that the medallions with which they are adorned have the bust of the emperor facing, whereas on these it is always in profile.

Of the tickets the most important are the *contorniates*, so called because they have the edge slightly turned over. These pieces are of copper of the size of the sestertius, but somewhat thinner, and they have for types on one side some mythological, agonistic, or historical subject, either relating to the public games or to the contests which took place for the honours of the amphitheatre, the circus, the stadium, or the odeum; and on the other side a head or bust, imperial, regal, or otherwise, such as of philosophers, authors, and poets. The question of the object of these pieces and the time when they were struck has provoked much discussion, but at last these two points seem to have been fairly settled. Judging from the fabric, their issue appears to have commenced in the reign of Constantine the Great, and to have been continued to about that of Anthemius, A.D. 464-472, that is, for a space of about 150 years. They were struck for presentation to the victors at the public games and contests, not as their sole reward, but as a kind of ticket on

the presentation of which at some appointed place and time they would receive the allotted prizes.

Medallic Art.—In the massive and rude forms of the early coinage of Rome, bold in its relief, and not without some knowledge of the laws of perspective, we see illustrated the stern, hard character of the Roman, whose entire attention was given either to universal conquest abroad or to agricultural pursuits at home. Art to him possessed no charm, as he was devoid of elegance and taste, and even the nobles prided themselves on their natural deficiency in matters of art, which they considered incompatible with *imperium* and *libertas*. This feeling, at the end of the second century B.C., became somewhat softened by the presence in Rome of the vast spoils of Greece, consisting chiefly of statues and paintings; and if the people still despised the practical cultivation of the arts, they were in general delighted with the beauty, or rather the novelty, of these acquisitions. This increasing taste for the artistic is depicted on the coins, which during the Republic are of a pictorial character, in many instances not without some merit, the whole type being in low relief. As compared with the earlier period, this one may be called progressive. With the Augustan age comes a visible change, and Greek artists are imported into Rome, not only to adorn the temples of the gods, but also to embellish the villas of the rich, into many of which had already found their way numerous original works from Greece, Asia, and Egypt. As the taste increased and it was impossible to furnish the wants of all with original Greek works, there naturally arose a great demand for copies of the most famous and best known objects. Instances of these copies may be seen in the British Museum in such works as the Discobolus, which is supposed to be taken from a bronze figure by Myron; the Townley Venus, which, if not a work of the Macedonian period, may be a copy of one; and the Apollo Citha-

roedus, probably adapted from some celebrated original, since two other nearly similar figures exist. Though we cannot claim much originality for the Roman artists at this period, yet they are no mere servile copyists; as by a frequent modification of the original design they give an air of novelty and a stamp of individuality to their works. What has been said of sculpture applies alike to medallic art, and the effect of this Greek influence is very marked on the coins of the Augustan age, and especially on those of the two Agrippinas, Caligula, and Claudius. The mythological figures which we meet with on these coins strike us very forcibly as copies in many instances of Greek statues. Jupiter seated holding his thunderbolt and sceptre; Minerva leaning on her spear and shield ornamented with the serpent; Spes tripping lightly forward, holding a flower and gently raising her dress; and

Diana rushing onward in the chase, her bow in her out-stretched hand, and followed by her hound,—are all representations of Greek subjects. The coins of Nero show the perfection which portraiture had attained, the growth of whose bad passions

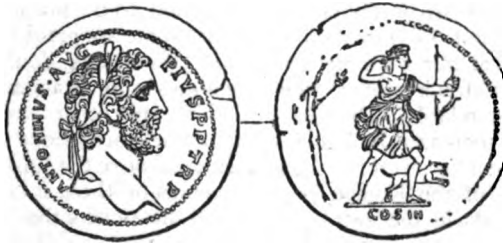


FIG. 3.—MEDALLION OF ANTONINUS PIUS.

can be traced in the increasing brutality of his features; whilst the coinages of Trajan, Hadrian, Antoninus Pius, and Aurelius give us the highest state of Roman medallic art and work. With the decay of the Empire comes an immediate decline in the workmanship of the coinage; from Commodus to Diocletian it was one continued downward course. The coins of the early Christian emperors show a slight artistic revival, and when, in later times, the artists of the West poured into Constantinople, carrying with them all that remained of artistic life in the ancient world, they imported into the coinage that style of ornament so peculiarly Byzantine, the traces of which are still to be seen in the architecture of the Greek Church both in Europe and Asia.



The Fall of Constantinople.

By J. THEODORE BENT.



O people were more interested in the affairs of the East at the time of Mahomet II.'s projected attack on Constantinople than the Genoese; they had received concessions from the weak Greek Emperors, they had almost ruled the destinies of the Empire for a century. At their colony of Pera, with its fortress of Galata just outside Constantinople, they commanded all the Black Sea traffic, and into their towns of Caffa, Crim, and Soldaia, on the Crimean Chersonese, poured in the riches of the East, to be shipped off by the Genoese to Western markets.

No wonder the Genoese were not a little concerned at the inroad of the Turks, yet, though great in commerce and riches, the Genoese were not great at fighting, and throughout showed a desire to get round the Sultan by treaties, and were slow to send troops to protect the capital of the Grecian Empire, when by some well-applied energy they might have temporarily averted the blow.

At length they seemed to be roused to something like action, as we gather from a letter in their archives, which was sent to Benedetto Vivaldi, their Podesta at Pera, dated 9th of June, 1449.

Not only from one, but from two or three of your letters, we have learnt all that has happened in those parts, both as regards the actions of the Turks, after the death of the Emperor Constantine, as also in the affairs of Trebizond. . . . Above all things we commend your prudence, which has scrupulously given us opportune advice. About those things, of which you write, we thus respond. Above all things, we exhort you always to continue to live on friendly terms with the Turkish Sultan, as we hear you do, and that you control your actions with such prudence, and rule with such judgment, that any material for discussion and wrangling may cease, since we recognise how pernicious it is for your colony.

The next document of any interest on this subject is a direction to Vivaldi to fortify Pera, and on the 15th of April, 1451, Angelo John Lomellius was elected Podesta in the place of Vivaldi, of whom more anon.

Then comes the account of an anxious discussion in the public council of Genoa respecting the dangers which threaten Caffa

and Pera, the report of which, as deposited in the archives, runs as follows:—

March 13th, 1452.

When in the presence of the renowned lord Pietro de Campofregoso, by the grace of God, Doge of Genoa, and of the Grand Council of the Ancients of the Commune of Genoa, in full number assembled, and also the officials from Romania, the Protectors of the Bank of St. George, besides about eighty citizens, the latest received letters from Pera and Caffa were read before them. Then they were addressed as follows:—

"Gentlemen, you have heard the letters from Caffa and Pera, which are in answer to those written a short time ago by the illustrious Messer Doge and the officials for our colonies. From these we gather that for some time they have feared a rupture with the King of Aragon and the Venetians, but more especially are the men of Pera greatly in dread of a war with the Sultan; and the men of Caffa implore us to send them subsidies of men and arms, both in time of peace and war.

"From the above fact it doth seem a question of grave importance to Messer Doge and the Grand Council and the Romanian officials, and one which merits deep council, more especially from you who are acquainted with those parts. For the which cause you are requested to give your wise advice as to what you may think advisable to do, and if any expense must be incurred, by what means and ways the money is to be raised."

Thereupon many of the assembly were called upon to give their opinion, but at last the advice of the noble Gabriele D'Oria was carried by seventy-eight votes, and prevailed, the matter of whose speech had been as follows: that it seemed to him far better that the advice of those who had lately arrived from Pera and Caffa, and had witnessed the matters with their own eyes, and who had been deeply concerned in them, should be promptly taken.

In the first place, he considered the inhabitants of Pera had not much to fear from the Catalonians and Venetians, since their city was naturally fortified, and they had men sufficient for their defence, also arms and all things that could be wished.

Secondly, he had no doubt that the greatest danger was threatened from the side of the Turks, if it was true, as letters stated, that the Sultan had destroyed the cities mentioned therein; but at the present time he saw no other means of averting this danger than by sending letters and ambassadors to the Sultan, to be bland and humble to him, and to dissuade him from destroying the city of Pera.

Notwithstanding, he exhorted the officials of the sea of Chios that if the Podesta and people of Pera should seek aid from them, to go to their assistance right willingly, and to supply them with everything necessary; and to be sure that the men of Pera would pay them the value of these things, for he understood that the Commune of Pera could well meet any expense.

As concerning Caffa, his opinion was very different, for the city was wanting in all four elements of protection. It had not men enough for its defence, nor arms, nor suitable instruments, nor did he believe that the men of Caffa had any longer in their houses

the arms which formerly had been provided for them, but that these had been sold and alienated.

Thus the complication of affairs seemed to him exceedingly grave, and therefore he exhorted them and advised them to elect four leading citizens from among those who had the greatest knowledge of the affairs, who should go carefully through the said affairs with the Lord Doge and the officials from Romania, and should investigate what would be best to be done for the cities.

When all at length should have been carefully solved, they should place everything before the Doge and the Great Council, who would better know what to advise and reprove, and then know how to consult and agree as to what appeared best to them.

In conclusion he urged that a ship should be sent with all speed into those parts to reassure the noble Giorgio D'Oria of their solicitude.

In the following year Constantinople fell into the hands of Mahomet. The supineness of the Genoese in allowing the Turks to continue their attack whilst the men of Pera looked on from their walls without a blow, is well illustrated in Gibbon. Certainly they did write to various European Courts for aid; for example, their letter to the King of Aragon is given us in Raynadus, *Annal. Eccles.* ad ann. 1452; but their conduct throughout was anything but a credit to them.

An account of the siege, as written by the Podesta Lomellino to his brother in Genoa, is valuable to compare with the petition of Leonardo da Scio, Archbishop of Mitilene, to Pope Nicholas V., on which Gibbon and other historians have based their account. Lomellius being in a responsible position, and a Genoese to boot, tries to make the best of the part played by his fellow-countrymen in the affair, but nevertheless does not try to screen John Guistiniani. His letter is as follows:—

23rd day of June, 1453.
PERA.

NOBLE AND BEST BELOVED BROTHER,—

If I have not written to you before, nor answered the letters I have received from you, you must excuse me, for I have been continually, and still am, in such a melancholy state, and so occupied, that I long for death rather than life.

I feel sure that you have learnt before this about the unlooked-for capture of Constantinople by the Turkish Sultan on the 29th of last month; which day, indeed, we had looked forward to with much eagerness, since we felt confident of an easy victory. The Sultan offered battle throughout the whole night, and in every quarter was most brilliantly received. At early dawn Giovanni Giustiniani determined to abandon his gate, and withdrew towards the sea; and through this gate the Turks entered unresisted. Not one single house

ought to have been lost in so vile a manner, but I wish to believe that it was on account of our wickedness.

Knowing my nature, you may imagine how perturbed I felt. May the Lord grant me patience to bear it!

For three days they put the place to sack. You never beheld so sad a sight: the booty they took was incalculable. In defence of the place all the mercenaries from Chios and Genoa were sent, and the greater part of the citizens and burghers from here, and moreover the nephew of the Emperor.

I did my part as far as in me lay, God knows, for I always felt sure that when Constantinople was lost, this place (Pera) would follow. The greater part of Constantinople was now in their hands. Some few terrified people took refuge here, and some burghers and citizens took flight, whilst others returned to their own houses. Some even were captured on the palisades; so great a fear came upon them that they would attend to no one, and it was with great difficulty that I led to a place of safety those who were left on the palisades. Never did you witness so terrible a scene.

When we saw ourselves in such a condition, I determined rather to lose our lives than to abandon this place, for if we were to do so, it would at once be given to the sack. Furthermore, I determined to provide for our safety, and fortunately sent to the Sultan with good proposals, saying that our intentions were peaceful, and begging him to be willing to spare us if we submitted. No answer was, however, returned by him, and sailing vessels were sent to the spot where he was. During the whole of the following day we waited, intent on pious observances, because I had been informed that we should be able to get terms from the Sultan, but he being unwilling to do anything, at last about midnight the ships sailed away. When in the morning the Sultan was informed of the departure of the sailing vessels, he told the ambassadors that he wished to have Constantinople clear of us, and scarcely were we able to save our persons and our effects.

When they say that we did all we could for the safety of Constantinople, and that we were the cause of its not being taken a day sooner, they will say truly. Great was the danger we were in, and to avoid the full force of the Sultan's fury, each was allowed to do what he wished, and from the enclosed compact you will see that everything was done in the name of the burghers. I myself thought fit not in any way to mix myself in the business. Afterwards I was sent to visit the Sultan, who came here twice.

He ordered all the towers and moats of the castle (Galata) to be destroyed, also the tower of the Holy Cross; part of the Barbican, too, he levelled to the ground, and all the walls toward the sea, and determined to take away all arms from the burghers.

He agreed that all the goods of the departed burghers and merchants should be restored if they returned, and if they did not, they should become the property of the Sultan. On this account we obtained from him an embassy with a letter to Chios, notifying to all the burghers and merchants who had departed hence, that they might return, and on their return have all their goods again; and with this embassy we sent Antonio Cocco, and informed the merchants how all the Venetians had been sent away from here, and that all their shops were full. In this letter, too, was

contained full permission for the Genoese burghers and their relations to navigate in those parts.

On that night the Sultan departed for Adrianople, for which place he took with him Calibassa, from whom he had taken a good sum of money. He caused in those days Bailus the Venetian, with his son and twenty-seven other Venetians, to be beheaded, and also the Catalonian consul and five or six Catalonians; so you may imagine what danger we were in. He sought to take Manrizio, Cataneo, and Paolo Bocciando (Genoese), who hid themselves, and sent here Saganos, his vizier, to watch the place.

In Constantinople he left Sulasi and Cadi, with fifteen hundred Janissaries, and he sent Saganos to Chios to collect the mouth-tax, and it is said he also intends to do the same to Caffa, and all our colonies in the Black Sea.

In conclusion, I may say that he has become so insolent since the conquest of Constantinople, that it appears as if in a short time he would make himself lord of the whole world; and boasts that two years will not pass before he reaches Rome; and by the true God, unless the Christians take care, he will soon do wonderful things.

We are always looking for succour. We have a few small craft, with about one hundred and forty-eight sailors in all. I try to think it is God's will, because each man has his deserts, Greek and Venetian alike.

The Imperial nephew was captured, for whose redemption I have done my best; he was discovered, and when the Sultan heard of him he took him and another Venetian, about which I am so melancholy that I can hardly live.

I wait patiently, trusting that succour will soon come; for money will soon not be left with which I can buy myself a shirt. Such are our straits.

If I do not write connectedly you must excuse me, for my mind is sick, so that I scarce know what I do. For eighteen months I have been in perpetual labour and business, and in one day the result of all my labour was lost. I wish to think that it is for our sins. Commend me a thousand times to the illustrious Lord Doge, to whom I do not write, since I am not at present sufficiently in accord with him: also commend me to my father and to your wife, and salute others.

ANGELO GIOVANNI LOMELLINO,

Commissary.

This is Lomellino's testimony to the conduct of his countrymen. The terms of the treaty which they so willingly entered into with the Sultan are as follows:—

I, the great Lord and great Emir Sultan Mahomet Bey, son of the great Lord and great Emir Murad Bey, swear by the God of Heaven and Earth, and by our great Prophet Mahomet, and by the seven Musafii which we have and confess, and by the one hundred and twenty-four prophets of God, and by the soul of my grandfather, and by my father and by myself, and by my sons, and by the sword with which I am girt:

Since the Catholic magistrates have sent to the Porte of my majesty the honorable magistrates Signor B. Pallavicino, the Signor Marchese De Franchi, and their interpreter Niccolo Pagliuzzo, and have revered my majesty and prayed of my worship

that they may have laws according to the custom in every place belonging to my majesty, and that I may not destroy their castle, then let them have their goods and their houses, and their shops, and their vineyards, and their mills, and their ships, and their boats and all their merchandize, and their women and their children, at their will; and let them sell their wares freely as is done in every place belonging to my majesty:

I will that they may go and come freely by land and sea, that they pay no impost or forced labour, except that they pay a poll-tax as in other places of my majesty:

That their laws and customs be the same, from now henceforward, that are dear to them, and defend them, as they will defend my person, in entirety:

Let them have their churches and burying-places. Only let them not ring bells; it is a sign that I do not wish to make their churches, mosques; let them therefore build no new churches. Let the merchants of the Genoese go and come freely and do their business: I will never put their sons or any youth into the Janissaries, nor shall the Turks go amongst them unless they are authorized, unless my majesty send a slave to spy upon them:

The Galatians, moreover, have leave to set up an elder amongst themselves, that he may direct the affairs of the merchants. Janissaries and slaves shall not lodge in their houses; the debts to which they have a right may be gathered in by them; if they are owed more than can be paid, they have a right to come amongst them to compensate themselves for the debt:

Their magistrates and merchants shall not be vexatiously taxed; the merchants of the Genoese shall have license to go and come, and let them pay the tax according to law and custom.

This present act upon oath was written, and my majesty swore in the year 6961 of the creation of the world, of the Hegira 857.

Nevertheless the Genoese got but little by their obsequiousness; a few days after the treaty was signed the walls of Pera were levelled to the ground and the place overrun with Turks; every obstacle was thrown in the way of their commerce, and on a remonstrance being sent to the Sultan, the men of Galata were ordered to decamp. Then many of them repaired to Caffa or Chios, to begin life afresh.

One of them returned to Genoa, and applied to the Government to support him and protect him from the jealousies of a guild who professed to be angry at the introduction of this unfortunate fellow-countryman amongst them.

The following is the copy of the discussion of his case before the Council; it is an interesting picture of mediæval trade life, and an additional proof of the calamities which fell on the Genoese at Pera.

The illustrious and renowned Lord Pietro di

Campofregoso, by the grace of God, Doge of Genoa, and the Great Council of the lords Antients of the Commune of Genoa, being assembled in legal number.—

When they heard that Julianio de Lù had come as he affirmed from Caffa, and was as he alleged an inhabitant of Pera, and that he had escaped from the slaughter of Pera as from a shipwreck, in poverty, and half naked, and had taken refuge in this city with all his family; and when they heard that he wished to exercise his craft of cloth-shearing which he had practised at Pera, and that the cloth-shearers of Genoa were opposed to him, and prohibited his working as such, and moreover that he said that there was no other course open to him save to beg or to leave the state, and on this account had applied to them that they should give assistance to him in his calamity; and when they heard on the other side that the consuls of the cloth-shearing guild alleged that it was against their statutes, and that it was necessary for him to serve an apprenticeship to them, and to learn their art for at least six years, giving as an example that, in the time of the illustrious lord Tomaso di Campofregoso some artificers from the Saone had betaken themselves to Genoa, and that it was allowed them by statute each to practise his art as he had practised it on the Saone, to the great detriment of Genoese artificers: pitying the poverty and calamity of the said Julianio, they decreed and conceded to him that he might lawfully exercise his art of a cloth-shearer without any impediment or molestation whatsoever, notwithstanding certain statutes and institutions of the said Guild of Cloth-shearers, or of any other who might wish to oppose this concession.

Furthermore they commanded the Consuls of this Guild, both present and future, and each and all of the Cloth-shearers, that they should not bring to bear on the said Julianio in the practice of his art any molestation or impediment whatsoever, under pain of incurring the displeasure of the said Lord Doge and the members of the Council.



Panel Pictures at Sandwich.

BY GEORGE DOWKER.

THE restoration of some historical pictures just presented to the Borough of Sandwich possesses more than a local interest. They were taken from an old house in Sandwich some thirty years ago, when the property was sold (they then being painted on the oak panels of a room in the house). The subjects are two three-quarter length life-size portraits of Charles II., his Queen, James Duke of York, and the Mayor of Sandwich in his robes of office. On one side of the room on the four panels was painted a

panoramic view of some naval engagement between the English and Dutch fleets, supposed to be the battle fought on the 3rd of June, 1665, off the coast of Suffolk; the brilliant success of which was supposed to be due to the adoption of naval signals, and the line of battle at sea discovered by the genius of the Duke of York. In this engagement eighteen great ships of the Dutch were taken or burnt, and but one lost to the British Navy. The chief slaughter was on board the duke's own ship, especially around his person, for the friends he loved best were slain by his side, and he was covered by their blood; these were Lord Muskerry and Charles Berkeley (Lord Falmouth). They were all avenged, for James instantly ordered all his guns to fire into the hull of the *Opdam*, the Dutch Admiral's ship; at the third shot she blew up. The Parliament voted James £60,000 for the great services he had performed. After the battle the fleet rendezvoused in Sandwich Haven, to refit; or this may represent the engagement of the Dutch fleet under De Ruyter with Albemarle, June 1—4, 1666. The battle was off the North Foreland, and lasted four days: on the 2nd the Dutch were reinforced by sixteen ships, but the arrival of Prince Rupert on the 3rd saved Albemarle from destruction; and after a violent combat on the 4th, both fleets returned to their harbours.

On the other side of the room was painted on four panels a royal procession of carriages, representing, I believe, the entry of Catherine of Braganza, queen of Charles II., into Sandwich, in 1670. Boys, the historian of Sandwich, records under this date: "Queen Catherine came to Sandwich on the 4th of May, with a great train, and there was a royal banquet provided for her sacred majesty, and attendants at the mayor's door, for the queen would not quit her coach, and she went forward to Deal." The first picture represents two carriages, each drawn by four horses, having in the first a lady and gentleman, and in the other two children, followed by two trumpeters on horseback. In the centre is a group of children scrambling for coins in the road, and on the left a body of musketeers with their captain. Following the carriages, and on the right of the picture, are six jurats in their robes of office; other six

jurats with the mayor, who is presenting an address to the queen, form the group in the next picture, where the queen's carriage drawn by six brown horses fills the centre of the picture, the macebearer preceding the mayor. In the next picture are pages following two other coaches, one drawn by six cream-coloured horses, and containing two young persons looking towards the queen's carriage in the preceding picture. The other carriage is seen more in the distance. The background of these three pictures represents infantry and artillery enveloped in smoke, apparently posted on some high ground or ramparts. The fourth picture represents the exit from the town by the Sandown or Deal gate; a mill in the distance on what is, I presume, the mill walls. A body of horse is marching through the gateway, and infantry presenting arms form the foreground. The continuity with the three preceding pictures is cut by a dark-looking wall or castle.

A large portrait of the mayor of Sandwich, in official robes, fills another panel; the same gentleman who is represented as presented to the queen in the panoramic view (1670, Tobias Claere was Mayor of Sandwich). This was probably his house. Another long panel over the mantel-piece represents some battle ships in the haven, or Pegwell Bay, probably the Sandwich fleets. These pictures have been presented by Mrs. Joliffe, and are now in the Town Hall; they are in a beautiful state of preservation, and have been carefully cleaned. The paintings seem to have all been painted by the same artist. The naval action would have been no disgrace to the pencil of a Vandewelde, or the portraits to a Vandyck: indeed, it is probable that one of the Vandeveldes was the artist:—his connection with the Court of King Charles II., especially as a painter of the naval exploits of that reign, may have brought him to Sandwich, and he very probably was present at the entrance of the queen. A copy of the pictures, as they existed in the old room, was made by Mr. Glenny, and was formerly in the collection of my uncle, the late E. F. S. Reader, of Sandwich.

The costumes of the period, the excellence of the paintings, and their historical associa-

tions with these events, make the collection possess more than ordinary interest. Photographs of these pictures have been taken by Mr. Boyer, of Sandwich.

[We have been favoured by Mr. Roach Smith with the late Mr. Fairholt's description of these pictures, which Mr. Smith has printed in the appendix to the first volume of his *Retrospections*, now nearly ready for publication. "In Harnet Street is an old house, the first floor room in which is decorated with a series of paintings on the panels, in oil colours, representing the entry of the queen of Charles the Second into Sandwich, as well as some pictures of sea fights, portraits of the king and queen, and also of the mayor, whose house this was, and who entertained the queen on this occasion. His name was Tobias Cleere, and he served the office four several times. The event commemorated by these pictures is noticed in a curious MS. account of the Mayors of Sandwich from 1415 to 1677, compiled by Mr. John Granger, now in Mr. Rolfe's possession. The 4th of May, 1670, was the day of the visit, and it is thus given:—"The 4 day of May, being Saturday, our noble queene Katharan came to this tounne with a great trayn, and there was a royall bankett provided for her sacred majesty and for all the queene's trayne at master mayor's doore, because the Queene desyred not to come out of the coach, but rid to Deale castle that night." Ed.]



Preservation of Antiquities.

THE subject of the preservation of antiquities from wanton destruction, though not strictly a branch of archæology, is a matter of the gravest importance to the science; for if the wanton destruction of our antiquities (especially of our ancient buildings) is to go on unchecked, there will not in a generation or two be much left for the archæologists of the future to discuss, and the science itself will be pursued under the greatest difficulties.

In the past, the monuments of antiquity have been exposed to many dangers, and as every antiquary knows, only a small percentage of the most interesting have survived to our days. Of these dangers, the chief were:—

1. War, which in its destructive force ruined some of the most interesting works of ages gone by. What terrible havoc, for instance, the sieges of Rome did with the

splendid edifices of that imperial city? What destruction Jerusalem has gone through! Where is the Alexandria of the days of the Ptolemies?

2. Religious fanaticism, which has had its share. To this probably we owe the destruction of a majority of the once famous heathen temples of Europe. To this, to look nearer home and to our own times, we owe the demolition of our glorious old English rood screens, the side-chapels of many of our cathedrals, and a large portion of our ancient church statuary, not to speak of the wanton burning of a great quantity of our mediæval religious literature. To this we owe the burning of the great library of Alexandria, and the loss of many of the classics, etc., etc.

3. Prejudice, representing that "old things were of no value." Hence came the ruin of many of our churches in the churchwarden whitewashing age, the neglect of mediæval edifices of the finest styles, the mutilation with an idea of improvement of much mediæval work of a high character, if viewed by the nineteenth century canons of taste, but looked on as barbarous in the Georgian epoch. Possibly to this, also, we may owe the loss of many of our parish registers and borough documents (which at present would be counted of archaeological importance), and

4. Finally, decay from natural causes,—*"the hand of Time"* as it is called, probably the least mischievous of the whole, though the most accused of ruining antiquities. Fires and floods may also be put under this category.

Of these causes, however mischievous they were in ages gone by, there seems now less reason to fear. War, though more than ever destructive with our modern resources of civilization, is not so injurious to antiquities as it was of old. Probably many of the private wars of the Middle Ages did more harm to antiquities than the great Franco-Prussian war of 1870-1, one of the greatest wars in the history of the world. Many a raid of a Bedouin tribe, or digging of Arab plunderers for gold, may have done greater harm to Egyptian antiquities than the whole victorious army of Sir Garnet Wolseley, which indeed the event may prove to have actually been friends and benefactors of the archaeologists of the future.

As to religious fanaticism, its day is past in
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relation to destroying antiquities. For a man to destroy a precious work of art from an idea that it was used for superstitious purposes would excite the obloquy and ridicule of society.

The prejudice against old things is diminishing with the progress of education, and the ravages of time, where care can be taken, are less fatal on account of modern appliances. The contents of our public museums are tolerably safe, unless indeed an attack of infectious insanity should take the populations of the towns where they are situated to destroy them, as some madmen in the Commune wanted to destroy the precious treasures of the Louvre. In the future, riot and revolution will probably be a far greater peril than war.

What, then, are the modern dangers to English antiquities? There are two very serious ones: 1. The rage for improvements; 2. The theory that a man may do what he likes with his own.

To these two causes may be attributed most of the terrible destruction which has befallen English antiquities during the present century. To begin with our great city, old London has almost passed away, just as old Paris has. It is true the Great Fire did a great deal of the work of destruction; but how much of what the fire spared has passed away in the past century, or even in living memory! Who that now visits London would suppose that even far back in the Middle Ages it was the capital of England, and one of the finest cities of Europe? But some of our provincial towns have fared even worse than London. At the recent archaeological congress at Plymouth, a paper was read detailing the destruction that had fallen on old buildings in that town. A stranger visiting Plymouth might almost fancy it was as new a town as Brighton. The Plymouth of the Armada days, the Plymouth of Drake and the "sea-dogs" of Devon, and even of the Pilgrim Fathers, has passed away more utterly and irrecoverably than Nineveh or Memphis. Much of this ruination has been done recently, and nearly all wantonly. There still may be seen S. Andrew's Church, and a bit of the old Friary, and a very few old houses of a town which did more for the making of the colonial empire of England and the United States of America than any other in Europe. Then,

again, what have become of the walls and gates of the cities of old England? York has shown public spirit and proper pride in this matter, but what have most of our other cities done? What remains of the secular architecture of mediæval England only makes us regret the more what has been destroyed. The rows of Chester, the colleges of Oxford, the old houses of Shrewsbury and Hereford, the crosses of Cornwall, make one only the more lament the iconoclasm which must have ruined so many beautiful works of old England.

But how shall we meet the arguments that (1) this destruction is for improvement, or, (2) that a man may do what he likes with his own? I shall take these pleas in order as they stand.

1. As to improvement, is there any reason to suppose that posterity will (when enlightenment increases) consider them improvements at all? I wonder what percentage of the educated classes of Europe consider the erection of a brand new modern building (which might as well be put up anywhere else) preferable to an ancient edifice the loss of which is irrevocable? The destruction of most of the city gates of England has been merely wanton mischief. Temple Bar had the strongest case for its removal of all of them, and yet what educated man can consider that triumph of modern taste in art—the Griffin—an improvement on the old gate? On the other hand, it should be remembered that no gate of any provincial town was so inconvenient as Temple Bar. What modern hotel, even if designed by the greatest architect of our age, would be as interesting to posterity as the Tabard of Southwark, connected by tradition with Chaucer's "Canterbury Pilgrims"?

2. But the key to most of our modern destruction is the theory, "a man may do what he likes with his own," and that the protection of antiquities interferes with the rights of property. In this matter we have a striking parallel between destroyers of antiquities and the defenders of the slave trade and of slavery. The slaveholders of the West Indies, and afterwards of the Southern States of America, urged just the same plea. "I may do what I like with my own; I have bought this negro and paid for him, I may ill-treat him if I

please." This plea was accepted by most people at the beginning of this century, but it is now rejected generally throughout the civilized world. No man, it is now accepted, has a right to buy absolute ownership over a human being. Society has gone further in England, and is advancing even on the Continent. It denies the right of owners who have purchased animals to ill-treat them, and the Society for the Prevention of Cruelty to Animals is not unconnected in principle with the Anti-Slavery Society. But is not the wanton destruction of a valuable antiquity an outrage to civilization as much as the purchase or sale of a slave? It is true, it is not so much a wrong to an individual, but it is a greater wrong to civilized society. Slave-dealing is now regarded as a crime; a century ago it was considered no offence at all by most Englishmen. I trust the progress of enlightenment will induce people, before this century is closed, to regard the wanton destruction of any valuable antiquity, even by its owner, as an outrage on civilization and a crime against the law of nations.

To see how grave the outrage of the ruin of a unique building, the demolition of a pre-historic monument, the tearing up of a public record is, we should recollect that it is irreparable. The destruction of a fine edifice of the Victorian age, the ruin of the work of art of a living artist, the burning of the original of a modern published work, might be a loss, but by no means an irreparable one. The building might be rebuilt at the cost of its insurance, the work of art might be reproduced, the loss of the original is sad, but the thousands of copies extant make it less felt. On the other hand, every antiquity may be a link in the chain of evidence; if the link is lost, the evidence is imperfect. A single sentence in a borough record, a link in a baptismal or marriage register, an ornament in an old archway or pinnacle, may be a link of evidence which if destroyed millions of money could not repurchase or restore. The best modern works can be replaced at a price,—antiquities are priceless.

I hope that archæologists, and especially our antiquarian societies, will try to educate public opinion, just as anti-slavery agitators did half a century or so ago, to show the

wrong of wanton destruction of ancient edifices and works of art; so that in time such acts may be regarded as penal, and the legislation commenced by Sir John Lubbock's Bill may be extended to all antiquities of value.

W. S. LACH-SZYRMA.



Some Words on the Mace.

BY LLEWELLYNN JEWITT, F.S.A.

PART II.

THE "Massuelle," a weapon whose use was forbidden to the turbulent citizens of London in 1327; and the "Quadrelle," so called from its four projecting plates bearing a kind of resemblance to a flower, were maces of this description. The latter are thus mentioned by Peris de Puteo, 1543: "Vel quadrellos vel mazas ferratas in arsono."

In the Meyrick collection the examples of maces as weapons were very extensive and curious. It was this kind of mace that is alluded to in the *Romance of Cœur de Lion*.—

"With hys hevy mace of steel,
There he gaff the Kyng hys dele."

And again:—

"Hys mace he toke in hys honde, tho
That was made of yoten bras."

The mace, according to Planché, continued to be a weapon of war till the commencement of the 16th century, and, having first been combined with the pistol (the butt of which was globularly or otherwise formed so as to be used for hand-to-hand combat), was finally superseded by it. It was also "used in the tournament and in the joust of peace." In the "Knight's Tale" of Chaucer, the herald ends his proclamation by bidding the knights to

"goth forth and ley on faste,
With long sword and with mace fight your fille."

Which we are told accordingly they did, and

"With mighty maces the bones they to-breste."

For the joust of peace, however, the mace was made of wood, and had a hilt like a sword, to which a cord was attached, whereby it might be recovered if struck or dropped from the hand. One of these is

here engraved from *Livre de Tournois du Roi René*.—"Et peult on qui veult, atacher

son espée ou sa masse à une deliée chaesne, tresse ou cordon autour du bras, ou à sa sainture, à ce que se elles eschapoient de la main, on les peust recouvrersans cheoir à terre."

"It has," Planché continues, "the form of a club, its original character; and that some hard knocks could be dealt with it is clear from the directions for the stuffing of felt of the pourpoint to be three fingers thick on the shoulders, arms, and back, 'parce que les coups des masses et des épées descendent plus volentieres en edroits dessus-dis que en autres lieux.'"

The transition from a warlike to a peaceable instrument—from being a deadly implement of muscular enforcement to that of an emblem and sign of peaceable assertion of power and authority—is very interesting. The laminae were continued, but the opposite, or butt, end, developed into a bowl, cup, or other shaped head, and was more or less richly ornamented. A remarkable example of this occurred on an incised slab of the 14th century, formerly in the now demolished Church of Culture—Sainte Catherine in Paris. On it were represented four Sergeants-at-Mace, two in armour and two others in civil costume, each of whom bore a mace richly ornamented. These maces appear, from other sources, to have been of silver and enamel.



FIG. 5.

They are all four alike; one of them is here engraved (fig. 5). Another excellent example is that held by the King's Sergeant-at-Mace on a beautifully executed illumination of the 15th century, representing Henry VI. and his Queen receiving a book from its author, John Earl, of Shrewsbury; it is the earliest known example of a mace headed by a crown. It will remind one forcibly of other examples given in the course of this article.

The same general form of mace, with plates or laminæ, prevailed, as I have said, on the maces of corporate bodies; but whereas the laminæ had originally formed the head, they now, as in those last described, formed the base; the head being usually of demi-cylindrical shape, as shown in the examples here given (figs. 6 and 7).

In confirmation of what I have said as to the warlike origin of the mace, which was certainly intended to batter down and break through the helmet or other armour which the sword could not effect, Mr. Octavius Morgan, who has done so much towards classifying old English plate, thus writes me: "These small early maces, which have at the top a knob or head, and the lower end is formed by six or eight flat bars or laminæ set round the stem, which is usually of iron covered with silver, thus somewhat resemble the warriors' maces of the time of Henry VIII., and give one the idea that these war maces were the original of the civil state mace, which, by degrees, from a weapon became an ensign of office of certain dignitaries, having in the first instance been a

weapon for enforcing and preserving order in a manner similar to our constables' staves at the present time, which formerly used to be surmounted with the Royal crown. The constables' staves still bear the Royal arms, and are [like the mace, of which, indeed, they are the prototype] a civil weapon for enforcing order, as the sword was the military weapon which some Mayors are authorized to have carried before them. The mace was usually borne by Sergeants-at-Mace, who were generally constables." Some of these small maces are of iron, covered with silver or other metal, and are *weighted* so as more effectually to serve as weapons.

It was not until the close of the reign of Edward III. (1366-77) that the sergeants of the city of London were empowered by royal charter to carry maces of gold or silver, or plated with silver, and ornamented with the royal arms; for by the sixth charter of that monarch it is granted "the Sergeants-at-Mace in the city aforesaid shall be at liberty to carry such maces of gold or silver, or plated with silver, and garnished with the sign of our arms or others," etc.

The body of Sergeants-at-Mace, afterwards changed in designation to Sergeants-at-Arms, instituted as a body-guard by Richard I., and by the French king during the crusades, had

"not only to watch round the king's tent in complete armour, with a mace, a sword, a bow and arrows, but occasionally to arrest traitors and other offenders about the Court, for which the mace was deemed a sufficient authority; hence they came to be called 'the



FIG. 6.

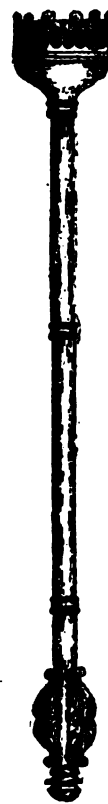


FIG. 7.

valorous force of the king's errand in the execution of justice." We learn that in 1417 a Sergeant-at-Mace (or at Arms) when appearing in the king's presence was ordered to have his head bare, his body armed to the feet, with the arms of a knight riding (*i.e.* with armour such as used by knights when they fought on horseback), wearing a gold chain with a medal bearing all the king's coats (quarterings of his arms), with a peon royal, or mace of silver, in his right hand, and in his left a truncheon. Hence, in all probability, was derived the custom of the chief magistrate of a municipality, who, as such, is the representative of the sovereign, being attended by his mace-bearer, as a symbol of the royal authority

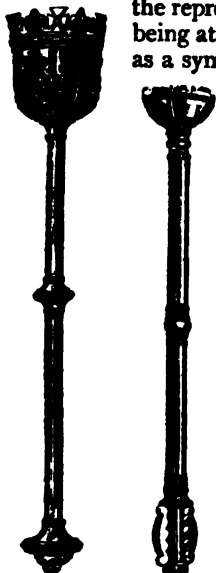


FIG. 8. FIG. 9.

thus delegated to him by his sovereign's charter or otherwise.

Some of our Corporations are fortunate in possessing early and very remarkable examples of maces, and these forms will be seen in many instances fully to carry out the opinions I have expressed. By far the larger number, however, of existing maces do not date back to an earlier period than the reign of James I. The maces of that period, as of the days of the Tudors, were not large in size, and their

heads consisted of a hemispherical bowl, often crested with a circlet of *fleurs de lis* and crosses *pattee*, or other devices, and within this, on a flat or cushion-formed plate at the top, the royal arms. In the Tudor examples these arms are found occasionally enamelled; in other examples they are engraved, and in others again in bold relief. The form of the mace, as now most commonly seen, that with the open arched crown surmounting the head or bowl, is not met with, I believe, of an earlier period than the Restoration, at which time many corporations, companies, and guilds had the cross arches of the crown surmounted by orb and cross

added to their already existing maces; and all the new ones that were made were also so surmounted. They were, also, usually of a larger size than previously, and were ornamented with the national emblems, royal initials, or monograms, and the like. The crowned mace thus became more than ever a seeming symbol of regal power, or, rather, of mayoral authority and power, derived from regal sources by royal charter or otherwise, and granted direct by the sovereign's will.

The mace is now and then found as an heraldic bearing. Three instances of its occurrence may be adduced. The first is that of the arms of Lord Mayor Sir Thomas Whitaker Ellis, created a baronet in 1882; the next the arms of Sprinthe of Bristol (1634) *sable*, three spiked maces erect, two and one, *argent*; and the other the arms granted to Alderman Sir Matthew Wood, who was made a baronet in 1837; viz., Quarterly, *argent* and *or*, the mace of the Lord Mayor of London in pale, between in the first and fourth quarters an oak tree on a mount, *verte*, fructed, *proper*, and in the second and third a bull's head erased, *sable*, charged on the neck with a bezant. These arms are, also, of course, borne by Lord Hatherley, who was second son of Sir Matthew Wood, Bart.



Ulster Superstitions.

BY MRS. DAMANT.

PART II.



FEW tales current in Ulster are given as illustrations:—

A woman who had been in many ways helped by the wee folk found that her dreams foretold their gifts. Night after night, she dreamt that she found a heap of golden money beside a great stone in a certain field. At last she went to the field, and found not only the stone but the money. She took some, and returned for more from time to time. But her conscience grew troublesome. She feared she might be defrauding some one, and so she weakly babbled her doubts to her neighbours. The result was that the gold vanished, and never again did she find one single coin beside the stone of her dreams.

A poor woman dreamt nightly of being told by the

fairies, that if she would dig in the dry moat of a fort she would find a treasure of gold. She told her dream to her sons, and begged of them to dig for her, but for a long time they laughed at her fancy. At last they agreed to dig, so that she might cease from troubling them, and they did indeed find a buried treasure—not, however, of gold or of money, but an exquisitely-chased silver-hell, enclosed in outer cases of bronze, which is now to be seen in a well-known antiquarian collection.

A certain woman in a "very gentle" (fairy haunted) district of Ulster had only one eye, and her neighbours told her story thus:—

When very young, she was so beautiful that the fairies loved her well, and at last carried her off to their country. To her, bound by their charms and spells, the fairies' home seemed a place of dazzling beauty—the true fairyland of old stories and of poetry. Her work was light, for she was only asked to wait on them as they moved about their palaces. One day she was standing by as they washed in sweet smelling oil, and she idly dipped her finger in the oil. By chance she put the wet finger to her eye, when suddenly she saw all the surroundings she had fancied so beautiful to be only the nooks and mossy corners under a gentle thorn. The splendid carving was the twisting of the gnarled old roots, and the country of the fairies was but her father's field. Being no longer bewitched, she easily reached her home, and was said to be the only human captive ever restored from fairy spells to a human hearth. But she found that the magic oil had made one eye all powerful to see the generally unseen pranks of her old captors. For a long time she feared to speak of what she saw, and would sit still while the room was crowded with fairies, who played all sorts of tricks on the unconscious people around; but one day her caution failed her. She was at a country fair, and as she bought something at a stall, she could see the whole place crowded by these sprites, who were robbing sellers and buyers, and injuring the wares. As one ill-favoured old fairy twitched something from under her eyes she screamed with indignation and pushed him away. He turned, and, raising a little wand in his hand, rushed furiously at her, and put out the eye that had been bathed in fairy oil. She never any more looked on a fairy, and was regarded till her death with much respect and awe by her neighbours.

Another tale, concerning a man yet living, seems to show that these powerful enemies can be daunted by any one daring enough to defy them.

A small farmer in the north had upon his farm a "very gentle" wood. He duly respected the fairies, and would not permit any of their trees to be meddled with. Therefore he expected their good offices in return. His finest and favourite cow, however, was suddenly attacked by the sort of illness that is generally regarded as the effect of spells. He looked at his suffering cow and her untasted food, and went straight in the wood, where, in a loud voice, he three

times repeated this sentence: "If my cow does not get better before night there will not be one gentle bush standing in this wood by to-morrow evening." And after uttering this threat he was not astonished on going home to find the cow in the byre, eating her mash and as well as ever.

If these powerful small people make concessions at times they are more apt to demand them, as the following tale proves:—

In the parish where the gentle wood still remains undeseccated, any passer-by may see near the high road a farmhouse, close to which grows an old thorn, surrounded by a very high wall. The effect is so strange that a question is nearly always asked, and always thus answered: "The people who lived in the farm always had a respect for the thorn, which was very gentle, and the fairies who crowded round it 'had a great wish' for them, and would do anything for them. But the farmer and his wife grew old, their daughters married, and servants had to be hired to do the work. Soon after these changes the good people ceased to befriend the house—the cows gave less milk, the butter would not come, the crops were poor. The old people fretted over the change, but failed to guess its cause. One grey morning, as the farmer was leaving for his work, he met on the threshold a very grave and dignified little man in green, who did not reach more than half way to his knee, and who told him, with a low bow, and sweeping off a plumed hat, that he had been sent by the king his master to make a formal complaint of the servant-girls, who threw all the sweepings and potato-parings at the roots of the old thorn. Now it happened that the king's favourite palace was under this very thorn, and he and his queen and court used to delight on summer evenings in sitting in their green bowers among the twisted stems of the thorn. But now their pleasant retreat was made abominable to them, and unless things were altered king and court must leave the place, and take their blessing from the farmer and his people. On this news the farmer vowed a vow to the small ambassador that he would at once repair the damage done, and make it impossible for anything in future to "annoy" the wee folk. The wall was built, the kind offices recommenced, and were never withdrawn; and on summer evenings the faint sounds of fairy talk and mirth could reach the ears of those who never dared to peep over the wall of solid stone which still encircles the crooked old tree, and averted the fairies' threat of "bad luck by the bushel."

Among these and innumerable such tales told round the cheery fireside, when farm work is over, and the girls sit "flowering" at the fine embroidery they are so badly paid for, are many concerning fields and "loanins," or lanes where there is some dreadful sight only visible to animals and not to men. The carters tell of how they have gone round more than a long Irish mile to avoid these spots, for the horses refuse to pass, and the mildest of them kick and plunge in the

maddest manner; while, if a dog accompany the cart, his hair stands on end, and he whines and cowers abjectly. The belief is that in these places some tortured human soul is expiating sins there committed.

Others tell of still summer evenings, when in the same dim twilight the ben-weeds sway as the fairies swing in them; and some have stories of other banshees besides the historical one of Dunluce. Every northern tourist who has admired the grey castle which overhangs its steep crag, and who has dared to cross its dangerous bridge, has been taken to the round tower, where on the walls are traces of ancient wattles, and on the floor apparent marks of a recent broom. This is the prison, or "Mave Roe's room." Mave Roe was the family banshee, who still wails for the dead O'Donnells. Whether she took pity on the prisoners in this small tower with its unrivalled views of cliff and bay, distant Scotch hills, and wide Atlantic, is not known; but she loves the room, and sweeps it out every night before sitting in the telescopic opening that leads to the window, and making her moan or "raising her keen for the long line she loves." There are few ghost tales of the ordinary sort told at these fireside gatherings. Of haunted houses no legends are told, nor are there many of warnings of death. A few families are known to have had distinct notice given them of every death for generations back, but these belong to the Scotch settlers, and not the native population. There is not very much in Ulster of the exquisite poetic charm of the Celt which lends such delicate grace to the legends of the other parts of the island, but even there the Celtic love of the bean-flower is unforgotten, and the people firmly believe that if you are crossed in love and want to die, a certain and easy end is attained by sleeping in a beanfield; and the child never awakens who drops asleep among those fragrant blossoms, that have been for centuries the favourite simile of lovers for their loves, who compared her fairness to its white petals, her raven hair to its black ones, and her delicious breath to the rare sweetness of this beloved flower. But the traces of Celtic thought are very plain in the touching stories of the souls after death. Many are the tales of guardians returning to beg that their wards be properly

befriended, or to direct for the refunding of their wrongly-used money. A few stories are about the rare cases where the dead were allowed to comfort the mourners. The one I give is remarkable as being told by an old Protestant woman of strong good sense, who was highly respected as a sick nurse, and who strongly ridiculed all "freits" and old stories. Yet in very strict secrecy she told the writer of her one ghostly adventure:—

When she was a very young girl, about fifteen or so, she lived with her old grandfather and grandmother, who loved each other with more than common love. The old man died very "sudden," and left his wife stunned and broken by her loss. She did not bid him good-bye, she had not told him how happy he had made her; and this weighed her down. Her prayer was for a sight of him to say these things to him, and she cried and prayed day and night. The girl slept beside her, and grew so much used to her sobs as to take little heed of them. One night, when he had not been a week dead, she was awakened by the old woman, who said, "Listen, do you hear the door open?" Charlotte Kane heard nothing, but felt a rush of cold air, and the shivering sensations that the presence of a spirit gives. Then she heard the door shut, and by the moonlight saw the old woman joyfully stretch her arms out with a cry of satisfied longing. Then the grandmother cleared away the clothes from the chair "at her bed-head," and tenderly bade the visitor sit down, and the girl, who saw nothing and heard no voice, listened, as, seemingly in reply and questions, the wife told of her loneliness, and of everything that had happened since the funeral, and of the arrangements of the burial. It was exactly as though she talked to some one by her side, and it was plain that though the girl's ears and eyes were useless to see and hear the dead, her ardent love gave the wife that rare power. There was a farewell between this strangely united pair, and then the listener heard the steps on the floor and the shutting of the door, and felt no more the shudder given by the peculiar cold wind known as a "waft."

Her grandmother told her that her husband had been given leave to come and see her three times, and that he would be

happy where he was if only she would take comfort. Then she fell asleep, and cried no more, and on the next night the same thing happened. Once again he came, and on going away for ever left his wife in a long swoon. But her bitterest grief was gone, and though she feared to speak of her blessing in being allowed to see her husband again, she was an altered woman for the rest of her life.

Three brothers lived together in a farm on the skirts of a great bog. They were far from any neighbours, and so were entirely thrown upon each other for company. Thus they became so much attached to each other that they swore they would never marry, but would stay together all their lives. The work was "severe," and one was weak and ailing, but the others helped him and loved him best. But he died. Years passed, and the brothers who were left missed him and mourned for him. They had always had hard work to pay their way, and now that there were but two to work it was "sore on them." One starlit night one of them, who had been out late, stood for a moment in the shelter of the stoop or half-porch to look at the stars. It was very still, and as he stood he heard round the corner of the house, but close to him, a deep weary sigh, and felt at the same moment the cold "waft" of air that tells a spirit is near.

"In the name of God, who is there?" he cried, and heard in answer the voice of the dear younger brother he had loved so well.

"Ah, Jim," said the faint tones. "It's many's the cold wet night I have crossed waters and gone through fire to stand here till cockcrow, wishing for one kind word from you. And you and John have passed so near I felt your breath and touched your clothes, and you never all these years stood on your step to hear the sighs of me."

His request was urgent, and he told them if they fulfilled it he would surely be freed, and would wander no more near the dreary bogs. Speech had been given him to ask that some trifling debt in a town, where he had once stayed to sell some cattle at a fair, should be paid. The money had been spent on himself, and he had "thought shame" to tell his brothers, who would pay it with difficulty. Till it was paid, the gates of

Paradise could never open for him; if before Easter it was discharged, they might think of him on Easter Sunday, when released souls go home to heaven. And as he spoke, his voice grew fainter, and with no farewell he seemed to melt away into air. Of course the money was scraped together and faithfully paid, and on Easter morning, as the brothers woke, a cold waft passing near them told of the release of one spirit in prison on its way to happiness; yet they could not cease to hope for another word from him, and even when they were old men, would pause in the porch, or tread very softly, though they never again heard the mournful sigh of the spirit they had so long been deaf to.

Two women lived together in a farm, which they managed themselves by dint of untiring work. They were elderly and lonely, but though their interests were the same they scarcely spoke to each other. The work was divided, and each silently did her share—the "kye" were partly owned by one, partly by the other. The very fowl were equally divided into two properties, and each sister had her own half of the kitchen. Neighbours gave different reasons for this long quarrel, and lamented that two people who were so pleasant to every one else "could not live agreeabler with other."

The hard out-door work in the damp climate was too much for the elder sister, and very suddenly she was taken with paralysis and stricken helpless and dumb. Then the old affection revived, and for a few days of her life she had the care and love of the younger one lavished on her. It seemed to please her, but she died with no word spoken, and the other was left alone with her double work to do. Some months after her death, a neighbour who was walking alone on a road near the sister's house, suddenly felt the presence of "a soul that had a word to say." He had not any courage to speak, and as he ran from the place in horror he heard a long mournful sigh. He reached home safely, and felt ashamed of his cowardice when he remembered that sorrowful sound. He reminded himself that no spirits can hurt those who speak in the name of God, and he set his family to say the Rosary while he set out next night with his prayer-book to the same spot. But his courage was tried. Every

night he walked there till a week was over, when the sigh was again heard. He spoke, and was answered. The spirit was that of Jane Cupples, the elder sister of the lonely woman. She entreated him to say to her sister how on her heart and knees she humbly asked her pardon. She could never rest in her grave till Susan knew that in the old quarrel about a man Jane had used her ill; and told her lies, and come between her sister and her sweetheart for jealousy. This message given and her sister's pardon gained, she might hope for heaven. The countryman took the message, and was believed in simply and fully. He carried back to the shapeless sighing outcast spirit a message of love and pardon, and never heard more of it, or had at any other time of his life anything to do with creatures from another world.

In a very lonely cottage among the mountains, and far from a town, lived a poor couple who had a very hard struggle for life. Every summer the man went to the English harvest, leaving his wife alone, and brought back some money which helped to keep them. The woman worked at "quilting" patchwork quilts and heavy petticoats in a great frame, which filled up nearly all the cabin. A few fowl were their only property, and at night they roosted on the rafters. But one autumn the husband did not return with the other harvesters. They had left him ill of fever in a hospital, and its authorities soon sent the woman word of his death. For a time she feared she must go to the poorhouse, but she fought hard to keep her wretched little home. On her return home one night in winter, she found her peat-fire out, and was stooping over the ashes to coax it into life again, when, with a loud noise of flapping wings, the cock fell from his perch over the door, and startled the sleepy hens; she took him from the corner by the meal barrel, where he was rushing about, and put him up again, returning to her fireless embers, and wishing she had a neighbour who would lend her a live coal. Again the cock flew cackling down, as though in fright, and took refuge by her side; she put him on his perch as before, and went on blowing her fire; a faint blaze began to glimmer, when once more the cock fluttered down. This time the tired-out woman's temper failed her; she seized him by his legs and

threw him under the bare dresser, saying, "Bad cess to ye then! lie there, and don't deave a donebody wi' your noise." She had only left him there a few moments when, as her back was turned, the door, that opened on the lonely mountain waste, was very slowly opened, and some one entered. Her terror made her powerless to speak, till in the darkness she heard the heartbroken sigh that pleads for some sign from the living, and then she had courage to ask and hear that the soul of her husband was beside her; that he had waited vainly at her door: for a spirit can never enter under the perch where a cock is roosting. He came to tell of a debt he had meant to pay on his return from England. Unless it was paid he must bide in purgatory. He did not ask in vain, for with the ardent hopefulness of the Celt, where no hope is, she vowed to set him free. Next morning, she walked again to the distant town, and sought out the two shops she had never heard of till the night before. The shopkeepers wondered at her knowledge of what her husband said was a secret from "the wife," but confirmed the debts. They were very small. She sold all she possessed, and was paying the few shillings towards the account, when the shopkeeper suddenly asked her the cause of her miserably altered looks. She told her tale, and he was so moved by it that he tore up the receipt in part and wrote one in full, which sent her from his presence happy and contented. But as the only means of a livelihood she had were gone, she had to go to the workhouse, where she ended her days; not, however, till she had the joy of feeling once again the "cold waft" telling of her husband's freedom, while she knelt at Mass among the other paupers on Easter morning.



Lambeth Palace.



HE Tower of London on the east and Lambeth Palace on the west have long marked the two extreme limits of the town. Of late years the picturesqueness of the town house of the Archbishops of Canterbury has been some-

what injured by the buildings that have arisen in its neighbourhood. Thus the new St. Thomas's Hospital dwarfs its older neighbour, and almost presses it out of sight.

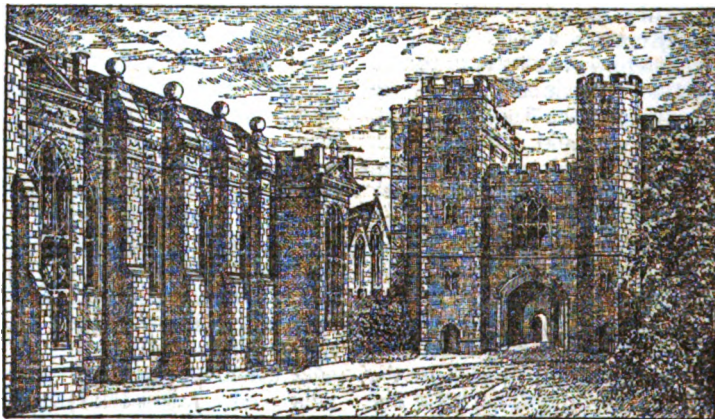
Our old buildings are so fast passing away, that we naturally cherish all the more the few genuine antiquities that remain, and certainly Lambeth Palace is one of the most interesting of these. Soon after the Norman Conquest, the principal bishops began to settle on the banks of the Thames, in the district lying between the City of London and Westminster, so as to be ready to attend to their duties in the State. The Archbishop of Canterbury was not one of these, and the origin of Lambeth Palace was chiefly owing to another cause, although doubtless the nearness to Westminster was an advantage not overlooked in the selection of a site.

Mr. Cave-Browne in his valuable history* points out how this Palace became the residence of the Archbishops.

The monks of the Priory of Christ Church, Canterbury, had grown into an important body, who rivalled the Metropolitan himself in power, and the result was a succession of contests between the two authorities. Archbishop Baldwin resolved to found an independent College of Secular Priests outside his cathedral city, with whom he could live free from the interference of the encroaching regulars. At first Hackington, now commonly called St. Stephen's, about half-a-mile from Canterbury, was selected as the site, but the jealous monks sent

emissaries to the Pope, who prohibited the scheme. Baldwin was not inclined to give up his project, and he therefore obtained land at Lambeth, to which place he transferred the building materials he had collected at Hackington. The monks opposed this scheme also, but in the midst of the contest the Archbishop died in the Holy Land. Hubert Walter when he filled the see determined to carry out Baldwin's project, but the monks again got the Pope to interfere, and in the end the Archbishop had to give up all hopes of establishing the proposed College. He did, however, build himself a house on ground obtained from the Dean and Chapter of Rochester. From the beginning of the thirteenth century to the present

time, Lambeth has remained the chief residence of the long line of Archbishops. What this original building was like we do not know. When Archbishop Morton became Metropolitan he found Lambeth in



THE LIBRARY AND GREAT GATEWAY.

a ruinous state after the destructive Wars of the Roses, and he set himself to reconstruct the house. Between 1486 and 1502 he carried out extensive repairs, and built the massive Tower which is still known as "Morton's Gateway," and which forms so noble an entrance to the Palace. The inside of this gateway with the front of the present library, called "Juxon's Hall," is shown in the annexed engraving.*

On the river side at the north-west corner of the Palace buildings is the interesting old Tower, which is frequently, but incorrectly,

* *Lambeth Palace and its Associations*, by J. Cave-Browne, M.A., with an Introduction by the Archbishop of Canterbury. Edinburgh and London: W. Blackwood & Sons, 1882, 8vo., pp. xxix., 359.

* For the loan of the blocks which illustrate this article we are indebted to Messrs. Blackwood and Sons, the publishers of Mr. Cave-Browne's book.

called after the Lollards. Mr. Cave-Browne says of this portion of the Palace :—

This is not a single structure, but a group of three buildings, very distinct in character, and representing very distinct periods of architecture. The central and most imposing portion bears on its river-face unquestionable marks of being nearly 450 years old. The deeply-moulded plinth, the cusped tracery of the early Perpendicular windows, the bold freestone string courses relieving the towering grey pile, an elegant tabernacle, or niche, in which stood the image of St.

Thomas of Canterbury—all mark the building as belonging to the earlier half of the fifteenth century; while the arms of Archbishop Chicheley on a shield borne by the angel that supports the niche points to the builder; and this is confirmed by the record in the "Steward's Accounts" that this Tower was erected by that primate, and completed in the year 1435.

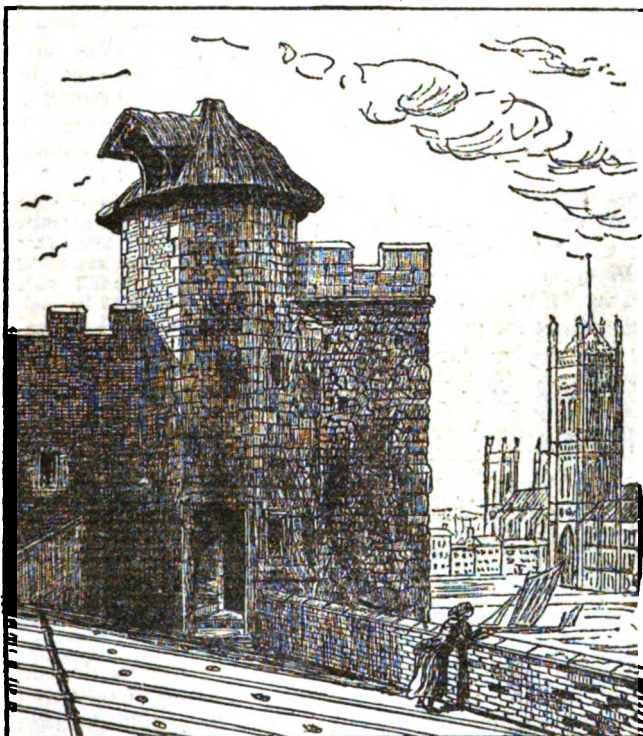
The correct name is the Water Tower, obtained from the landing-place for the Archbishop's barge which once was here. Through the door and down the steps Anne Boleyn passed from the crypt,

where sentence of divorce was passed upon her. This place never appears to have been called the "Lollards' Tower" until the beginning of the eighteenth century, and then the name was given under a misapprehension. There was a Lollards' Tower, but this was at St. Paul's, and as the tower at Lambeth was used as a prison, popular writers jumped to the conclusion that this was the place in which the Lollards had been confined. It appears, however, that the

chief prisoners were royalists during the Commonwealth period.

Mr. Cave-Browne gives in his charming volume an admirable account of all the chief features of the Palace. The Great Hall, the Chapel, the Library, and the Librarians, all have their fair share of attention. It would be impossible within the space at our disposal to follow the author through all the parts of this historic pile, but we may, in conclusion,

draw a few facts from his chapter on Miscellaneous Associations. The list of Archbishops contains a goodly number of names quite sufficient in distinction to throw a halo of interest around any building with which they can be connected. Many of the holders of the see have been great statesmen as well as great Churchmen, and have been visited by all that was noble in the country. Kings and queens have frequently been at Lambeth. Edward



THE WATER TOWER AT LAMBETH, COMMONLY CALLED
"THE LOLLARDS' TOWER."

III. was there in 1345, Henry Bolingbroke was the guest of Archbishop Bouchier a few days before his coronation; Henry VIII., Mary, and Elizabeth were frequent visitors. There is a walk called "Clarendon's Walk," which is associated with an interesting visit of Edward Hyde to Archbishop Laud. The young lawyer and the hot-headed Primate here held an important conversation. Hyde made an effort to check Laud in his course, and pointed out to him the danger of his proceedings, but the

advice was unheeded, and we all know the end. Another association is with the outside walls. Mary of Modena, disguised as an Italian washerwoman, took flight on the night of December 9th, 1688, from Whitehall; she crossed to Lambeth Stairs in a ferry-boat, and there expected to find a coach to convey her to Gravesend, but no coach was ready, and she had to take shelter from the wind and rain in the angle between Morton's gate and the church tower until a coach was brought for her from the neighbouring inn, the "Swan."

We have tried to show how good this book is in itself, but it has other claims on our attention from its association with the late occupant of the chair of Augustine, whose loss is so widely felt by all classes of Englishmen. Mr. Cave-Brown has dedicated his work to the memory of Mrs. Tait, who encouraged him in his undertaking, and the Archbishop himself wrote the introduction, which possesses a melancholy interest as one of the last writings of him who must, alas! since the publication of the book, also be spoken of as "the late."



Reviews.

The Duty of Every One that Intends to be Saved. By the Rev. SAMUEL CLARK, reprinted with a preface, to which is added *A Poetical Meditation*, written by the SON of the Author. (Privately printed by Wyman & Sons, 1882.) 12mo.



WE have already noticed a former reprint of one of this famous Puritan Divine's works, which was due to the taste of the author's descendant, Mr. G. T. Clark, and the present volume deserves the same praise we gave to that, as an elegant reproduction of an interesting old book. The editor was unable to meet with a copy of the first edition issued in 1669, and has therefore used the edition of 1690. This was printed for William Miller, at the Gilded Acorn, in St. Paul's Churchyard. At the end is a Catalogue of Books printed for or sold by Simon Miller, at the Star, at the West End of St. Paul's. Most of these books are religious, but one is a play by Richard Carpenter, entitled, *The Pragmatical Jesuite*. It appears from Baker's *Biographia Britannica* not to have been very dramatic, as the author has made it his business to expose all the numerous subtleties and artful inventions made use of by the Romish clergy, for the gaining over of proselytes and promoting their own religion.

Mr. Clark's book does not call for criticism here, but we may say that those who care for old divinity will find much to interest them in this charming little volume.

History of Skipton. By W. HARBUTT DAWSON. (London, 1882: Simpkin, Marshall, & Co.) 8vo, pp. ix., 408.

This is a capital example of topographical antiquarian work. There is chronological history and local history, and the two, though kept properly distinct, are yet made part and parcel of a consistent whole. Mr. Dawson deals with Skipton under the Saxon and Norman rule, a legend of the Romille family, the House of Clifford, Manorial Government, Skipton Castle, Baronial Life, Military History, the Parish Church, Worthies of Old Skipton, Commercial History, Old Modes of Punishment, Religious Denominations, Parish Charities, Modern Skipton, and Local Customs and Superstitions. There is much interesting history to be gleaned from this old Yorkshire parish, and the extracts from original documents and accounts of local facts and events make the book much more valuable than a mere compilation. The fact is, Mr. Dawson has gone to work somewhat upon the plan recommended by Mr. J. Charles Cox in his excellent little book, *How to write the History of a Parish*, although, as may be clearly seen, he has not had the advantage of a perusal of this useful Guide. Perhaps the most interesting chapter is that on modern Skipton—it tells us what there is in modern Skipton which relates to the past, and connects it with the past. There is, however, yet more to be told. The abstract of the Enclosure Acts is not half long and full enough—one would have liked to have known something about those long narrow strips of land in the inges, they tell us of a life that is gradually coming back to our knowledge from very remote times indeed. They should be read, it must be noted, by the side of the old rentals given in the chapter relating to Skipton under the later Cliffords, where we get a rich supply of field names and land tenure archaisms. The account of Skipton Castle makes another interesting chapter, the inventory of the effects in the Castle upon the death of the Earl of Cumberland in 1643 being very curious and instructive. In the "Music Roome" was "a great picture of the Countess of Cumberlande, and a statue of her grandfather Burleigh in stone."

Byegones relating to Wales and the Border Counties. (Oswestry: Caxton Works.) Oct. to Dec., 1882. *Gloucestershire Notes and Queries.* Edited by Rev. B. H. BLACKER. (London, 1883: W. Kent & Co.) January number.

We continue to welcome these two brothers in local antiquarian literature, and congratulate the respective editors upon the variety of topics they have gathered together, and the enthusiasm with which their contributors seem to send their notelets to the garner. These are always good signs of life and usefulness. Mr. Blacker steadily applies his "Notes and Queries" to its useful purpose, and the part before us is, perhaps, more interesting than any we have seen. There is a greater grasp of Gloucestershire apparent. The curious communications on "Bellwoman" in the *Byegones*, are particularly noteworthy, but we could spare some of the more modern notes, which can always be found in newspapers.

An Account of Some of the Incised and Sepulchral Slabs of North-West Somersetshire. By R. W. PAUL, with Lithograph Plates. (London, 1882: Provost & Co.) Folio, pp. iii. 35.

Church archaeology is a subject that has engaged a considerable amount of attention at all times, and at present there seems to be an increased interest in it. It is associated with the names of most of our famous dead, and with the recollections of the ancestral families of England. Mr. Paul, in presenting to the antiquarian world the volume now under notice, has done his work conscientiously and well. The churches of North-West Somersetshire contain many handsome and interesting monuments, which may be divided into three classes, (1) canopied monuments and altar tombs, (2) brasses, and (3) effigies and floor slabs of stone. Of these Mr. Paul gives us thirty-five very excellent lithograph plates, taken from the churches of St. Mary Redcliffe, Bristol, Long Ashton, Chew Magna, Stanton Drew, Barrow Gournay, Backwell Chelvey, Tukenham, Weston-in-Gordano, Clevedon, Kingston Seymour, Wrington, Churchill, Winscombe, Loxton, Bleadon, Berrow, East Brent, and Weston-super-Mare. Of the first class, the canopied monuments and altar tombs, very fine examples occur at Ashton, to Sir Richard Choke, at Backwell, to one of the Rodneys, at Chelvey, and at Yatton, to the Newton family, all of them being fifteenth century work. Brasses are not general in the county, and only about eight now remain in the churches dealt with by Mr. Paul. The monuments of the third class are numerous, and extend from the thirteenth to the sixteenth century, and to this class Mr. Paul has chiefly devoted his labours. Not a moment too soon, alas! Many of the examples now illustrated are in an advanced state of decay, many have been wantonly destroyed, and many have, as wantonly, been restored and "done up." Therefore, to possess such a book as Mr. Paul's is to possess, perhaps, the last memento of some of these fine old church monuments. Ever since Collinson wrote, destruction has taken place. Mr. Paul has represented upwards of sixty examples of the incised and sepulchral slabs; introducing us to some of the most famous families, the Astons, the Berkeleys, the Canynges, the Churchills, the Cokes, the Hautvilles, the Jenyns, the Ogländers, and others. But, beyond family history, always so important and interesting, there is the history to be derived from the evidence of the armour and apparel of the period. Particularly interesting is the shield bearing the merchant's mark at St. Mary Redcliffe, Bristol, and the elegant cross-slab, round the margin of which is an inscription in Norman French, showing the memorials sometimes erected over workmen of the middle ages. Perhaps the most interesting effigies are those on a "long raised stone bench" against the north wall of the nave of Tickenham church, probably representing three of the Berkeley family, once resident at Tickenham Court, namely, Nicholas de Tickenham temp. Henry III., one of his three wives, and Nicholas or Fitz-Ralph de Tickenham temp. Edward I. Mr. Paul's drawings of these, which are of themselves very beautiful pieces of workmanship, and in nearly perfect preservation, strike us as being about the best he has produced, although perhaps it is invidious to "pick and choose"

when all is so good. If other antiquarian artists would take up similar work in the several ecclesiastical districts best known to them, in the same spirit and true instinctive taste shown by Mr. Paul, we should have a monumental work indeed! As it is, we cordially bear our testimony to the value and importance of this work, and recommend our readers to make themselves acquainted with it as soon as possible.

The History of Norfolk. Compiled chiefly from the best printed authorities and original records preserved in public and private collections. By R. H. MASON. Part I. (Issued to subscribers only.)

Since Blomefield's time, no doubt, not only has a great deal of new material for local and county history been laid open, but the methods of historic research, comparison, and combination are much better understood, and a higher level of accuracy been reached. Blomefield, however, did excellent work in his History, and Mr. Mason in o'ertopping his predecessor will do good service. He has had access to many private collections, and has secured the services of collaborators in various branches of his extensive subject, which includes, first, "county matters generally, treating of their past and present condition;" then "the townships and parishes in alphabetical order." The author means to make it more than a mere history; while he modestly hopes to satisfy the archaeologist, he "aims at interesting a far larger number than can be enrolled in the lists of the learned."

After an introduction which gives much useful statistical information relating to the county now, we have a series of chapters dealing with the part taken by Norfolk and Norfolk men in the general history of England, treating shortly of the "British Occupation," "Roman Occupation," the "Coming of the English," and "of the Danes," and "Home Life in East Anglia." The present part carries us down from William the Conqueror to Elizabeth. Three interludes of interest concern Norfolk coinage, Norfolk prices from 1259—1550, and autographic signatures of Norfolk celebrities of the sixteenth century, of which last *facsimiles* are given. A fine reproduction of the east window in East Harling church shows what "medieval art in Norfolk" was, and several excellent illustrations adorn the part, which is got up in very good style.

Midland Antiquary. Part I.

To the *Western Antiquary* and the *Palatine Note Book* we have now to add the *Midland Antiquary*, a magazine published in Birmingham, under the editorship of Mr. William F. Carter, B.A., devoted to the antiquities of the district of which that ancient place is the centre. Mr. Carter's strength lies in "family history" and genealogy, but he opens his pages to many other contributions. The series of Local Notes and Queries printed in the Birmingham *Journal* and *Daily Post* from 1861 onwards will be here collected, edited, and indexed. Of this, the first instalment is given in No. 1 (September 1882), followed by a set of love-letters of a Wolverhampton tradesman of the

last century. Mr. Carter prints the first part of the parish registers of Aston-juxta-Birmingham (which begun in 1600); the Rev. T. P. Wadley gives interesting extracts from the churchwardens' accounts of Radsey, Worcestershire, from 1529 to 1709, and the editor closes with notes on, and two pedigrees of, the family of Simcox, of Staffordshire. We wish prosperity to this fresh evidence of the serious interest now taken in local materials for history.

Harness as it has been, as it is, and as it should be.

By JOHN PHILIPSON, with Remarks on Fraction and the Use of the Cape Cart. By NIMSHIVICH [S. BERDMORE], Newcastle. (London: E. Stanford, 1882.) 8vo., pp. vii. 80.

In the first portion of this title, "Harness as it has been," we may be supposed to be interested, although we must leave the consideration of the "as it is" and "as it should be" to those who deal with more practical subjects. The ancients appear to have practised simplicity in their harness and trappings, although their horses are usually represented tossing their heads, champing the bits, and generally in a highly excited state. The Romans used a single rein and snaffle bit, while the Assyrians drove their horses by two reins, one attached to either end of the bit in the ordinary manner, and each passed through a ring or loop in the harness, whereby the rein was kept down and a stronger purchase secured to the driver. The Romans used no stirrups, and the horses were taught to kneel at the word of command to take up their riders, and the same custom was formerly common in Spain. Mr. Philipson has produced a book of interest and value to all users of horses, and the directions which it contains are made the more useful by the numerous illustrations. There are several engravings of ancient chariots, horsemen, and harness generally, and the woodcuts by Thomas and John Bewick, which stand as tail-pieces to some of the chapters, improve the appearance of the volume.

Diaries and Letters of Philip Henry, M.A., of Broad Oak, Flintshire, A.D. 1631-1696. Edited by MATTHEW HENRY LEE, M.A. (London: Kegan Paul, French, & Co., 1882.) Sm. 8vo., pp. viii. 414.

Philip Henry, the Nonconformist minister, was a man of mark in his own day, and is worthy of honour in the present. His individuality, however, is apt to be overlooked, and he is often referred to as the father of the better known Matthew Henry. His life was one of antique simplicity, spent in quiet but ever active work, and it has been said that "the name of Philip Henry is ever fragrant and refreshing to those who are acquainted with his beautiful life." We naturally wish to know more of such a man, and no better means of gaining an insight into his character can be found than by reading these Diaries. At the same time, we think that the editor would have made them more agreeable for the modern reader had he expanded such contractions as pish for *parish*, agt. for *against*, and others which make the short entries of the Diary rather crabbed reading. Philip Henry appears to have written his Diaries in little pocket

almanacs, and some of these have not come to hand. They should extend from 1657 to 1696, but the editor has only had access to the volumes for twenty-two years. Although in the first instance these diaries and letters will be read on account of the reader's interest in the life of the writer, they are also of great value as showing the opinions of an actor in the stirring scenes of the seventeenth century, who while suffering for conscience' sake, was able to see good in those who differed from him, as well as the points of union in their beliefs and aspirations. An index of names completes a valuable book.

Rambles Round Old Canterbury. By FRANCIS W. CROSS and JOHN R. HALL. Second Edition. (London: Simpkin, Marshall, & Co., 1882.) 4to.

Canterbury Cathedral is so beautiful an object, and a monument of such surpassing interest, that historians have loved to linger over its record in such a manner as to throw the city itself somewhat in the shade. The authors of the present book have therefore done well to confine their story to Canterbury, and to leave out any description of the church which is its chief glory. There still remains plenty to fill a volume, for on all sides are to be found the relics of the past—a past that is intimately associated with the chief incidents of English history. Not the least interesting feature of Messrs. Cross and Hall's *Rambles* will be found in the numerous illustrations of the buildings, the ruins, bits of walls, windows, gates, and other objects that still remain to speak to us of the times when Augustine first came to England. Here are representations of the time-honoured church of St. Martin's, the oldest church in England, of the Roman tiles and Saxon masonry in the south wall of the chancel, and of the stone coffin called "Bertha's tomb." The abbey of St. Augustine, once the most famous monastery in England, the heads of which were always in a state of rivalry with the neighbouring Christ Church, to be worsted in the end, has so full a history that it needs several chapters to be devoted to it. We cannot here enter into a description of the contents of this most interesting book, but we will say this, that those who wish to learn something about the antiquity of old Canterbury cannot do better than ramble in imagination round its walls in company with its authors.

Croydon in the Past, Historical, Monumental, and Biographical; being a History of the Town as depicted on the Tombs, Tablets, and Gravestones in the Churches, Churchyards, and Cemetery of the Parish. (Croydon: Jesse W. Ward, 1883.) 8vo.

Croydon has been fortunate in the number of its histories, and this book is a useful addition to the list. We have here a large number of names of those whose burials have been commemorated, with particulars of their lives, and in many cases there are epitaphs and other monumental inscriptions. These will be found of considerable value by the genealogist. Prefixed to this portion of the book are some historical chapters on the early history of Croydon, the old palace of the archbishops, the schools and almshouses, on local names, and a comparison of the town in 1851 and in

1882. In the former year the population was 20,355; it has now grown to over 80,000. The author has searched the Calendars of State Papers, and has produced an interesting chapter on State Papers connected with Croydon, although he seems to be under the erroneous impression that these valuable records are preserved in the British Museum instead of the Record Office. We can recommend this as a book of value to topographers.

A Handbook of Higham; or, The Curiosities of a Country Parish. By the REV. C. H. FIELDING. (Rochester and Chatham: W. T. Wildish, 1882.) 8vo., pp. 66.

The parish of Higham lies between the mouth of the Medway and the Thames, and Gadshill is the most famous place within its borders. Higham is little known to fame; but Gadshill is associated with the names of two immortals—Sir John Falstaff and Charles Dickens. Mr. Fielding has given in a small space a full account of the chief features of interest connected with Higham. He quotes from the registers, which date from 1633, and gives a list of the briefs read in Higham church from 1708 to 1711. The sums collected appear to have been rather small, varying from 1s. 4d. to £5. A chapter devoted to the natural history of the district contains particulars of the birds and flowers found there.

A Complete Handbook to the National Museum in Naples according to the New Arrangement. The original work by DOMENICO MONACO, the English edition by E. NEVILLE ROLFE. Third edition. (London: W. Clowes & Sons, 1883.) Small 8vo, pp. 207.

The National (formerly the Bourbon) Museum contains the most important collection of classical antiquities in the world, besides a magnificent picture gallery. The ordinary visitor to Naples wants to know how best to see these treasures; he cannot look at everything, but he wishes not to miss what is essential to a proper understanding of the different classes of objects; and the present volume will help him to this knowledge. Those also who are forced to stay at home will find much to interest them in the description of the remains of Herculaneum and Pompeii.



Meetings of Antiquarian Societies.

METROPOLITAN.

Society of Antiquaries.—Jan. 18.—Mr. Edwin Freshfield, V.P., in the chair.—Mr. Micklethwaite read a paper containing a suggestion that one of the figures in Henry VII.'s Chapel at Westminster Abbey, to which he had been unable to assign a name in a previous paper, was intended as a symbolic representation of All Hallows. That such figures existed is clear from the inventory of superstitious ornaments of the church of Belton, in the Isle of Axholm, in which

an "idol of All Hallows" is included. An archidiaconal visitation of South Cave, in Yorkshire, also mentions a similar figure. The statue, of which there are two examples in the chapel, represents a bearded man, dressed in armour, above which he wears the Mass vestments, and these, again, are surmounted by the monastic hood and scapula. His right hand holds a stole, the other end of which is tied round a dragon's neck, and in his left hand is a book.—The Rev. H. J. Cheales exhibited a drawing of a wall painting discovered on the clerestory wall of Friskney church, representing the Israelites gathering manna, and Moses, whose head is horned, looking on.

Jan. 25.—Mr. A. W. Franks, V.P., in the chair.—Reports from several local secretaries were read.—Mr. S. Dutton Walker sent an account of a rock cave discovered at Castle-gate, Nottingham, of which the roof was supported by a circular pillar with a square cap, which appeared to be of an early Norman, if not ante-Norman type, but the combination of large and small curves in the vaulting was much later in character. It was suggested, without much foundation, that the cave might have been used as a chapel.—The Rev. Geo. Rome Hall, of Birtley, Northumberland, contributed an account of the opening of a tumulus in his neighbourhood, in which were found a human tibia, a few flint flakes, which are rare in that district, British pottery, and some perforated stone implements. As to the last item, Canon Greenwell expressed considerable scepticism, thinking they must have been unworked stones with natural holes in them, as such implements scarcely ever occur in barrows.—Mr. E. W. Tredgold sent an account of an analysis of the plaster on which the paintings at Fountains Abbey were executed.—A paper by Mr. Napper was read containing criticisms on Camden's identification of the stations in some of the *itineraria* of the Antonine Itinerary, principally in the southern parts of England.—The Rev. Geo. Ward exhibited some miscellaneous coins, including a groat of Philip and Mary, some Roman and Nuremberg coins and tokens found in digging in the rectory garden at Mavis Enderby. Mr. Ward remarked that he had lately discovered that the name "Mavis" was a corruption of Malebiche, a family to whom the manor anciently belonged.—Mr. Freshfield exhibited a greenish stone celt from Antigua, similar to one from Jamaica figured in an early volume of *Archæologia*. These celts in the islands are called thunderbolts, and are highly prized for their power of keeping water cool.

British Archæological Association.—Jan. 3.—The Rev. S. M. Mayhew in the chair.—Mr. Watling exhibited a series of finely executed drawings of fifteenth-century frescoes, full size, the principal being from Earl Stonham Church, Suffolk, found during the restoration of the building, and representing the adoration of the Magi, the heavenly call to the shepherds, etc. A head of St. George from the same church was drawn with much artistic effect. Several figures from rood screens were also shown, including a facsimile of the full-length figure of Cardinal Wolsey from Blozham Church, where he is represented with a nimbus.—Mr. Loftus Brock reported the discovery of a portion of the remains of Whitefriars, London. A lofty mass of mediæval walling has been uncovered, running east from Bouverie Street, where it forms the northern wall

of No. 29. It extends probably further to the west, under the roadway.—Mr. C. H. Compton gave some interesting extracts from old records relating to the history of Whitefriars.—The Chairman exhibited a large and fine collection of fictile ware and glass, found for the most part in recent excavations in London.—Mr. R. Allen described several ancient brooches found in Cumberland, of thirteenth century date, of a pattern which is still used in many parts of the north of Scotland.—Mr. J. W. Grover exhibited the bronze frame of a Roman writing tablet, found in London.—Dr. A. Fryer exhibited a cameo, probably of Florentine work, of Sosigines, the reformer of the calendar for Julius Caesar.—The first paper was by Mr. Cecil Brent, "On the Anglo-Saxon Cemetery at Sowing, Kent." After describing the discoveries made on this site in former years, the lecturer reported that he engaged men to dig at the end of the field which had not previously been opened, and here, at the foot of the hill, several other interments were met with, including that of a man fully six feet high. A beautiful necklace of beads was also found on the neck of a female. A collection of Saxon glass was also exhibited.—Prof. Hodgetts then read a paper "On the Myth of the Week." The seven epochs of the week were extracted from the Scandinavian "Völus Pá," and identified with the names of the respective deities.

Jan. 17.—Mr. T. Morgan in the chair.—Mr. Watling exhibited a fine collection of drawings, full size, of stained glass still remaining in old churches. These included a series of figures from Cambo Church, representing the Root of Jesse, and a fine figure of Lady Anne Percy from Long Melford Church.—Mr. Brock exhibited a rare silver penny of Ethelred II.—Mr. E. Walford described some ancient stained glass still existing in Bishop Butler's old house at Hampstead, the counterpart of which is at Oriel College.—Mr. E. Way exhibited various antiquities, mostly from Southwark, pointing to the continued presence of the Romans there.—The first paper was by Don Claudio Boutelou, on an ivory figure of thirteenth century date, called the Virgin of Battles, in the Royal Chapel of St. Fernando of Seville.—The proceedings were brought to a conclusion by a paper by Mr. W. de Gray Birch, "On a Roll relating to the Ancient See of Crediton, now in the Cottonian Library."

Numismatic.—Jan. 18.—Dr. J. Evans, President, in the chair.—Mr. Evans brought for exhibition four varieties of the Pontefract Castle siege piece dated 1648; two issued in the reign of Charles I., and two after his death.—Mr. B. V. Head exhibited a silver medal struck to commemorate the erection of the Egyptian obelisk in the Central Park of New York.—Mr. J. G. Hall exhibited a specimen of the "Rebellen Thaler" of Henry Julius, Duke of Brunswick-Wolfenbüttel, 1595, on the reverse of which is a representation of the destruction of Korah, Dathan, and Abiram, accompanied by the letters N. R. M. A. D. I. E. S., supposed to stand for "Non recedit malum a domo ingrati et seditionis." This was probably intended as a warning to the citizens of Brunswick, with whom the duke was then at feud on the question of rights and privileges.—Mr. H. Montagu exhibited an unpublished Rose-noble of Edward IV., in fine preservation, but weighing only 114 grains instead of 119½ grains, with a small fleur-de-lis as a mint-mark

on the reverse, and on the obverse a sun; also unpublished varieties (1) of the noble of Edward III. with H1B. or HVB., still further contracted to the single letter B. in the obverse legend, and (2) of the light noble of Henry IV. with an annulet on the side of the ship in juxtaposition to the usual trefoil.—Mr. Head read a paper, by Mr. E. H. Bunbury, on some unpublished tetradrachms bearing the name of Alexander the Great. Among these the most remarkable was one of very fine style and perfect execution, and having in the field of the reverse as an accessory symbol a small copy of the celebrated statue known as the Farnese Hercules, or rather of the original statue of Hercules by Lysippus, of which the existing statue by the Athenian sculptor Glykon is itself a copy.

Anthropological Institute.—Jan. 9th.—Mr. A. L. Lewis in the chair.—Mr. Worthington G. Smith exhibited four palaeolithic implements from Madras. One of them weighed four pounds seven ounces and three-quarters, and Mr. Smith believed that it was the largest specimen of the kind extant.—Mr. W. S. Duncan read a paper on "The Probable Region of Man's Evolution." Starting with the assumption that man was evolved from a form lower in organisation than that of the lowest type yet discovered, and that his origination formed no exception to the general law of evolution recognised as accounting for the appearance of the lower forms of life, the author said that man's most immediate ancestors must have been similar in structure to the existing anthropoid apes, although it is not necessary to suppose that any of the anthropoid apes at present existing belong to the same family as man. The science of the distribution of animals proves that the higher types of monkeys and apes appear to have had their origin in the Old World, the American continent being entirely destitute of them, either alive or fossil. The distribution of the greater portion of the animals of the Old World was shown to have taken a generally southward direction, owing to the gradual increase of the cold which culminated in the last Ice age. This migration was, however, interrupted by the interposition of the Mediterranean and other seas; and thus, although a few of these animals were enabled to journey on until they reached tropical regions, the majority were compelled to remain behind, where they had to exist under altered circumstances. The temperature was much lower; and, as a result of the consequent diminution of the number of fruit forests, a change in the food and in the manner in which it was obtained by the apes occurred. A considerable alteration took place also in the manner in which they were forced to use their limbs; and it was due to the operation of these and other causes that the ape form became stamped with human characteristics, such as the curvature of the spine and an increase in the breadth of the pelvis. For these reasons the author regarded the South of Europe as the part in which it was most likely that the evolution of man took place.

Royal Society of Literature.—Jan. 24.—Mr. J. W. Bone in the chair.—A paper on "Pictorial Illustrations to Literature" was read by Mr. J. S. Hodson, in which, commencing with a description of the productions of the fifteenth century, and taking the "Biblia Pauperum" as an example, the history of the older forms of engraving was traced from their

rude beginnings to the perfection attained in the works of the present time.—At the close of the paper, Mr. William Blades stated that there was evidence to show that the initial letters in the celebrated "Mentz Psalter" were not specimens of printing in colours, but the work of an illuminator.

Philological Society.—Jan. 19.—Dr. J. A. H. Murray, President, in the chair.—Dr. Murray gave his Annual Report on the state of the society's new English dictionary, which he is now editing, and for which the collection of material began in 1857.

PROVINCIAL.

Society of Antiquaries of Scotland.—Feb. 13.—Professor Duns, D.D., in the chair.—The first paper was a notice, by Principal Tulloch, of some ancient vessels of silver belonging to the College of St. Mary at St. Andrews. The next paper, on "Holy Wells in Scotland," by Mr. J. Russell Walker, was illustrated by carefully-executed drawings of the Rood Well at Stenton, Haddingtonshire, a small circular building three feet ten inches internal diameter, with a conical roof finished with a flowered finial of fourteenth century; St. Peter's Well at Houston, Renfrewshire, a small oblong building with a saddle-back roof; St. Ninian's Well, Stirling, enclosed in a large vaulted chamber with a room over it; St. Catherine's Well, Liberton; St. Michael's Well, Linlithgow; St. Margaret's Well, formerly at Restalrig, now in the Queen's Park, by far the most beautiful and appropriate covering to any well now left in Scotland; the curious Holy Well at Andrews, and St. Mungo's Well in the crypt of the Cathedral at Glasgow. The next paper was a notice by Mr. J. Romilly Allen, of the discovery of a sculptured stone at St. Madoc's, Perthshire, with some notes on the interlaced ornamentation so characteristic of the Celtic monuments. The next paper was an account, by Mr. A. H. Millar, of the discovery of two cinerary urns at Tayfield, Newport, near Dundee, in August last. The secretary stated that Mr. Cochran-Patrick had sent a drawing of a cross-barred iron "yett," which he had met with at Dunlop, and which was exactly similar to those described at last meeting by Dr. Christison.

Newcastle Society of Antiquaries.—Annual Meeting Jan. 31.—The Earl of Ravensworth, President, occupied the chair.—The secretary (Mr. Longstaffe) read the annual report. It is proposed, and indeed an agreement to carry out the proposition will be executed within the next few days, to purchase the Black Gate. The building itself, in its best parts of the time of Henry III., the erector of Westminster Abbey, presents curious features; and seeing that we know its precise cost, as we do that of the keep, it is of high importance in the history of English architecture. A museum fund will be applied towards the repairs of the tower and adapting it for the reception of such of the society's collections as require better light than that possible in the keep. Some discussion has arisen as to the proper summit of the gate. Probably it would, like the towers of the Town Wall, be provided with means for machicolation, but as we really have no evidence upon the point, and as the superstructure is Jacobean, it has been determined to substitute for the present

roof, which falls very well in with the general skyline, a pitched roof covered with flat tiles somewhat like those which form such a characteristic and pleasing feature in certain churches at York. It is satisfactory to be informed that new light is to be poured upon the history of Newcastle. It and the borough of Corbridge, as we all know, emerge from the Anglo-Saxon night as cities. Too much weight must not be accorded to this appellation, which in the case of Newcastle, the ancient Monkchester, seems to be a translation of Chester. Notwithstanding the earlier existence of the borough of Corbridge, it cannot, perhaps, be compared in interest with the latter royal city of Bamborough. Yet it may by some be suggested that there is difficulty in dis severing the Cair Colun, Cair Ebranc, and Cair Caratabc of Nennius's twenty-eight cities of Britain, from Coleridge (Corbridge), York, and Catterick. Cair Colun is generally considered to be Colchester, but it is a remarkable fact, it is only separated by Cair Meguaid (Maqua?) Cair Liguaid, admitted to be Luquvalium, *i.e.* Carlisle. The common seals of Corbridge are most curious. Three occur, all different, but agreeing in device—a cross between four human heads erased at the neck, and looking respectively at each other. The histories of Newcastle, from its foundation as a borough in the time of William Rufus, and that of the Tyne, are so peculiar and anomalous that much attention will have to be paid to them. An interesting exploration of North Gosforth Chapel has been made, and it was hoped that the operations of the Corporation would have thrown some light on the course of the Roman Wall. But, beyond the occurrence of Roman pottery, no evidences as to the Roman period cropped up.—The Rev. G. Rome, Hull, read an interesting paper entitled, "Some Explorations in a Romano-British Town on the Gunnar Crags, North Tynedale," and an instructive discussion, in which Canon Greenwell, the chairman, and other gentlemen took part, followed.

Somersetshire Archæological and Natural History Society.—January 15th.—Mr. V. J. Reynolds in the chair.—Mr. E. B. Tylor gave an address—"Notes on a Visit to Greece." Mr. Tylor said, long before one got to what was now considered Greece one was in historical Greece. From the moment the train entered Marseilles, the old Greek colony founded from Phocæa, they were within the influence of direct Greek history; and the steamer which took them into Naples passed close to Greece as it was in the olden time. The Latin Empire, however, had so driven away the influence of Greek civilization in southern Italy and Sicily that they could hardly think of them as Greek at all; and Greeks had been content to call themselves and their language Romaic in that part. It was within these last years that history had been turned on Greece free and independent as occupying a larger space in the map of Europe. When they left Marseilles and touched at Naples, and then Cape Malea, at the foot of the Morea, they came into fair Greece—Greece in its distinctest shape, near the old Greece, of the thoroughly olden time. So little was known of the country westward of Cape Malea that the Greeks considered it a strange and foreign country, and there was a Greek proverb which said "When you pass Cape Malea you must forget you are home." The effect of Greece upon the mind

was a very singular one. It was with intense longing that persons thought that behind Italy stood Greece, Greece of the Parthenon, Greece of the Venus of Milo; classic Greece—which he was not anxious to dwell upon at any great length, because it was a Greece that everyone had studied and must be familiar with. But behind the Greece of Pericles there was a kind of Homeric or far older Greece. The Greece of Pericles and the Greece of the times of Homer were very different countries. The language of the people was similar, only differing in dialect, but their habits were very different. It was possible in the Athens of to-day, in the museums, to see some monuments and sculptures of those of whom Homer told them, but there was a very remarkable difference in the features of the men and women—a difference in the features, a difference in the robes and a difference in the attitude from the classic features and robes and attitudes they were familiar with. Those generally representing the Archaic monuments, the old Greek ideal of a face, showed a curious difference from the classic ideal. They saw a tendency amongst the new sculptors to represent a different style of face. It was perfectly certain that mere style could not account for this; there was a difference of race. Going round from Athens to Nauplia one got to Corinth by passing through three of the places of which Greece of the Homeric times was composed—Tiryns, Mycenæ, and Argos—in which were to be found traces of the older Greeks. The architecture that was to be seen in Tiryns, with its walls and gates and enormous stones, suggested in style the buildings that one used to make as a child with small bricks. Dr. Tylor showed the architectural construction of these vast domes or tombs by means of the children's bricks already referred to, and gave the general ideas of the Greeks regarding the Cyclopean architecture, which was a representation of the rude and powerful barbarians who left the Megalithic monuments in their country. The form and outline of the dome of Atreus was perfect, and it had stood unaltered from the remote period in which it was built on the craggy hill. A little further up the hill brought them to that famous gate, which had been a problem for antiquaries to solve for many years—the gate of lions—the principal entrance to the ancient Acropolis. The gate of lions derived its name from two immense lions sculptured upon a block of bluish limestone above the gate. The limbs of the lions were to be seen, but the heads were not there. He suggested that the heads had very possibly been of bronze or some other material and fastened on. Dr. Freeman said the appearance was for all the world like an Early English column turned upside-down, and he (Dr. Tylor) did not think the description inappropriate. It was in Mycenæ that those extraordinary burial-places were found which caused so much sensation some years ago, when Dr. Schliemann thought he had found the remains of Agamemnon. The speaker then referred to the five Royal tombs, which local tradition pointed out to Pausanias as those of Agamemnon and his companions who were murdered by Ægisthus, and the treasures of gold and silver brought to light, which denoted great artistic perfection. The person supposed to have been Agamemnon was of different size to the others, and his face was covered with a gold mask, which did not,

however, conceal the features. The ornaments plainly showed that they were persons of distinction. This and the other corpses were squashed by the superincumbent weight above them, but that weight was not sufficient to destroy their features or the gold ornaments around them. They were bitterly reproached because the English carried off what was now known as the Elgin marbles. They would, however, have fallen down if Lord Elgin had not removed them and brought them into this country. This country might think it a heroic duty at some future day to restore to Greece the Elgin marbles in the British Museum, but they might comfort themselves with the reflection that at present they were very much better off than they would be in the custody of the Greeks. It was a matter of fact that the Greek of to-day was very unlike the Greek of the classic age, almost as much unlike him as the Greek of the classic age was unlike the Greek who lived before the age of Pericles. The national change—the ethnic change—which had taken place in Greece since the classic times was extraordinary. Long years of subjection to the Moslem might account for it in part, but not for all of it. It must have been due to the Slavonic tribes extending down to Northern Greece and Attica. As they came down the foreigners took to the Greek language, perhaps by marrying in amongst the people. The speaker, in support of this theory, drew attention to the habits and mode of life of the wild pastoral nomadic tribes which inhabited the country even to within a short distance of Athens. These people had no settled habitations, but lived in tents with their scanty furniture, while their flocks grazed around them, and they moved from place to place. He had witnessed these people at their avocations, the women spinning in the most primitive style, without wheel or machinery of any kind; and the men tending the flocks. He stood watching the milking of the flocks, and saw an exemplification of the Scripture phrase—the sheep being turned to the right hand and the goats to the left. The only terror of these people was their dogs, which were most ferocious animals, and would tear a stranger to pieces. The people were particularly interesting because of their being by reputation nomads almost within the bounds of civilization. These were evidently descendants from the Slavonic tribes. Greece seemed no longer the country of one continuous race. They realized three great changes which had taken place in its population since the earliest times that history could tell them of. It would be impossible to speak of Greece without saying a word about the Greek Church. Full of the profoundest interest to all western travellers, it was surprising how little was known of the Greek Church.

Yorkshire Archæological and Topographical Association.—January 29th.—The eighteenth annual meeting. Mr. Thomas Brooke presided. The report stated that the excursion to Mount Grace Priory was very successful. The Council desire to thank Mr. Douglas Brown, Q.C., for the permission so courteously given to visit the ruins, and Mr. William Brown for his paper on the History of the Priory (since expanded into an article which has appeared in the "Journal"); also their staunch friend and faithful ally, Mr. J. T. Micklethwaite, who came expressly from London to explain the ruins.

The publication of the journal is progressing, the last part issued completing the seventh volume. The only new feature has been the reservation of a few pages in each number when required for notes on any discovery which may have been made in Yorkshire, and which it appears desirable to place on record. The first part of Paver's Marriage Licenses appeared during the year, with notes by the Rev. C. B. Norcliffe, M.A. The bill of Mr. Borlase for removing all parochial registers to London, has excited considerable attention, and has led to several meetings being held in Leeds to consider the advisability of forming a new society, whose object should be the publication of registers and kindred documents. The matter is now under consideration, and the Council have promised to assist as far as lies in their power. It was for the members to say whether they approve of the Council undertaking the publication of such documents, or whether they think that the formation of another society would lead to the work being carried out more successfully. The attention of the Council has been called to the great interest and importance of the plate existing in the older churches of the county, and it has been proposed that a volume (or if necessary, two volumes) should be issued by the Association with a full report and account of it. The Council would be disposed to undertake this work if an adequate number of subscribers' names can be obtained. The magistrates of the North and West Ridings have had their records examined by competent authorities, and in the next number of the journal the reports will be given; the question of the calendaring and publication of these records is now under consideration. The ruinous state of Kirkstall Abbey and Conisbro' Castle has been brought before the attention of the Council, and it is hoped that their action in both cases may prove useful, and prevent the further decay of these monuments of the piety and military skill of past ages. The Chairman moved the adoption of the report. Having spoken in detail of the papers yet to appear, he said he might say a word about the proposal for publishing the Yorkshire parochial registers. He heard that a separate society might be formed for the purpose of editing and publishing registers and other documents which had such an important bearing upon the local history and families of different parts of the county. The proposal to remove the registers to London had attracted the attention of people who, perhaps, before thought very little about it; and he hoped that by means of their society and another society with which the Council would ask leave to co-operate, some effort might be made to publish those documents and other papers. Then he must not forget to mention the formation in the North Riding of a Record Society with the view of publishing the county records kept at Northallerton; and he believed Mr. Atkinson had been retained as editor. He (Mr. Brooke) trusted the time was not far distant when the other two Ridings would make their records accessible to the public. Public attention had been directed to the very serious dilapidations going on at Kirkstall Abbey and Conisbro' Castle, and it was hoped that the progress of decay would be arrested, to some extent at least. With reference to Conisbro' Castle, Mr. Newstead, the owner, had

promised that something should be done to arrest the decay.

Edinburgh Naturalists' Field Club.—Jan. 25th. —Mr. A. B. Herbert, president, in the chair.—Mr. John Lindsay read a paper on "The Antiquities, Topography, and Natural History of the Estate of Haining, Selkirk." This place, he said, was of very ancient character, and at present within its walls was the site of the old town of Selkirk, which was near to the entrance from the Green. A list of the wild fowls which live on the magnificent sheet of water which fronts the main house was also given.

Erith and Belvidere Scientific and Natural History Society.—October 17th, 1882.—Mr. W. H. Smith read a paper on "Local Archæology." Hearing that there had been "a find" in some old houses in process of demolition by Messrs. Catchpole, at Erith, Mr. Smith went to see these "relics of the past." The houses referred to were three in number, and anyone entering Erith from Belvedere by way of West-street could scarcely fail to notice them, with their overhanging upper stories and generally tumble-down appearance, standing facing the river near the oldest ballast wharf. As to their age, one can only conjecture, but it would not be too much to say that they were at least three centuries old. These houses were almost entirely of wood, mostly oak, many of the beams being a foot or more thick. The flooring boards, also of oak, were very thick, and in some of the rooms old floors of deal overlaid the oaken floors, where they had become decayed. On removing the flat tiles from the roof, which was anything but modern, it was found that the rafters had been placed over a much older roof, which was seen beneath, with its stout oaken rafters much decayed. The end house, nearest Erith, had a cellar lined with large blocks of chalk and stone, which would seem to point to a much older building having stood here at one time. From a corner of this cellar a curious subterranean chamber extended about 10 feet, at the back of the middle house. The entrance to this passage had been partly closed at some time or other, or had fallen in. This chamber might very well have formed a hiding-place, or have been used as a receptacle for smuggled goods. In fact there is an old tradition extant in Erith to the effect that these houses were many years ago tenanted by those who were known to be smugglers. In a house at Erith, close to the river, it was that Catesby, Percy, Winter, Digby, and other of the conspirators held some of their meetings at night in laying their plans for the Gunpowder Plot which, on November 5th, 1605, was to have destroyed King James I. and the Parliament. In pulling down these houses a few old coins were found. These were mostly copper, and consisted of halfpence and farthings. The best are farthings of Charles II. dated 1674, a shilling of the gun money of James II. dated 1689; and a halfpenny of William III. Some years ago, in reboarding portions of the old houses, a considerable hoard of old silver coins was discovered, but these found their way into the melting pot. We now come to the old documents. These were found above the ceiling of one of the rooms, as if they had been thrust into a hole which was afterwards plastered over. They were tied up in a parcel, and lying with them was an old walking-stick. Among these documents is a little

book with brown-paper covers, which appears to be a collector's book, containing a list of names of persons in the parish of Crayford liable to pay window-tax. It gives the number of windows in each house, the number assessed to be paid for, and the sums received. The book is much decayed and gone at the top of the pages, consequently the list of names, windows, etc., is incomplete.

Yorkshire Philosophical Society. Annual Meeting.—Feb. 6.—The Rev. Canon Raine in the chair.—The annual report was read by the Hon. Secretary (Mr. T. S. Noble). The Curator of Antiquities reported a large accession to the curiosities under his charge. To represent the period of the Imperial occupation of Britain, we have fifteen urns acquired during the year, and two tombs of tiles discovered on Bishopphill, in one of which was a bracelet made of gold and silver wires. To the collection of old English pottery and glass more than fifty additions have been made. Special allusion must be made to three conspicuous additions to our treasures. 1. A large number of silver pennies of Edward the Confessor and William the Conqueror, discovered in York last summer. The pennies of Edward, which are very numerous, are remarkable for being productions of the York Mint, and in variety and excellence of workmanship bear abundant testimony to the importance of York at that early period. The coins, speaking generally, belong to the last five or six types of the Confessor's coinage and the two earliest of William the Conqueror, and furnish some most curious additions to the numismatic history of those two reigns. 2. In July last the society received as a gift from Mr. Edward Hailstone, of Walton Hall, near Wakefield, an old friend and benefactor, a large collection of antiquities, and they comprise some fifty stone and bronze implements of the prehistoric era, numerous specimens of Roman, Etruscan, and English pottery; some forty matrices of foreign seals prior to the 16th century; many original impressions of Royal seals of England; and a very large quantity of casts and impressions of the same kind. 3. The collection of antiquities made by the late Mr. George Alderson Robinson, of Reeth.

Penzance Natural History and Antiquarian Society.—January 19th.—Mr. Ralfe in the chair.—The paper was, On Some Cornish Words which have a History, by the Rev. G. Rundle. The Cornish words now chosen are drawn from many a dialect, and have become imbedded in our language. Old English words (used by Shakespeare and Milton, and obsolete in other parts of England), Scotch, French, Spanish, and even Phœnician derivatives still proudly show their heads in the midst of advanced provincialism. Our Cornish language is, in many respects, like the Cornish mines; in them one is astonished to find almost every description of mineral—from the topaz, with its playing radiance, down to the dull heavy lump of tinstone. So in Cornish words we are surprised, every now and again, to meet with the very expression of Shakespeare side by side with some provincialism, which makes our hair stand on end by its vulgarity. Shakespeare's commentators mark as "obsolete" *giglots* and *malikin*; yet the woman who observes a party of merry, giddy girls, remarkable alike for loudness of speech and gaudiness of attire, says "Dressy bits! Sancy gig-

lots! They oft to be shaamed uv themselves!" And another says, "Get to doors, dirty little *malikin*!" The first is found in "Measure for Measure;" the second in "Coriolanus." *Malikin* was originally used as a diminutive for Mary. "Brave rare tales:" Milton, in "Lycidas," sings of "the rathe primrose;" and Mr. Rundle could not but think that the two are one and the same word. "*Haled* houses." *Haled* is derived from the Saxon, and means "covered." A Cornish provincialism solves the riddle of "charwoman," for she herself says that she will "do any little *chers* for you, night or day." *Chers* means jobs, and thus we have a good meaning assigned to the word "charwoman." Says an enraged wife to a husband, "You dumble-dory you, I will make you cry 'mort bleu!'" One is lost with astonishment to find this purely French expletive issuing from the lips of one of the Cornish. "As deaf as a haddock" shows clearly the connection our fishermen have formed with the northern parts of our island, where haddocks abound. The affectionate term "Uncle," used frequently in speaking of an old man, finds a parallel in Andalusia, where the elder, bending with age, is styled "Tio," which is the same word as uncle. "Skin of the teeth" is found in the pages of Job. In American novels such Cornish words, with Cornish meanings, are to be found as "Uncle," "I make em as wisht as fishes," the "slivers" of a negro's hat are starting asunder, the judge is *clever* but the young mistress *ugly* (ill-tempered.) The Cornish language has had a strong hold upon America. Some years ago *The Times* said that it believed the Yankee drawl was nothing but the nasal intonation of the Cornish, and this was an evidence of the impress Cornwall had made upon the new Continent. Tennyson says "Saxon and Norman and Dane are we." Cornwall can say more—that Eastern, Spanish, French, Scotch, and Latin sources have left their influence upon us, and that a knowledge of the debt we owe them would teach us to consider that the Shakespearian words explain to us the old-fashioned notions of honour and loyalty which still exist among us; that the Eastern words explain to us the love of show; the Spanish family pride; the French excitability of temper; and the Scotch the coolness and keen calculation which form an integral part of the character of the inhabitants of this rocky land of ours.—Mr. F. Holman said that a fair called "giglot fair" is held at Launceston in the first week after Christmas, and young people in numerous bodies seem to attend it.

Glasgow Archæological Society.—18th January, 1883.—Papers were read by Professor Ferguson on "Books of Technical Receipts or so-called 'Secrets,'" and by Mr. W. G. Black, on "The Derivations of the word 'Glasgow.'" Mr. Black, who in his research had been aided by Professor Skeat, Professor Sayce, Professor Rhys, Professor Blackie, Mr. Skene, and others, examined the various theories explanatory of "Glasgow," some fifteen or so in number, but did not express any positive opinion of his own upon the vexed question. Mr. Galbraith Miller and Professor Veitch expressed their inclination towards Mr. de Gray Birch's suggestion of *Glas* (Brythonic), *green*, and *gaw* (Teutonic), *enclosed place*, or *valley*. Mr. William Turner exhibited a beautiful model of the Viking Ship discovered at Gokstad, Norway, on the scale of three-quarters of an inch to a foot, and read notes relative

thereto. Mr. Alexander Macdonald exhibited a volume of rare local pamphlets from the library of John McUre, the first historian of Glasgow.

Jersey Society of Antiquaries.—January 31st. —Annual Meeting.—Mr. C. P. le Cornu, F.S.A., President, in the chair.—The Executive Committee, the Committee for History and Dialect, and the Museum and Natural History Committee, were elected for the ensuing year. The President gave a succinct account of the excavations which are being made among the ruins of Grosnez Castle under the directions of the Society. The complete absence of either early documentary mention or of any tradition with reference to this ruin shrouds its history in mystery. So early as 1607, it is stated to have been little more than a heap of stones within the memory of man; and at present all that remains visible of the former building is one archway and a portion of the outer wall. By excavating, the foundations of some buildings within the castle have been brought to light, and several piles of seaworn pebbles (evidently for use as missiles) have been found. A trace of the fosse, now filled with rubble, has also been discovered. The Society decided to prosecute excavations in the spring. Copies of "The King's Rental of Jersey, 1668," printed for the Society, were laid before the meeting.

Cambridge Philological Society. — Annual Meeting.—The Public Orator (Mr. Sandys), in the absence of the President, in the chair.—Mr. Levander sent a paper on the derivation of *aller*, *andare*, *andar*. —Mr. Postgate proposed the following emendation of Virgil *Ed.* III. 109, 110 :—

et vitula tu dignus et hic et quisquis amores
aut metuet dulces aut experietur amarus.

Mr. Postgate next proposed to read in Plautus *Menaechmi* II. 2, *fin.* for

adseruatote haec sultis, nanales pedes,

which is nonsense, with a change of a single letter *nanales* pedes (voc). It is addressed to the sailors attending on Menaechmus, and is a Plautine joke, 'you sea infantry,' you Jack Tars ashore. Mr. Ridgeway read a paper on *Thuc.* viii. 102.—Mr. Verrall read a paper upon Sophocles, *Oed. Tyr.* 45.



The Antiquary's Note-Book.

An Early Map.—In an abridgment of Matthew Paris's History, supposed to be in his own handwriting, in the Cottonian Library, is a curious map of England and Scotland, having the latter country contracted either for want of space or ignorance of the geography of that kingdom. The inaccuracy of the maps of this period, and the ignorance of their draftsmen of even the towns nearest London, is shown by this map. It puts down Canterbury and Rochester in a line due south of London, and St. Albans, Dunstable, and Northampton due north of it; while the Medway is made to run into the Thames from the

west, and the only towns named to the westward of this river are Exon, Tintagel, and Bristol.

Corruption among London Jurymen.—In 1468 many jurors of the City of London were punished by having papers fixed on their heads, showing their offence of being tampered with by parties to the suit they were empannelled to try. This offence continued in the reign of Queen Elizabeth, and Stow mentions that he knew one of these perverters of justice who was carted and banished out of Billingsgate Ward. Fuller, in his *English Worthies*, mentions a proverbial saying, "London juries hang half and save half," and Grafton records the opinion of the Bishop of London that "London juries were so prejudiced they would find Abel guilty of the murder of Cain." Ben Jonson in his *Magnetick Lady* says :

And there's no London jury but are led
In evidence as far by a common fame
As they are by present deposition.

In the *Dance of Death*, published in the reign of Henry VII., a jurymen is mentioned who had often been bribed to give a false verdict—which seems to imply that the offence was common. As indicating that the evil was not peculiar to London, and that the Sheriff participated in the crime, Carew, in his account of Cornwall, tells us that it is common in an attorney's bill to charge *pro amicitia vicecomitis*.

Dolly's Chop House, in Paternoster Row—which has only within the last few months been destroyed to make room for a "Manchester warehouse"—was the resort of many celebrated characters during the early part of the last century. Johnson, Goldsmith, and Garrick frequented its rooms continually, and many are the men of learning and fame who have dined and supped in its long gloomy rooms. Among these was Dr. Fordyce, a lecturer and essayist of some note in his time; his habit of dining was, however, peculiar. He conceived the idea that men eat too frequently, and that, like the lion, he should only take food once in twenty-four hours. It was his habit to carry out these principles at Dolly's Chop House for years; his method being as follows :—At four o'clock he regularly took his seat at one particular table reserved for him, on which was placed a tankard of strong ale, a bottle of port, and a quarter of a pint of brandy. Directly the waiter announced his arrival the cook put a pound and a half of rump steak on the gridiron, and on the table some "delicate trifle" to go on with, till the steak was ready. This was usually half a boiled chicken, or whatever fish might be in season. When he had eaten this and taken a glass of brandy and water, he proceeded to devour the steak. When he had finished his meal he took the remainder of the brandy, having, during dinner, drunk the tankard of ale and the bottle of port. The meal usually occupied an hour and a half; this left him half an hour to walk to his house in Essex Street, where he arrived in time to give his six o'clock lecture on chemistry. It is not recorded what effect these mighty meals had upon the Doctor's lectures.

Church Books of Tintinhull Pariah.—On the 26th of January last, a lecture was delivered in the little village of Tintinhull, near Ilchester, in the county of Somerset, by the Rt. Rev. Bishop Hobhouse, on the old church books and churchwardens'

accounts of that parish, which commence in A.D. 1433. These documents, written on parchment, were collected and bound together by one Thomas Napper, churchwarden in the year 1772. When his house was sold, they passed with it into the hands of the purchaser, a Mr. Penny, and his family have possessed them ever since; there can be no doubt, therefore, of their authenticity. They present a curious illustration of the ecclesiastical polity of a remote country parish in the 15th and 16th centuries, and as such are believed to be almost, if not altogether, unique in the west of England. The recent discovery of the nature of these documents occurs at a happy period, viz., just as the church is about to undergo restoration. It is of old date, and possesses some interesting early English or Decorated features; some of a rather puzzling character, which antiquaries might do well to study before the hand of the *restorer* shall have touched the fabric. It contains some gems of carved work in the shape of bench ends, and a goodly number of 13th (?) century heraldic and other tiles on the chancel floor and altar steps. It is devoutly to be hoped that the vicar and churchwardens are fully sensible of the responsibility thrown upon them, to preserve every feature that may serve to illustrate the unrecorded history of this interesting church. The manor of Tintinhull formerly belonged to the neighbouring Priory of Montacute, which was founded by the nephew of William the Conqueror, William of Mortain, *temp.* Henry I.

The First County Maps of England.—It is believed that the first complete set of maps of this country was that compiled by Christopher Saxton, of Yorkshire. He spent nine years in travelling over the kingdom, making a general survey, and separate ones of the counties. The undertaking was patronized by Thomas Seckford, Master of Requests to Queen Elizabeth, who obtained for Saxton a licence to print any maps he pleased for ten years. He commenced with Norfolk, Buckingham, Oxford, and Berkshire, and published them in 1574; following these with Kent, which he published in 1575. Some of these maps were engraved by Saxton himself, others by Dutch engravers; each had his patron's coat of arms on it, and to the whole set are prefixed eighty-four coats of arms of the nobility, a Latin catalogue of the cities, bishoprics, market towns, castles, parish churches, rivers, bridges, forests, and enclosures; with an index and list of judges' circuits. Some copies are met with having M.S. additions on the back, such as a list of the justices in each county; others have plans of towns, harbours, and ports enlarged and coloured. These maps were frequently copied by later topographers and antiquaries, and corrected as they were re-issued from time to time. This occurred notably in Bishop and Norton's edition of *Canden's Britannia*, published in 1600.

Surnames (communicated by Mr. Walter Rye).—Some classified notes from memoranda taken by me from original documents may be of use, if only to promote discussion. On this occasion I have only dealt with those names to which originally "At" was prefixed; next time I will deal with "nick-names." As might have been expected, those derived from natural objects, such as trees, woods, hills, etc., are the most numerous, and may be roughly classed thus:—

"At" Ash	Nash [Ash]	Wode
Brome	Oke(s)	Wodecote
Buckholt	Orchard	Wodehouse
Elme	Shaw	Wodewolde
Herst	Thorn	Wodegate
Linde [Lime]	Vigne, or Vyne (?)	Wodeyok
	Whynnes	

To which may be added the curious forms of "Attenalre" [? at an alder] and "Attenash" [? at an ash].

The names taken from natural objects are:—

[At] Beck or Bek	Hole, or Hull
Brook, Brock, or Broke	Ker*
Clyve [cliff]	Land, Lound, Lown, or Lund
Dale, or Dele	Lee, or Lege, or Legh
Doune [down]	Lees
Fen(n)	Meadow or Mede
Forth	Mere
Gap	Moor or More
Gare and Gore	Pitt
Grene	Pool or Pel or Pol
Grove	Ree [river or water]
Hagh, Haugh, or Hawe	Roche
Heath	Stonys
Hedge or Heg	Water
Hill	Wyke
Hook or Hok	

Of names coming from clerical life, we get:—

[At] Church	Kirk	Persones
Churchgate	Vise [? parvis]	Rode or Rudde
Crosse or Cruche	Nunnes	or Rydde

The forms "Nunnes" and "Persones" of course simply mean, at the nun's or the parson's habitation.

Buildings, etc., supply many, e.g.:—

[At] Barne	Conduyt	Mill, Mell, Mull
Barewe	Coten	or Mula
Bowre	Dam	Park
Brigge (also Breche?)	Fermerye	Selere
Burgh or Byr or	Flete	Stathe
Bur-ende [Berg]	Hall or Hale	Street
Bur-lond	Hyde	Townshend
Castel	Lathe	Well
Chaumbre	March	Westhale

Ways, roads, and "gates" supply some. Of course some of the gates are the wooden gates:—

[At] Barr	Gate	Westgate
Bargate	Hache	Wodegate
Drove	Lane	Atterwyndgate
Falgate or Foldgates	Sloth	Yates

The following I have been unable to identify:—

Attenerlette	Hinde	Rydde
Attenestun	Hirnhall	Tye
[At] Beden	Hursee	Vanne
Crundel	Pel or Pul	Yeo
Elhagh		

Highway Laws.—The first law enacted respecting highways and roads was in the year 1285; when the lords of the soil were enjoined to enlarge those ways where bushes, woods, or ditches be, in order to prevent

* Car or Ker, a thicket by the water-side.

robberies. The next law was made by Edward III., in the year 1346, when a commission was granted by the king to levy a toll on all sorts of carriages passing from the hospital of St. Giles-in-the-Fields to the bar of the Old Temple (in Holborn), and also through another highway called *Portpool* (now Gray's Inn Lane), joined to the before-named highway; which roads were become almost impassable. *Communications to the Board of Agriculture*, 1797, i., p. 185.



Antiquarian Notes.

The British Museum has just acquired an interesting collection of thirty-nine silver objects which give an insight into the daily life of the Babylonians, and remind us of the find of the bird-dealer's shop at Pompeii. These objects, which were all found together on the site of Babylon, consist of fragments of silver dishes, the broken handle of a vase, and coins, most of the latter being defaced and clipped. It is easy to see that all have been broken purposely by a practised hand, with the view of using the metal again; and we may fairly conclude that the collection is the remains of a silversmith's or coiner's shop. Among the coins is a Lycian one in good preservation. So far as can be judged from the vase-handle and dishes, the art is distinctly Babylonian under Persian influence, and the workshop may date from the conquest of Alexander.

About the time when Arabi Pasha was issuing his *proclamamiento*, it was reported that a distinguished Oriental scholar of Austria had come into possession of a very extensive and valuable collection of old papyrus documents, and had succeeded in obtaining from these a number of very important facts relating to the history of the country, its civilization and economical conditions. In the years 1877 and 1878 a certain fellah of the district of El Faijūm, long celebrated for its attar of roses as well as its linen fabrics, discovered a large number of papyri. Most of them, unfortunately, fell into the hands of those who did not understand their value; nor had anything been done till recently to ascertain their nature and contents. One or two of them, however, had been sent to Vienna, and this attracted attention to the subject. Through the efforts of a Vienna merchant, M. Theodor Graf, who has more than once had occasion to visit the Land of the Nile, it has been brought about that an immense number of these papyri, nearly 10,000 separate writings, have been rescued from oblivion, and probably from destruction, and are supposed to be a complete set of archives. They are now in Vienna. The documents, according to Professor Karabacek, of Vienna University, who is engaged in examining them, and who intends as soon as possible to publish some of them, consist exclusively of manuscripts belonging to the first half of the Middle Ages. It is found that, in accordance with the mixed character of the races who have occupied Egypt, these papyri contain documents in

several languages—Greek, Arabic, Coptic, Hebrew, Syriac, and Persian. Many of the papyri contain the same words or records in two or three languages, as, for instance, an Arabic text with translation into other tongues.

Dr. Schliemann has received permission from the Hellenic Government to make excavations on the north-west of Athens, near the old Academy, where those who fell in war were buried, and where the grave of Pericles is supposed to be. After exhausting this region, the learned doctor intends to transfer his labours to the island of Crete.

On the west side of the Piazza Vittorio Emanuele, where large houses are being built, a peculiar wall has been found (says the *Athenaum*). It gave us some two hundred pieces of marble bodies. As far as can be judged they belong to four statues, but a great many fragments have not yet been classified. One of the statues, of colossal size, seems to represent an athlete of the Greek-Roman school brought to such perfection under Hadrian. Another represents a female figure, perhaps a Faustina. There are, besides, lovely busts of Hadrian, of Antinous, and others. It is difficult to state at what period these works of art were turned into building materials. Perhaps they met their fate in the Middle Ages. Here is an example of statues walled up under Aurelian:—A new gate is being bored through the walls of the city to afford a direct communication between the Esquiline and Saint Lorenzo fuori le Muri. Between the third and the fourth tower south of the old gate, the walls, ten feet thick, are patched up in the following way; the outside face is of brickwork of the time of Aurelian; the inside face belongs to an earlier building, of which Aurelian took advantage, as it fell exactly on the line of his projected ramparts. It is an enclosure or foundation-wall of a garden, handsomely ornamented with a rustic kind of mosaic made of shells, coloured stones, and pieces of enamel, such as are often seen in Roman nymphæa and fountains. The wall had rows of niches for statues. Three niches have been found in cutting the new gate, and in front of each one the corresponding statue lay imbedded in the nucleus of the wall. One represents a sitting Venus, of no artistic value; the second and the third represent fighting fauns, bright and spirited in their attitude, well chiseled, and beautifully preserved.

Workmen are now engaged in removing the Lantern Tower of Peterborough Cathedral, the condition of which has been ascertained to be such that it might fall at any moment, and its proportions are so colossal that its fall would involve the destruction of the Cathedral. Peterborough and its Minster have been familiar objects in English history since the days of the Conquest. Hereward ravaged it when warring against the Normans, and from that time downward the name is constantly reappearing in English annals. On the Saxon monument of the Abbot Hedda, who died in the eleventh century, the light streams from memorial windows the work of artists still alive, and between 1099 and 1866 every generation has added something to the associations or the glories of the ancient pile. So great in early times was the sanctity of the shrine that a visit to its high altar was once considered equivalent to a pilgrimage to Rome, and

it attracted in 1327 no less important a pilgrim than Queen Philippa. Mary Queen of Scots was buried there for twenty-five years—it was her resting-place between Fotheringay and Westminster Abbey. The Cathedral still holds the remains of another ill-fated Queen, and the tomb of Catherine of Arragon on the north side of the choir has not been disturbed. The central or lantern tower, which is to be pulled down, rises at the intersection of the nave and transept. It is 150 ft. in height, being six feet lower than the turrets which flank the front. It was not till nearly two hundred years after the choir and the transept were built that the tower was completed. It dates from 1350. The nave was built 1177-1193, but the eastern aisle, which is Perpendicular, was not completed till 1528. The Cathedral is said to show characteristics of eight distinct periods of architecture. The removal of the central tower is believed to be indispensable if the Cathedral itself is not to be involved in ruin.

During the excavations in connexion with the construction of the new drainage system at Brentford a large number of antiquated horse-shoes, of various shapes, were found embedded at a depth of eight feet in the gravel. Antiquaries in the district suppose that they are the shoes of the cavalry horses which took part in the battle at Brentford in 1642 in the war between Charles I. and the Parliamentary party. Some of them are completely eaten through with rust, and surrounded with, besides the gravel, calcareous matter, which would seem to suggest the presence of decayed bones. A number of old coins have also been unearthed during the progress of these works.

A few weeks ago one of the columns which formed the ornamental series of arches on the south wall of the interior of the choir of Kelso Abbey fell to the ground, and fears are entertained that a further fall may shortly take place. Steps will be taken to prevent, if possible, an additional fall.

The ancient parish church of Birdbrook, near Halstead, Essex, has been reopened, after extensive restoration. The tower contains three bells of the respective dates of 1370, 1591, and 1612. There are several interesting monuments. The parish appears to have had a somewhat unique reputation for containing at least two devoted worshippers of Hymen, as on a monumental slab in the church are the following inscriptions:—"Martha Blewitt, of Swan Inn, at Baythorne End, in this parish, buried May 7th, 1681. She was the wife of nine husbands consecutively, but the ninth outlived her." The entry in the register is quaint. "Mary Blewitt, ye wife of nine husbands successively, buried eight of ym, but last of all ye woman dy'd allsoe, and was buried May 7th, 1681." The same tablet records that "Robert Hogan was the husband of seven wives successively."

The works which are in progress afford an opportunity that should not be missed of viewing the exterior of the Guildhall, London. New offices are about to be erected in the place of those which, obscuring more than half of the northern side of the hall, lined the passage into Basinghall Street. Portions of the buildings recently demolished were coeval with the Guildhall itself, which dates from the mayoralty of Sir Thomas Knowles

in the year 1411. Nothing, however, but the two crypts can be seen of that structure, for after the Great Fire the four exterior walls, with the towers and buttresses, were recased, and an additional storey was constructed. For the incongruous flattened roof, attributed to Sir Christopher Wren, the present one, with its *fiche* and sixteen dormer windows, was substituted some fifteen years ago, after the designs of Mr. Horace Jones, the city architect, assisted to some extent by Sir Digby Wyatt and Mr. Edward Roberts. The demolition of the architect's office, formerly the cash and freedom offices of the Exchequer Court, and the Town Clerk's offices beneath it, brings to view two of the windows which light the crypts now used as a carpenter's shop, and a store for timber plant for staging on occasions of ceremony. It should be noticed that in the eastern crypt the dagger is present in the civic shield upon the bases in the side aisles, whereas in those of the centre aisle it does not appear. The Exchequer Court is still distinguishable by its pink-coloured western wall, with the beautiful doorway therein, which has just been discovered, being all that now remains of the chamber erected in the year 1425. This was originally the Court of King's Bench or Mayor's Court. The foundations, including two curious arches, are now being covered over with a layer of asphalt.

The Council of the Society of Antiquaries of Scotland have appointed the Rev. J. Collingwood Bruce, LL.D., of Newcastle, as the Rhind lecturer for the ensuing session. The lectures will be delivered, as formerly, in October, and the subject will be "The Roman Occupation of Britain." Dr. Bruce is well known by his work on the Roman Wall and other writings, and the Council consider themselves fortunate in securing his services.

The purchasers of the Tuileries ruins have lately become the recipients of an immense number of letters offering to purchase fragments of the building. The greater part of this correspondence is foreign, Great Britain alone furnishing more than a moiety. The Grand Duke Constantine of Russia has already secured the four or five iron brackets in the *Salle de Maréchaux*, formerly used as torch-holders. They are black, twisted out of shape, and the gilding is all gone; but they were the only fittings in that great hall that survived the ordeal of the Communist fires. A white marble chimney-piece has been purchased by Count Potocki, while for the dialplate of the great clock would-be purchasers are so many that it will probably have to be put up for auction, together with some other fragments in almost equal request. So great, indeed, is the demand, that some Paris papers assert that, were they so minded, the contractors might sell the whole of the ruins, stone by stone, fragment by fragment, as relics and keepsakes, at prices relatively very high.

Among recent additions to the British Museum of Babylonian antiquities may be mentioned some which came from Abu-Habba, the site of Sippara, the Biblical Sepharvaim, a place about sixteen miles from Babylon. These are tablets, for the most part unfortunately in fragments. There were in one case more than eight thousand of such fragments, in another above four thousand, and in others smaller numbers. These

tablets are in great measure documents relating to trade and property in land, slaves, etc. By their number and otherwise they give evidence in favour of the statements in the Bible concerning the wealth and commerce of Babylon. Other tablets detail gifts which were made to the very rich temple of the Sun-god at Sippara. Of the seventh and eighth cases, one contained tablets, the other portions of figures, together with large bricks giving additional evidence of the greatness of Nebuchadnezzar. Of the figures, one of a female, in alabaster, is particularly remarkable as showing that in the view of the Babylonians fulness of form was an essential element of beauty. The museum has also received a number of silver coins and other small objects of very considerable interest. Among these is the handle of a cup which bears witness by its artistic character to the advance which had been made at Babylon in the art of working in silver. This cup-handle and many of the coins have been cut or marked with the intention apparently of their not being again used for their original purpose, but that they should be melted down, and then transformed into other objects. But the craftsman seems, from some unknown cause, to have been suddenly interrupted in his work, and the materials which he had prepared for continuing it have come to our museum after an interval of from two to three thousand years. These objects are not yet exhibited to the public. The museum has also received from Jerubius additional fragments—one of large size being the so-called Hittite hieroglyphics.

Application has been made to the Bishop of Worcester by the Vicar and churchwardens of Stratford-on-Avon for a faculty to level mounds, enclose and divert footpaths, and otherwise improve the churchyard, in regard to which the congregation possesses rights in virtue of an award, dated 1692. The Corporation of Stratford-on-Avon held a special meeting, and resolved to oppose the irregular, and, as they allege, illegal steps proposed to be taken. The churchyard was closed last year by order of the Privy Council, and is at present in a very dilapidated state. About eighteen months ago the Vicar created a sensation by opening the charnel-house, near Shakespeare's grave, his object being to discover the foundations of the old vestry, and steps were then taken by the authorities to prevent further interference with the parish church.

The Old Church at Haydon, standing on the brow of the hill, about a mile to the north of Haydon Bridge, has been opened, after having undergone a process of restoration. The church is a very old one, and the building, as it now stands, displays specimens of the 12th, 13th, and 14th century styles of architecture, the original style of the work having been followed as closely as practicable in the renovation. The west wall of the chancel, which was built in 1796, has been removed, and a new one built in its place, pierced by two lancet windows similar in character to the three original ones at the east end. A belfry has been added, in which is hung the old bell of Warden Church, which has been kindly given by the Rev. Geo. Cruddas and the Churchwardens of Warden. The font—a Roman altar—has been removed into the chantry, where many interesting grave covers are laid in the floor. An old arch in

the main chancel of the chantry, which was considered unsafe, has been removed, and a pair of arches substituted, supported in the centre by a massive round pillar.

The administration of British Burmah report that the work of archæological research in that province has been diligently and successfully prosecuted during the past year by Dr. Forchhammer, the Government archæologist. His efforts are stated to have been particularly directed to the investigation of the most noteworthy specimens of native architecture, to the examination of ancient inscriptions, and to the determining of sites of places mentioned in ancient writings. The identification of names of places with places mentioned in Hindu, Chinese, and Arabic records has, we are told, been of great value in fixing the date of some of the most ancient ruins in the province. Indications of this nature are considered fully to establish the fact that the age of architectural remains in British Burmah comprises a period of over 2,000 years. Numerous stone inscriptions containing records in Pali, Talaing-Burmese, and Sanskrit have been recovered, transliterated, and translated by Dr. Forchhammer.

An interesting discovery has been made in the old church, Macclesfield. In the 45th year of the reign of Henry III. his son Edward granted the first charter to the town of Macclesfield in the year 1261, which was afterwards confirmed by Edward III., which after enacting that it should be a free borough, proceeds to say that they may have a merchants' gild. It must be borne in mind that at this time no church existed here, the old Saxon edifice formerly attached to the Court of the Earls of Chester, in Park-lane, being destroyed. The charter above referred to being granted, the members of the Gild proceeded to erect their Gild Hall. In Mr. Finney's work on *The Antiquities of Macclesfield*, published in 1871, an opinion was expressed that the site of this Hall would very probably be in the open space in the centre of the Market-square. A few years ago, when the surface or ground was lowered to make improvements in the Market-place, the bases or mouldings of both the north—the principal entrance—and also that of the western doorway were discovered *in situ*, which substantiated the site of the ancient Gild Hall at once. The Gild Oratory attached to the hall would occupy the eastern end of the building, which, according to the remains discovered, would be a splendid erection. This oratory served for the use and devotions of the Gild until the erection of St. Michael's Church, which was founded by King Edward I. and his Queen Eleanor in the year 1278. After this time the members of the Gild, instead of attending the feasts of the Church at the Church of St. Peter in Prestbury, as formerly, would, after the erection of a church in their own town of Macclesfield, naturally and undoubtedly have a Gild Altar in the church, the Gild being under the patronage of St. Michael. On closely examining the church, Mr. Finney has recently discovered the site of the gild altar, then erected, which, until the erection of the Savage Chapel in the year 1501-2, would be placed at the eastern end of the south aisle, in close proximity, or outside the pier of the old chancel arch, under a small window, the statue of St.

Michael being placed on a splendidly carved bracket springing out of the wall, yet *in situ*. When the Savage Chapel was erected in the year 1501-2, it would appear that this altar space was included in the plan of the chapel, and the altar re-arranged, but the design—for the sake of uniformity—was altered by the building up of the window, indications of which can still be traced, and the altar still retained its position with a reredos at the back, or over it, in the place of the small eastern window, and thus it remained until the dissolution of Chantries, under King Henry the Eighth. Again we find that Sir John Percival, Lord Mayor of London, a native of Macclesfield, founded, as we read by his will, dated January 25th, 1502, a chantry and free school attached to the church of St. Michael, in Macclesfield. In this will he specifies that a priest should on every evening of the great feasts of the Church sing before some image of our Blessed Lady, in the said church of St. Michael, in Macclesfield. This altar we find was placed at the eastern end of the wall, in the Savage Chapel, on the south side, between the altar of Archbishop Savage and close to the monument of Sir John Savage and his wife, Lady Elizabeth. Date, 1528. At the time of the dissolution of Chantries, these two altars were taken down, as well as the high altar of the church, and the altar erected by Archbishop Savage in his own chapel. On the death of Earl Rivers, in the year 1694, we find his monument was erected on the old altar site, and the large and beautiful traceried eastern window, as also the two windows on the north and south sides, were blocked up. The site of the altar of the Blessed Virgin is plainly defined, as even the breadth of the altar slab may still be given, as also the extent of the reredos erected over it, and, singular to say, the sacarium is still to be seen in the south wall, or at the southern end of the altar space. The beautifully sculptured stone bracket on which was fixed the statue of the Blessed Virgin, is of very chaste design, and the iron staples which bore the curtain rods of each altar are still left in their original position in the wall. The splendid carved bracket on which stood the figure of St. Michael, contains some exquisite carvings, especially on the base, or foot, of which is some very minute sculptured work of cherubs winged, altogether representing a work of art, in few cases excelled.

Mr. C. D. Lawson, during a stay at Buxton, in December last, was enabled to search the deposits within Poole's Cavern. About fifty yards from the entrance of the cavern, in the clay beneath a floor of stalagmite, some six inches thick, he found a bone needle of very primitive type. The needle, which was about two inches long, had apparently been made, in the first instance, by splintering off a portion of the edge of a rib of some animal, as it appeared to have been given no rotundity beyond that which it would have originally possessed owing to its position in the bone, one side of it being concave, and exhibiting marks where the cellular tissue had been worn away. In shape it tapers to a point, which is sharpened after the manner of a chisel, having been rubbed down to an edge; the hole is large and neatly drilled. There were also two flint plates found by one of the party, one of which had evidently been shaped by man; the

other may have been so treated, but appeared to be to water-worn. It also appears that Mr. Redfern has found horns of reindeer and bones of other animals under the same circumstances. Roman bronze and pottery is frequently found. About a foot below the surface, in one of Poole's chambers, they found several large pieces of rough pottery, showing the marks of the stick by which they had been turned. One piece had evidently been part of a vessel used as a species of cullender, being pierced in the base with seven large holes arranged with some degree of taste in hexagonal form round a central hole. They also turned up some beautiful smooth red ware, and bronze of Roman origin, and a round bronze ornament (probably the buckle of an amulet). This pottery was mixed with human and other bones, among which were detected those of the ox, sheep, deer, pig, and rat, and some few of fish, bird, and the bat. The human remains are those of well-proportioned beings, and the teeth in every instance were white, and in a very good state of preservation, presenting a ground polished surface. Most of the animals had evidently been used for food, as the bones were frequently found broken longitudinally, apparently for the purpose of obtaining the marrow.

Notes and Queries for December gives some notes in reference to three representations in fresco, of Sts. Eugenia, Agnes, and Mary Magdalene, recently discovered on the north wall of Farnborough Church. Mr. J. G. Waller points out that the prevalence of foreign influence may be seen in the dedication of some of our English churches to saints unfamiliar to us. Mr. C. E. Keyser is of opinion that the date of the execution of the figures is early in the reign of Edward II., and that they are probably three of a series which, as at the Chapel of Eton College, formerly adorned both the north and south walls.

At Sanxay, situated in the domain of Bois-Si'ère, on a rising ground on the northern banks of the little river, have been discovered the remains of a temple with the surrounding portico or ambulatory. The façade measures about 250 feet English, and is approached by three flights of steps, one in the centre, which is the widest, and one on each side; within the enclosure is the temple, having a triple colonnade in front. Three rows of fluted pillars with richly ornamented capitals, only fragments of which remain. The total number of columns was 66—three rows of 22, and the temple is in the form of a Greek cross, with an octagonal *cella*, a good portion of which still remains entire; at the end of this, and on each side as well as in front, are projections which form the cross. In the centre is the place where the statue of the Divinity was placed, which appears, from a well-cut fragment of inscription found on the site of the temple, to have been Apollo, corresponding to the Gaulish Hesus, or Esus. The place of sacrifice was in front of the *cella*, and on one side of it was a building, or stable, where the victims were placed before being offered. All this is distinctly laid open. Immediately below the place of sacrifice is a fine drain, six feet in height, to carry off the water used in cleansing the temple and its surroundings, and also a large reservoir which supplied the adjacent baths as well as the temple. The

peculiarity of the temple is the form, unlike that of any other similar building hitherto found, and suggests the idea that the form of some early Christian churches has been taken from that of earlier temples, or the temples adapted, where convenient, to Christian uses, after purification. The next range of buildings are the baths, which have large hypocausts, or heating chambers, and cover a large extent of ground, and seem to have had additions made to them. On the south side of the baths has been found a large *hastellerie* in the chambers, covering about seven acres, for the accommodation of those frequenting the baths and the temple. The underground passages are quite perfect, but the flooring of the bath chambers has been taken up and burnt with lime. A large kiln has been found used for this purpose after the city became ruined, and pieces of sculptured stone found within it. The city is supposed to have been destroyed by fire in the first half of the fifth century, and the coins and medals that have been found reach from Hadrian to that date, about 400 years. The third portion of these interesting remains that has been uncovered is the Theatre on the slope of the hill that rises on the southern side of the river, and the seats are formed out of the rock in the declivity of the hill reaching to the summit. The stage or arena is perfect, and quite circular, unlike the usual form of Greek or Roman theatres, but the acoustic principles are carefully observed, as every word can be heard from any point of the enclosure, and there is a large room close behind the stage. The seats range only above half the enclosure, but the arena seems to have been adapted to feats of horsemanship as well as scenic performances. The masonry is of excellent quality, and the stones all worked to one size. The seats will accommodate 7,000 or 8,000 persons, so that the city must have had a very large population, but it seems to have been un-walled, as no traces of any enclosure have been found. The inference is that it was a place of resort for religious purposes or for health or pleasure. It is situated in a forest district, and is supposed to have been one of the spots used as places of assembly by the ancient Gauls. In fact it was in trying to ascertain the situation of one of these places of assembly that Mons. de la Croix found the Gallo-Roman remains at *Sansxy*.

Mr. Trowsdale is preparing for publication a new series of popular papers, dealing with interesting episodes in English history, to be entitled, "Old-Time Tales."

The exterior stone of Westminster Abbey is reported to be crumbling away so fast as to require ~~raising~~ raising throughout. This will require five times as much as the work at Peterborough, and it seems probable that the aid of Parliament will have to be invoked.

The Corporation of Portsmouth is to be greatly commended for the very excellent example set to other towns in finding money for the printing of the town records. This has been brought about by the strenuous exertions of Mr. Alderman Murrell, a zealous antiquary, who has prepared the matter for the press as far as it has gone. Salisbury, too, has, through the energy of Mr. Swayne, of Wilton, been publishing some gleanings from its archives. The *Salisbury and Winchester Journal* has rendered good assistance in

this matter. To these we must add the corporation of Nottingham, who have just published the first volume of their records.



Correspondence.

ANTIQUITY OF TENNIS.

I do not know if the history of tennis (not lawn-tennis) has ever been written; but it would seem that the leading features of the game, at any rate the system of "chases" and the mode of scoring, were established in the time of Henry V. The present of tennis balls sent by the Dauphin to Henry is a well-known incident. A ballad on the campaign of 1415, which has been attributed to John Lydgate, has several sarcastic allusions to the game. Henry having laid siege to Harfleur places his guns in position.

"My gones schall lye up on thys grene,
For they schall play with Harflete
A game at the tenys as y wene."

The other engines are set on a hill,

"To marke the chase whan they play well."

Three great guns are brought forward: "London," "Messyngere," and "Kynge's Doughter."

"London" fires the first shot, and scores fifteen.

"'XV before' than sayd London
Hys ball full fayre he gan throwe."

"Messenger" then delivers a ball, and scores thirty.

"'XXX is myne' sayd messyngere
I woli hit win gif that I may."

"Kinge's Doughter" then runs the score up to forty-five.

"The Kynges doughter sayd 'Harke how they play
Helpe my maydonys at this tyde
XLV that nys no naye."

See Sir H. Nicolas's *Battle of Agincourt*, 308-310, and the Appendix to Hearne's *Thomas of Elmham*, 362-364, from M.S. Cott., *Vitelius D. XII.*, a MS. not now extant.

J. H. RAMSAY.

P.S.—Tennis players will note that the third point in the scoring was originally "forty-five," which by a process of phonetic decay has been now reduced to forty.

THE GREAT CASE OF THE IMPOSITIONS.

(vi. 61-65, etc.)

If Mr. Round can justly take exception to anything unduly acrimonious in my reply, he is at least rewarded by the superiority he must gain from his own forbearance and patience. I will now endeavour to dispose of the remaining issues which he has revived to our common satisfaction.

1st. With regard to my opposition to Professor Stubbs's explanation of the motives of the Crown, I stated clearly in my reply that I had no doubt but that the said explanation was the proper one, as it was that adopted by nineteen people out of twenty. It was important to my argument that I should dispute the view in question: but when my opposition

was challenged apart from my argument, I at once gave in, and for the future shall cherish it only in secret. Mr. Round seems therefore to triumph over a twice-slain foe.

2nd. I emphatically denied, also for the sake of my argument, that the Crown took one cask out of every ten, as asserted by Professor Stubbs; or that it also took both prize and custom from each cargo. Both these points I completely proved, which was all that I desired. Mr. Round unwillingly admits this (he admitted it before), and pins some deductions thereto which do not concern my case, though I humbly conceive them to be utterly and entirely erroneous.

3rd. I thank Mr. Round for accepting my explanation of the 20s. rate, though I fear we shall differ for ever as to the value of his "Irish Records."

4th. I must confess that I was completely mystified about the *non sequitur* laid to my charge. I rightly said that in 1297 the Crown had by prescription its ancient aids, prises, etc., and therefore the customs on wools, etc., besides the prize and impositions at the ports. Now, with regard to this, I find that Mr. Round has created two or three gigantic errors, which he would father upon me. He confuses the Magna Custuma on wools, which was a prescriptive toll, with the *Parvæ Custumæ*; or petty customs on miscellanea, which didn't exist at all till 1303 as such. If in 1297 the custom on wool, etc., did not belong to the class of aids, prises, etc., in what other could it possibly have been included? Mr. Round also confounds a prise with the prize; and he actually makes a distinction between the 6th and 7th clauses of the Confirmation of 1297, so as to make the former governed by the limitations of 1275, and the latter by the Carta Mercatoria of 1303, thus antedating that measure by six years. The blunder is so huge that I am inclined to doubt whether Mr. Round made the statement seriously.

5th. I am sorry that Mr. Round did not heed the significance of my "brief retort" upon the date of the "Episode of the Refractory Earls." He confronts me with Stubbs, and cries, "Βούλει μάχεσθαι Γηρόντι τετραπύλῳ;"—"Rash man, wouldst thou dispute with a learned professor?" But I claim Professor Stubbs's authority on my side, and include him amongst the "decent historians" who shall judge between us; Mr. Round's dates being for the Episode Feb. 24, *vel seq.*, and for the Maltolte, April 23rd, 1297.

Maltolte during "Quadragesimali tempore præcepit rex . . . ministri regis . . . nomine malæ tollæ quadraginta solidos extorserunt."—W. de Hem-inburgh, ii. 119.

"And the relaxation of the new custom imposed on wool in the preceding Lent."—Stubbs's *Select Charters*, p. 491.

Maltolte proclaimed Mar. 26. Illō tempore voce præconaria proclamatum fuit per Angliam . . . Quæ quidem . . . in die Sancti Georgii . . . congregata, pro forisfacture regis in Flandriam sunt transvecte.—Matt. Westm., p. 430.

The "Episode of the Refractory Earls." July 7-8 to Oct. 10.

"Nad guers ke* grant partie de genz de armes de Engleterre . . . vindrent à Lundres; le roy . . . maunda à vescundes † com à conestables et a mareschaus de Engleterre qe il venissent à ly à certain jour . . . le dites cuntes envencerent au roy . . . une billie escrite en ceste furme . . . Pour ceo . . . Par quey il was prient que was voylez com-aunder à autre."—Bart. de Cotton, p. 330-1.

"On July the 7th the crisis came; the military force met: the earl marshal and constable refused to perform their official duties, and being superseded thereupon by two other officers, left the Court."—*Select Charters*, p. 490.

The Maltolte a cause of their discontent.

"Præterea tota communis sentit se gravatam de vectigali lanarum, videlicet, de quolibet sacco, quadraginta solidos," etc.—*Gravamen of the Earls*, etc.

"Followed by the Confirmation of the Charters." Oct. 10.

"Missis ergo litteris suis" [the regent] "rogavit eos" [the refractory earls] "ut ad parliamentum . . . venirent . . . Quo concessio ingressi sunt, ubi tandem post concilia multa . . . non fuit alia forma ad quam consentire voluerunt nisi quod ipse dominus rex Magnam Cartam, &c. . . . concederet et confirmaret."—W. de Heminburgh, ii. 147.

Note.—In any case I coupled the Maltoltes of 1294 and 1297, and as only in part producing the "Episode."

The fact is, I fear, Mr. Round has mistaken the "undignified altercation" in the Salisbury Parliament for the "Episode," etc. My "Episode," as might have been plain to every one, was only a convenient phrase for the development of history between July 7 and October 10. This was clear from the words, "followed by the confirmation," etc., which succeeded. Now Mr. Round's "Episode" wasn't followed by the "confirmation" at all, but some half-dozen fresh episodes intervened.

I think that I have now finally explained the difficulties suggested by Mr. Round, and it only remains to thank him, for the last time, for the courteous attention which he has bestowed upon my essay. I am far from wishing to be always in the right, and if Mr. Round had applied his great historical insight for the purpose of demolishing my arguments, he would have had an easy task; but as he rightly chose only to discuss matters of fact, I have had no choice but to vindicate my accuracy.

HUBERT HALL.

45, Colville Gardens, W.

* Quant.

† Au dits contee.

PRESERVATION OF BRASSES.

May I call your attention to the preservation of the brasses in the churches of Echingham and Brightling, Sussex. In the former church two very fine and celebrated brasses lie on the chancel floor quite unprotected. One, the figure of the founder of the church, has already lost its head,—a loss which is not mentioned in the history of Sussex published in late years, or in Haines' list of brasses. The other, containing three fine figures, under a canopy, is already considerably injured, and several pieces will soon drop off.

In the nave, exposed to the feet of all, lies another smaller brass.

In Brightling Church there is one small brass and some interesting inscriptions, unprotected in the same way.

LEONARD E. HILL.

Haileybury College, Hertford.

THE ENGLISH MONUMENT IN STA.
CÆCILIA.

(vii. 39, 86.)

I am glad to see enquiry raised concerning this remarkable monument, which greatly arrested my attention when I was first in Rome, twenty years ago. But I do not think the letter in your last impression settles everything.

The inscription is as follows:—

D. O. M.
ADAM + ANGLO + TT + S + CÆCILIE +
PRESBYTERO + CARDINALI + EPISCOPATUS +
LEONINENSIS + PERPETUO + ADMINIS-
TRATORI + INTEGRITATE + DOCTRINA + ET
+ RELIGIONE + FRASANTI
OBIT + DIE + XV + AUC + USTI + MCCCXCVIII +

I know Cardinal Adam is always traditionally called Easton, but this name is not in the inscription. The first two lines are easy enough (Cardinal Priest of the Title of S. Cæcilia), but is "Bishop" the correct equivalent of the next? It would also be interesting to know who he left behind him sufficiently attached to erect this most beautiful monument—one of the choicest mediæval remnants in Rome. The figure is well proportioned, and expresses perfect repose. The hands are crossed (*downwards*, not, in more usual fashion, upwards on the breast. Has this a special symbolism?) The face is turned with easy art towards the spectator, and placidity and benevolence beam from it. The mitre is the tall Roman mitre, perfectly plain. The drapery is admirable, as is the embroidered cushion which receives the head and shoulders. The shroud falls over the edge of the monument in most graceful and artistic folds, and beneath it appear three shields, the centre one having the leopards of England and the *fleur de lys* of France quartered, surmounted by a base of balls and leaves, like a marquis's coronet, and round it oak-leaf foliage. The other two shields are copies of each other. Each is occupied by a Latin cross, with a displayed eagle at the fess point or intersection, but no tinctures marked, and surmounted by a hat, the knotted cords of which, ending in *three* tassels, would now be

* This is actually a distinct C.

taken for a doctor's, as a cardinal's now must have five. At the corners are elegant colonettes, with fluted spiral ornament, from which, if I remember right, the mosaic ornament has been picked out.

By what right did this almost unknown prelate bear the English royal arms on his tomb? Or are they merely appended here to show he was of the kingdom of England, in the same way as the shield of the reigning pope hangs opposite that of the particular cardinal in each "Titular" church? And why the marquis's coronet?

R. H. BUSK.

BRASS AT WEST TANFIELD, YORKS.

In the chancel of the church of *West Tanfield*, a few miles from Ripon in Yorkshire, is the small but well executed brass effigy of a priest in cope, etc., below which is the following inscription:—

"Dum vixit Rector de Tanfeld Noſe Thomas Sutton. En Jacet hic graduatus + Ille magist' Arbibz. ac eciam Canonicus hic qz Westchester, Sic Norton victor fundite vota p'cor."

Can any of your readers give an explanation of the words "*Sic Norton victor*," which appear to have puzzled most persons who are acquainted with this brass? The name of the ecclesiastic commemorated is *Sutton*; therefore one is led to suspect some allusion or contrast in *Norton*, though what this may be is far from obvious. In the immediate neighbourhood is *Norton Conyers*, formerly the seat of a family of that name (Norton), of whom Richard Norton, chief-justice of the King's Bench, dec. 1420, and other members, are commemorated by brasses in the neighbouring church of Wath.

The date of the Tanfield brass, the subject of this communication, is about 1480, and I presume that Master Thomas Sutton must have been a Canon of the now extinct collegiate foundation in the Church of *S. John Baptist at Chester*, as the present cathedral establishment of that city can only date its origin from Henry VIII.'s foundation in the dissolved monastery of Saint Werburgh, anno 1541.

I may mention that the brass of "a man in armour, c. 1480," mentioned by Mr. Haines in his list as existing at West Tanfield, is not now to be found there. The rector states that there is no record or recollection as to such a memorial *ever* having existed there, and it seems possible that a brass answering to this description, and existing *somewhere else*, by some error or confusion on the part of an informant, may have been, in this case, incorrectly located, even by so careful and accurate an authority as Mr. Haines unquestionably was. On this point I should also be glad of information.

The north aisle and chantry of the church at West Tanfield are rich in fine tombs and effigies of the Marmion family, which must be well known to many of your readers, but I do not wish to trespass further on your space on the present occasion.

C. G. R. BIRCH.

Brancaster Rectory, King's Lynn, Norfolk.

LOCAL NAMES.

In the *Promptorium Parvulorum* "lay" is defined to be "londe not telyd." On this Mr. Albert Way notes: "Lay land, according to Bailey, is fallow or unploughed land, and there are many places which have thence derived the name. Anglo-Saxon *ley*, *terra inculta, novale*. Forby observes that in central Suffolk a coarse pasture is called a lay." Mr. Isaac Taylor, *Words and Places*, p. 185, defines *ley*, Anglo-Saxon *leah*, to be an open place in a wood. Mr. Flavell Edmunds, *Traces of History in the Names of Places*, p. 239, derives *lay*, *le*, *lea*, *lee*, *les*, *leigh*, *leg*, *ley*, from *lege*, meadow-land. Of the villages named by Mr. Wright, Gazeley, Westley, Brockley, and Great and Little Bradley, are in Suffolk; in which county *ley* as a suffix is very common: Ashley, Westley, Waterless, Brinkley, Cheveley, and Silverley are in Cambridgeshire, in which this suffix is not common.

Mr. Isaac Taylor, p. 321, and Mr. Flavell Edmunds, p. 166, support Mr. Wright in his conjecture that Ashley is *asc-le*, the ash pasture, or meadow. Those who know this village and its situation will see at a glance that it cannot, as *Ash-bourne*, be derived from the Celtic root *esk*, or *uisge*, water. There are eight other instances of this name in England.

Westley-Waterless is five miles S.S.W. of Newmarket. The name may be derived from the point of the compass, and indicates the site of the meadow to be on the western side of the possessions of the tribe; or from *waest*, waste land; i.e., the meadow in the waste land. See Flavell Edmunds, 310, 311.

Brinkley is situated on the north-east slope of the high lands in the south-western corner of Cambridgeshire; and is the *ley* on the slope or edge. See Flavell Edmunds, 179. Professor Skeat gives *slope* as the primary meaning of *brink*, which he traces to the Danish *brink*, and the Icelandic *brekka* = *brenka*.

Cheveley, spelt in the *Liber Eliensis* as *Chefle*, in a Charter of King Canute, A.D. 1022, *Chefle* and *Craeflea*, and in *Domesday Chavelai*, "stands on one of the hills surrounding Newmarket, and the church is on nearly the highest spot for some miles" (*Proceedings of the Suffolk Archaeological Institute*, vol. i., p. 238). The site points to its derivation from the British *cefn*, a back or ridge; which is found also in Chevington in Suffolk, Chevin, a ridge in Wharfedale, and in Chevening, on the great ridge of South Kent. Isaac Taylor, p. 146. Flavell Edmunds, p. 188.

Silverley is probably Sölvar's ley: as Silver How in Cumberland is probably the burial-place of a hero, Sölvar. Isaac Taylor, p. 116. The derivation from St. Silas or St. Sylvanus is not probable, because neither of these saints was at any time venerated in England. Their names are not in the calendar of either the York, the Hereford, or the Sarum Missal, or of the Sarum *Enchiridion*.

Mr. Wright has omitted to mention other places in Cambridgeshire, where *ley* is a suffix: Streetley end, from *strate*, a street; Madingley, the Maiden's ley, from the B. Virgin Mary; Childerley, from *cild*, a child, a term applied to a young chief; Hatley, from *haeth*, a heath; Graveley, from *graff*, a ditch or moat; and Eltisley, for the derivation of which I have for many years sought in vain.

Names with the suffix *ley* are common in all parts

of Suffolk excepting the north-west. Westley, to the west of Bury St. Edmunds, may take its name from the point of the compass, or from its site on the waste. Mr. Gage, *Thingoe Hundred*, p. 84, considers it to be the west field of St. Edmundsbury.

Brockley, written variously in *Domesday Book*, *Broclei*, *Brochol*, and *Brocle*, is generally considered to be the badger's meadow, as Mr. Wright conjectures. See Isaac Taylor, p. 320. Flavell Edmunds, pp. 32, 180.

Bradley is the broad ley, as Bradfield is the Broad Clearing. Isaac Taylor, p. 317. Flavell Edmunds, p. 178.

Gazeley has for more than a quarter of a century been a crux to me. I have not been able to make a conjecture which seems even probable. In *Domesday Book* it is styled *Deselingam*, the ham of the tribe of *Desel*; a name which survives in the Manor of *Disninge* or *Desening Hall*, in the House *Disning Hall*, and in another house attached to a farm within the manor *Disnidge Lodge*. I find the earliest spellings of the name to be *Gaisley*, *Gesle*, *Gaisley*, and *Gaysley*, A.D. 1260; which may possibly be the *geese ley*. From that date it is variously spelt, *Gaisele*, *Geselea*, *Geselegh*, *Guysley*, *Gaisely*, and *Gassely*. About 200 yards to the south-east of the church is land still called *The Ley*. On the borders of the neighbouring parishes of *Lidgate* and *Wickhambrook* are lands called *Gaseleys*; and in the parish of *Ashley*, in Cambridgeshire, is land called *Gachams*. The late Archdeacon Hardwick hazarded the conjecture that *Gesele* is a corruption of *Desel-le*. The late Dr. Donaldson inclined to the idea that it was *Guy's-le*. Another conjecture is *Gaeda's lea*. Spelmann, under *Gajum*, al. *Gagium*, *Glossary*, p. 253, gives as a form of the word, *gaas*, which is properly made a security by a surety; and, under *Gisi*, p. 263, notes, that the Germans call *Gisiles*, sureties; hence Gazeley may be the Surety's ley. But none of these conjectures are satisfactory. The Manor of *Desening* was held by *Wiscar* in the time of the Confessor, and was given by the Conqueror to Richard the son of Count *Gislebert*; from whom it passed to the House of *Stafford*, descending lineally to *Edward*, Duke of *Buckingham*, on whose attainder in 1522 it became forfeited to the Crown.

I would recommend Mr. Wright to purchase Mr. Isaac Taylor's and Mr. Flavell Edmunds' works: and also *Charnock's Local Etymology*, and *Ferguson's Teutonic Name System*: they will help him, even if he is compelled to dissent from some of their conclusions.

WILLIAM COOKE, F.S.A.,
Formerly Vicar of Gazeley

ENGLISH FEUDAL TENURE.

The Diarium Petri Suavenii in Belgiam, Angliam, Scotiam legati, dated Feb.—Julio 1535 (printed in "Aarsberetninger fra det Kongelige Geheimearchiv, indeholdende Bidrag til Dansk Historie af utrykte Kilder," vol. iii., 4to, Kjöbenhavn 1865), contains many curious things. Among them is the following, p. 243:—

"Dixit idem [dominus Camwel] in Anglia esse nobilem familiam Constable, quæ phendum summæ

Danorum rege suscepit quondam. Nunc adeo in more esse, ut natu maximus in familia singulis annis ad festum natalis domini uersus septentrionem ad mare tendat; ter exclamet: si quis sit nomine regis Danorum, qui uelit censum accipere, se paratum dare; ad postremum nummum telo infixum, quanta possit uehementia, arcu in mare circulari. Dixit Camwel, se fuisse in Anglia ad diem natalitium Christi in oedibus Marmaduci Constable, hæc sic fieri uidisse. Marmaducum ipsum dixisse, literas pseudatarias suas hanc ceremoniam expostulasse, si negligeret pseudo priuari posse; literas etiam ostendisse, quæ id præcipiant. Mihi ante quadriennium idem illud narrauit doctor Marmaducus Constable, sed in eo uariavit, pro nummo rosam in mare projici dixit, pro festo natalis domini diem Joannis baptiste assignauit."

But both statements in fact agree. The festival day might alter, and the piece of money thus shot into the sea would in time become *rosa* = a *rose noble*.
 Cheapinghaven, Denmark. GEORGE STEPHENS.

MOTHER LOUSE, OF LOUSE HALL.

(vi. 276, vii. 39.)

This good woman, like many other alewives, is reported to have been as fond of a drop of her own ale as any of her customers. The house she kept, near Oxford, was called Louse Hall, and was the constant visiting-place of the students of the University, who very much approved of her beverage. It is imagined her armorial bearings were the result of her name, and drawn by some of the humorous scholars of the University who frequented her house.

Louse Hall has been many years quite forgotten as an antiquity, but in her time it contained the best sprigs of divinity to be found in that celebrated seminary. Before her death she was deprived of her license by the Chancellor of the University, but is said to have been in good circumstances.

To the first print of this singular hostess, copied by David Loggan, are added the following verses:—

You laugh now, Goodman two shoes, but at what—
 My grove, my mansion house, or my dun Hat?
 Is it for that my loving Chin and Snout
 Are met, because my teeth are fallen out:
 Is it at me, or at my RUFF you titter;
 Your Grandmother, you Rogue, ne'er wore a fitter.
 Is it at Forehead's Wrinkle, or Cheek's furrow,
 Or at my Mouth, so like a Coney-Burrough,
 Or at those orient eyes that ne'er shed Tear,
 But when the Exciseman comes, that's twice a year?
 KISS Me, and tell me true, and when they fail,
 Thou shalt have larger Pots, and stronger Ale.

From the above verses this woman is supposed to have been the last that wore a ruff in England.

The print from which this is taken is very much like the original painting, which is yet extant, and in the possession of Mr. John Denley, Bookseller, of Bloomsbury.

The above account is copied from *The Lives and Portraits of Remarkable Characters, drawn from the most authentic sources*, 2 vols, 8vo, London, 1819, and is found in vol. i., p. 21. The octavo plate, as stated above, is a copy from that by Loggan, described by Mr. Ormerod (vol. vii., p. 39). In the plate, however, which accompanies the foregoing description is a coat of arms bearing on the field three lices proper; crest, an ale-tankard. At the bottom right-

hand corner of the plate is a rough view of Louse Hall. There is no name of engraver, and beneath the engraving is "Mother Louse of Louse Hall."

WILLIAM BLADES.

There is a full account of "Mother Louse" in *Notes and Queries*, 2nd ser. vii. 275, contributed by "Cuthbert Bede," who possesses a copy of Loggan's print, but as it seems without the words "Louse Hall" engraved over the cottage. The words appear in my copy as well as in Mr. Wright's and Mr. Ormerod's.

F. MADAN.

"BURGH" AND "BURGAGES."

Is the old application of the terms "burgh" and "burgages" in the case of non-corporate towns a common one? In ancient deeds and charters Skipton, Yorkshire, is almost invariably spoken of as a "burgh." In Court Leet records of last century it is so called. Yet the town never had a municipal government, and never returned a member to Parliament. A deed of the year 1598 speaks of the "castle, honnor, mannor, burrowe, and towne of Skipton"; and a valuation of 1609 records the "two burgages at will" were worth 10s. annually. There was at this time a Burgh Court, the profits of which, amounting in 1312 to 40s. yearly, realized 30s. The Court Leet records of the town invariably refer to Skipton as "the burgh of Skipton." Can it be supposed from these facts that the town ever had municipal dignity; and are similar instances common? W. H. D.

THE HIDE OF LAND IN INDIA.

While reading Dr. Jolly's translation of the Institutes of Vishnu (*Sacred Books of the East*, vol. vii.) I have found the following mention of land measurements, which may be interesting to students of the Anglo-Saxon village community,

I. In the text itself, which is placed between the fourth and eleventh centuries of our era: "That land, whether little or much, on the produce of which one man can subsist for a year, is called the quantity of a bull's hide" (Ch. v., § 183, p. 40).

II. In the annotations of Nandapandita, who is placed in the seventeenth century A.D., a "bull's hide" is defined as "a measure of surface 300 Hastas (cubits) long, by ten Hastas broad" (Note to ch. xc., § 4, p. 272).

It would seem from this that the bull's hide was first an allotment of variable extent depending on the fertility of the spot, and only later became a rigid unvarying quantity.

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ST. PETROCK'S, EXETER.

We have received from Mr. R. Dymond a copy of correspondence he has had with Mr. Hems on the subject of the letter in our last issue. Mr. Dymond, from motives which we highly respect, declines to publicly reply to Mr. Hems' charge, which, we are bound to say, in fairness to Mr. Dymond, does not appear to possess any foundation in fact. Mr. Hems we are sure would be the first to acknowledge this. [ED.]

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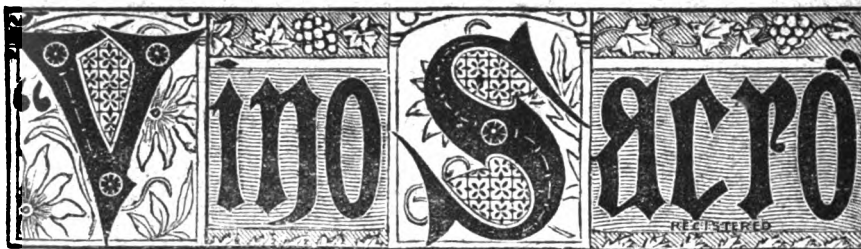
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The Coinage of Christian Europe.

BY C. F. KEARY, M.A., F.S.A.

UNDER the above title is included the coinage of all that portion of Europe which was not subject to the rule of Mohammedan princes, from the fall of the Western Empire till our own day. When we consider what vast fields of space and time are covered by this branch of numismatics, it will be seen to be too large a subject to be dealt with adequately in a paper of this length. The difficulty is found to be increased when we take into account how many different interests the study touches. The simple economist, the historian, the student in the history of art, and the student of Christian iconography, might each expect to have his enquiries answered were there space at our disposal to do so. But such a treatment is, within our present limits, impossible. The only circumstance which makes it possible to deal with the subject at all here is the fortunate tendency which in all ages the different countries of Europe have shown to bring their coinage into some sort of common conformity. Of this tendency we have plenty of examples in our own day, as, for instance, the practical uniformity which by the "Monetary Convention of the Latin Nations" was established in the coinages of Belgium, France, Switzerland, and Italy, in the recently-established uniformity of coinage throughout the German Empire, and in the inclination which the establishers of this coinage showed to model their currency upon that of England. The same kind of tendency among contemporary nations is to be detected all through the numismatics of the Middle

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Ages, and in truth by no means diminishes in force the further we mount toward the beginnings of mediæval history; a fact which will seem strange to those who are accustomed to look upon the Europe of these days as a mere collection of heterogeneous atoms, and its history as nothing better than a "scuffling of kites and crows."

It results from this that it is possible in some degree to study the numismatics of the Middle Ages, and of more modern times, as a whole; and in a very rough way to divide its history into certain periods, in each of which the most striking characteristics numismatically and the most important events can be pointed out, without any attempt (which could not be successful) to follow in detail the history of the currency in each land. When in a subsequent paper we come to speak of the English coinage, a more minute treatment of that special branch will be possible.

The periods into which I propose to divide the numismatic history of Christian Europe are these.

PERIOD I. Of transition between the Roman and the true mediæval. Let us say, from the deposition of Romulus Augustulus (A.D. 476) to the accession of Charlemagne (A.D. 768).

PERIOD II. From the rise of the new currency inaugurated by the house of Heristal, and which attained its full extension under Charles the Great, for all the time during which this currency formed practically the sole coinage of Western Europe.

PERIOD III. From the reintroduction of a gold coinage into Western Europe, which we may date from the striking of the *Fiorino d'oro* in Florence, year 1252, to the full development of Renaissance Art upon coins, say 1450.

PERIOD IV. From this year, 1450, to the end of the Renaissance Era, in 1600.

PERIOD V. That of modern coinage, from A.D. 1600 to our own day.

This division of our subject may serve at once to give the student some general notion of the sort of interest which pre-eminently attaches to the numismatics of each period. If he is concerned with the earliest history of the Teutonic invaders of Roman territory, with what may almost be called the *pre-historic* age of mediæval history, he will be disposed to collect the coins which belong to our first

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division. The coins of the second period are of great value for the study of the true Middle Ages, not only as illustrations of that history, but for the light which they shed upon the mutual relationships of the different nations of Christendom, upon the economical history of this age, and lastly upon the iconography of this, the dominant era of mediæval Catholicism. The coinage of the third period illustrates, among other things, the rise in wealth and importance of the Italian cities, the greater consideration which from this time forward began to attach to the pursuits of wealth and commerce, and a consequent growth of art and of intellectual culture. The coins of the fourth period, beside their deep historical interest for the portraits which they give us of the reigning sovereigns or rulers, are pre-eminent in beauty above those of any other of the five periods, and alone in any way comparable with the money of Greece. Finally, the fifth period will be most attractive to those whose historical studies have lain altogether in the age to which it belongs.

PERIOD I. *From Augustulus to Charlemagne.*

—It is generally found that a monetary change follows some time after a great political revolution. People cannot immediately forego the coinage they are used to, and even when this has no longer a *raison d'être*, it is still continued, or is imitated as nearly as possible. Thus, though from the beginning of the fifth century (A.D. 405) a steady stream of barbarian invasion set into the Roman Empire, from the Visigoths in the south and from the Suevi and Burgundians and their allies in the north (in Gaul), no immediate change in the coinage was the result. The money of the Roman Empire in the west and in the east circulated among these barbarians, and was imitated as closely as possible by them. The barbarian kings did not even venture to place their names upon the money. They sometimes hinted them by obscure monograms. The first coin which bears the name of any Teutonic conqueror is a small silver coin which shows the name of Odoacer (A.D. 476), and this piece is of great rarity. The Ostrogothic kings in Italy, after the accession of Athalaric to the end of their rule (A.D. 526—553), and the Vandal kings in Africa subsequent to Huneric (*i.e.* from A.D. 484—533), placed their names upon coins, but only upon

those of the inferior metals. The full rights of a coinage can scarcely be claimed until the sovereign has ventured to issue coins in the highest denomination in use in his territory. These full rights, therefore, belonged, among the people of the Transition Era, only to three among the conquering Teutonic peoples, viz.: (1) to the Visigoths in Spain, (2) the Franks in Gaul, and (3) the Lombards in Italy.

The Visigothic coinage begins with Leovigild in 573, and ends with the fall of the Visigothic kingdom before the victorious Arabs at the battle of Guadela in 711. The coins are extremely rude, showing (generally) a bust upon one side, on the other either another bust or some form of cross. Three main types run throughout the series, which consists almost exclusively of a coinage in gold.

The Frankish coinage is likewise almost exclusively a gold currency. It begins with Theodebert, the Austrasian (A.D. 534), and, with unimportant intervals, continues till the accession of the house of Pepin. At first the pieces were of the size of the Roman *solidus* (*solidus aureus*), but in latter years more generally of the size of the *tremissis*. Fig. 1 is

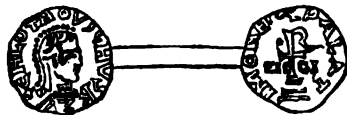


FIG. 1.

a specimen of a Frankish *tremissis*, struck by Chlovis II. (A.D. 638—656), and with the name of his treasurer, St. Eloi. It is noticeable that in this series only a certain proportion of the pieces bears the names of the monarchs, the rest bearing simply the names of the towns at which and the moneyers by whom they were struck.

The Lombardic coinage of North Italy—the kings of Milan and Pavia—begins with Cunipert (A.D. 680), and ends with the defeat of Desiderius by Charlemagne, 774, in which year the Frankish king assumed the crown of Lombardy. The coinage is generally of gold, and of the type of Fig. 2, showing on one side the bust of the king (imitated from the Roman money), and on the reverse the figure of St. Michael, legend *SCS MIHAEL*. This saint was, we know, especially honoured by the Lombards (Paul Diac, *Hist. Lang.*, iv. 47;

v. 3, 41). Another Lombardic coinage was that of the Dukes of Beneventum, who struck pieces upon the model of the money of the Eastern emperors.

Fig. 2 represents a coin of the Lombardic

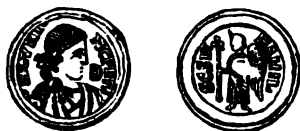


FIG. 2.—COIN OF CUNIPERT (680—702).

king Cunipert. Fig. 3 is the earliest papal

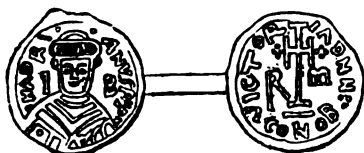


FIG. 3.—POPE ADRIAN I. (772-795).

coin, that struck by Pope Adrian I. after the defeat of Desiderius in A.D. 774.

True Medieval Period.—The second age is the true Middle Age, or what is sometimes called the Dark Age; for with the beginning of our third period, which it will be seen is nearly that of the last crusade, the first dawn of the Renaissance is discernible. It follows that in the scarcity of printed monuments of this age, the coinage of the period is one deserving of a very attentive study, and of a much more detailed treatment than I am able to bestow upon it.

The coinage inaugurated by the house of Pepin has the peculiarity of being totally unlike any currency which preceded it. The three chief autonomous barbarian coinages which we have enumerated above consisted almost exclusively of gold money; the coinage inaugurated by the Carolingian dynasty was almost exclusively of silver. Silver from this time forth until the end of our second period remained the sole regular medium of exchange; a gold coinage disappeared from Western Europe, and was only represented by such pieces as were imported thither from the east and the south. Such gold coins as were in use were the bezants or *byzantini*, i.e., the gold coins of the Roman Emperors of Constantinople, and (much less frequently) the

maravedis gold coins struck by the Spanish dynasty of Al-Moravide (El-Murabiteen). When Charles extended his empire to its greatest limits, he introduced almost everywhere in Europe this new coinage, which was known as the new denier (*novi denarii*), or possibly in German as *pfennig*.* This denarius was the first coinage of Germany. In Italy it generally superseded the Roman denarius, or the coinage of the Lombards.

The usual type of this *New Denarius* was at first (1) simply the name or monogram of the emperor, and on the reverse a plain cross; (2) the bust of the emperor, with a cross on the reverse; or (3) the bust of the emperor on the obverse, and on the reverse a temple inscribed with the motto *XTIANA RELIGIO*. Figs. 4 and 5, though not pro-



FIGS. 4 AND 5.—CARLOVINGIAN.

bably of Charles the Great himself, but of Charles the Bald, give good examples of the earliest types of denarii. One of the first documents referring to this coin is a capitulary of Pepin the Short (755), making its use compulsory in his dominions. In imitation of this Carolingian denarius, the *penny* was introduced into England by Offa, King of Mercia (757—794). The only exceptions to the general use of the Carolingian denarius in Western Europe were afforded by those towns or princes in Italy which imitated the money of the Byzantine Empire. This was the case with some of the earlier Popes, as, for example, the above coin of Adrian I., which is quite Byzantine in type;

* It seems probable, however, that the word *pfennig* was only an adaptation of the English word penny (penig).

and after a short time with Venice, which at first struck denarii of the Carolingian pattern, and changed this currency for one closely modelled upon the Byzantine pattern, other neighbouring cities following her example. It is a curious fact that the contemporary Arabic silver coins (*dirhems*) appear to have been in frequent use in Christian Europe at this time. The circumstance probably arose from their being in weight exactly double of the Carolingian denarius.

After the accession of the race of Capet to the throne in France, the denarii continued little changed; and not only in the districts over which ruled the early kings of this dynasty, but over the greater part of what is now France. The number of feudal divisions into which the country was split up is shown by the numerous princes' names which appear upon the currency, but they did not cause much variety in the type of the money. The types continued to be various combinations of (1) an inscription over all the face of the coin; (2) a rude bust sometimes so degraded as to be barely distinguishable; (3) the conventional even-limbed cross; (4) a changed form of the temple made to take the appearance of a Gothic arch between two towers. This type becomes sometimes so degraded that it has been taken for the ground plan of the fortifications of Tours.

In Germany, the Carolingian emperors were succeeded by the Saxon dynasty, which in its turn gave place to that of Franconia. During all this period (A.D. 919—1125), the denarius continued the chief, and almost the sole, coin in use in Germany. Here, however, the variety of types were much greater, though most of these varieties can be shown to have sprung out of the old Carolingian types. The right of coinage was at this time even more widely extended in Germany than in France, but in the former country the nominal supremacy of the emperor was generally—though far from universally—acknowledged, and his name was placed upon the coinage.

In Italy, most of the towns which possessed the right of a coinage derived it directly from the emperor; thus Genoa obtained this right from Conrad III.; Venice (at first), Pisa, Pavia, Lucca, Milan, are

among the cities which struck coins bearing the names of the early German Emperors.

The first change which took place in the coinage of this our second period arose in Germany from the degradation of the currency. This reached such a pitch (especially in the ecclesiastical mints) that the silver denarius, of which the proper weight was about 24 English grains, was first reduced to a small piece not more than one-third of that weight, and next to a piece so thin that it could only be stamped upon one side. This new money, for such it was in fact, though not in name, arose about the time that the dynasty of Hohenstaufen obtained the imperial crown (middle of the twelfth century). The pieces were called subsequently *pfaffen-pfennige* (parson's pennies), perhaps because they were chiefly struck at ecclesiastical mints; they are now known to numismatists as *bracteates*.

Beside the coinages of France, Germany, Italy, and England, we have also briefly to notice those of Scandinavia and of Spain, both of which were inaugurated during the second age of mediæval numismatics.

Charlemagne, as we have said, introduced the use of a coinage into Germany. Its introduction among the Teutonic people of the north was much later. During the Viking expeditions of the ninth century it would seem that the Danes and Norwegians amassed considerable treasure in bullion, and some silver pennies were struck by the Norse invaders of England at the end of this century. It was not till the end of the tenth century that the Danes and Scandinavians began to make numerous imitations of the contemporary coinage of England. On the accession of Canute the Great to the English throne, A.D. 1016, a native currency obtained a firm footing in Denmark.

Between the battle of Guadelata (A.D. 711) and the union of the crowns of Castile and Aragon (A.D. 1474), the Christian coinage of Spain was represented by the coins of these two districts, the rest of the peninsula being in the hands of the Arabs or Moors. The coinage of Castile begins with Alfonso VI. (1073-1109); that of Aragon with Sancho Ramirez of Navarre (1063-1094). The money of these countries is the denarius of the same general module as the contemporary denarii of France. The usual types of these

coins, as of all the contemporary coinage of Europe, are made by some combination of a profile head and a cross. Some pieces have a bust, facing.

Iconography.—Sacred types and symbols are, excepting the cross, which is all but universal, not very numerous upon the early coins of France. The head of Mary occurs on some of the coins.

In Germany the cross is likewise all but universal; next to it in frequency comes the hand, the symbol of the First Person of the Trinity; the dove is not unknown, but is rare. Representations of saints are more frequent.

The Virgin Mary occurs on the coins of several places (Lorraine, Halberstadt, Hildesheim, Spier); we have likewise the representations of St. Boniface (Fulda), St. Dennis (Quedlinburg), St. Maurice (Magdeburg, St. Moritz), SS. Simon and Jude (Magdeburg and Goslar), St. Stephen (Metz, and other places in Lorraine).

In Italy the coins of Lucca, with *Sanctus Vultus*, the holy ikon of Our Lord, still preserved in that city; the first silver coins of Florence (A.D. 1181), with the head of St. John the Baptist; the coins of Venice, with the image of St. Mark, and also the Lion of St. Mark, are worthy of particular notice.

Return to a Gold Currency.—The general revival of a gold coinage in Europe followed, as I have said, the coining of the *florino d'oro* in 1252. But the first attempt to institute a currency in the most precious metal was made in Apulia by the Norman dukes of that place. Roger II., who had long made use in Sicily of Arabic gold coins of the Fatimee type, at length struck gold coins of his own, which having his name and title, DVX APVLLÆ, were called *ducats*. These pieces were struck about A.D. 1150. After the Hohenstaufen dynasty had succeeded the Norman dukes in Apulia and Sicily, Frederick II., beside striking some gold pieces for his Arab subjects, issued a very remarkable gold coinage modelled upon the old Roman solidi and half solidi. They bore on the obverse the bust of the emperor in Roman dress, and on the reverse an eagle with wings displayed. The legend was (obv.) FRIDERICVS, (rev.) IMP. ROM. CESAR AVG. The next state to follow this example was Florence, which in A.D. 1252 first struck the gold florin (fig. 6), bearing on one side the figure of

St. John the Baptist, and on the other the lily



FIG. 6.—FIORINO D'ORO.

of the city. The motto on this coin was the rhyming Latin line,

Det tibi florere Christus, Florentia vere.*

Owing in part to the great commercial position of the city, in part to the growing want felt throughout Europe for a gold coinage, the use of this coin spread with extraordinary rapidity—

La tua città
Produce e spande il maledetto fiore
C'ha disviate le pecore e gli agni
Pero c'ha fatto lupo del pastore.

Paradiso, ix. 127-131.

So general was the currency obtained by this coin in Europe that we presently find it largely copied by the chief potentates in France and Germany, as, for example, by the Pope John XXII. (at Avignon), the Archbishop of Arles, the Count of Vienne and Dauphiny, the Archduke Albert of Austria, the Count Palatine of the Rhine, the Archbishop of Mainz, the free town of Lübeck, the kings of Hungary and Bohemia, and the king of Arragon; while in other places where the first gold coinage was not so distinctly an imitation of the florin, it was obviously suggested by it (France, England).

The town of Italy which rivalled Florence in the extent of its issue was Venice, which first struck its gold coin, the ducat, about A.D. 1280. It was afterwards called *zecchino* (sequin). This piece bore on one side a standing figure of Christ, on the other the Doge receiving the standard (gonfalone) from St. Mark. The motto has been given above. Genoa also issued a large currency in gold, as did (when they returned to Rome) the popes, and the kings of Naples and Sicily.

The country north of the Alps which first

* This reminds us of the motto on the Venetian gold coin, the ducat, which was of the same kind:

Sit tibi Christe datus
quem tu regis iste ducatus.

issued an extensive gold coinage was France. This was inaugurated by St. Louis, of whom we have numerous and various types. Of these the *agnei*, with the Paschal Lamb for type, is the most important. Louis's gold coins are, however, now scarce, and it is possible that the number of them was not large.

Other changes were introduced into the money of Northern Europe at this period. Large denarii, *grossi denarii*, afterwards called *grossi* (gros), and in English *groat*, were coined first at Prague, afterwards chiefly at Tours. We have already spoken of the so-called *bracteates* of Germany. These at this time became larger, to correspond in appearance with the *grossi* of France and the Low Countries. The use of gold coins and of groats became general in England during the reign of Edward III.

We have now arrived at the fourteenth century. The coinage of this period has certain marked characteristics, though the exact types are far too numerous to be even mentioned. The general characteristics of the fourteenth century money are these. In the first place it reflects the artistic, specially architectural, tendencies of the time. The architecture of this period, leaving the simplicity of the earlier *Gothic*, and approaching the *Decorated* or *Flamboyant* style, when more attention is paid to detail, is very well suggested by the coins, where we see the effects of the same minute care and beautiful elaboration. Nothing can in their way be more splendid than the gold deniers of St. Louis IX. But as time passes on, this elaboration becomes extreme, the crosses lose their simple forms, and take every imaginable variety suggested by the names fleury, fleurt, quernée, avellanée, etc., while the cusps and tressures around the type are not less numerous and varied. The iconographic types are fewer upon the whole, and certainly are so in comparison with the number of types in existence at this time; the crosses themselves are rather parts of the structure of the coins than religious symbols, while now for the first time shields and other heraldic devices, such as crests, caps of maintenance, mantlets, etc., become common. Fig. 7 may serve as a sample of the coinage of the early years of the fifteenth century. Any one who is acquainted with the history

of this century, the white dawn, as we may call it, of the Renaissance, will discern in

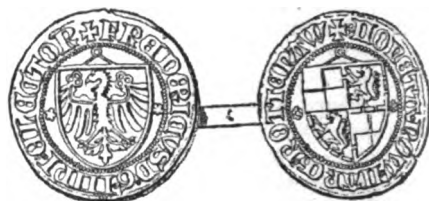


FIG. 7.—COIN OF THE FIFTEENTH CENTURY.

these characteristics of the coinage the signs of the times.

The Renaissance Era. From the time of the issue of the *fiorino d'oro*, the initiative in most of the great changes which were wrought in the coinage of Europe belonged to Italy. It is naturally on the coinage of Italy that the first rise of the artistic renaissance is discernible. It is in the fifteenth century that we first have portraits upon coins which are distinctly recognisable, and no longer merely conventional. This century is the age of the greatest Italian medallists, of Pisano, Sperandio, Boldu, Melioli, and the rest; and though these earliest medallists were not themselves makers of coin dies, it was impossible that their art could fail in influencing before long the kindred art of the die-engraver. In fact portraits begin to appear upon the Italian coins about 1450. In the series of Naples we have during this century money bearing the head of Ferdinand I. and Frederick of Aragon, and later on of Charles V. and Philip of Spain. The papal series is peculiarly rich in portrait coins, which were engraved by some of the most celebrated artists of the fifteenth and sixteenth centuries, as by Francesco Francia and Benvenuto Cellini. The portraits of Alexander VI., Julius II., and Leo X., are especially to be noted. Cellini also worked for Florence, and we have a fine series of the Dukes and Grand Dukes of this city, beginning with the Alessandro il Moro. In Milan we have coins with the heads of Alessandro Sforza, of Galeazzo Maria and the younger Galeazzo, of Bona, the mother of this last, and of Ludovico, and, after the French conquest, of Louis XII. and Francis; later still, of Charles V. and Philip. The coins of Mantua, Ferrara, Modena, Bologna, Parma, and Mirandola, are all worth a lengthy study.

Venice and Genoa alone among the great towns of Italy kept their money almost unchanged, probably from commercial considerations, the same which prompted Athens to adhere to the archaic form of her tetradrachms.

In France, authentic portraits upon coins first appear in the reign of Louis XII., and the beauty of the medallic art in France is well illustrated by the money of Francis I. and Henry II., and only one degree less so by that of Charles IX. and Henry IV. The celebrated engravers Dupré and Warin belong to this last reign.

In England, the most beautiful portraits are those on the coins of Henry VII. and Henry VIII., though those of Mary and Edward VI. are only one degree inferior. The first Scottish coins with portraits are those of James IV.

The German coins show traces of the peculiar development of German art. Those of the Emperor Maximilian are the most splendid and elaborate. Some of these are worthy of the hand of Dürer, to which they have been attributed. Next to these, the series of Saxony, of Brunswick, of Brandenburg, and the coins of some of the German and Swiss towns, are to be taken note of. Even the remote northern lands, Sweden and Denmark, did not escape the influence of the age.

Let us not omit to mention that the first rude coinage of Russia begins during this period. The country, however, possessed no properly ordered monetary system before the reign of Peter the Great.

Weights and Denominations.—The student of European history must be upon his guard against the danger of confounding *money of account* with coined money. As we have said, the *new denarius* of Charlemagne was, from the time of its introduction till the thirteenth century, practically the only piece coined in western continental Europe. The Roman gold coin, the *solidus*, however, continued to be used for some time, and for a much longer period it remained in use as a money of account. The *solidus* was translated in the German languages by *schilling*, *shilling*, *skilling*. Thus when we read of *solidi* and *shillings* it does not in the least follow that we are reading of actual coins.

The real coins which passed current on the occasion spoken of were very probably simply the *denarii*, or pennies, but they were reckoned in the shilling or *solidus* of account which contained (generally) twelve *denarii*. Thus we obtain the three denominations of *libra*, *solidi*, and *denarii*, the recollection of which is preserved in the abbreviations *£ s. d.*

Other moneys of account were in reality simply weights, as (1) the *pound*, which was the Roman weight, containing twelve ounces, and in silver reckoned as equal to 240 *denarii*; and (2) the German (Teutonic) weight, the *mark*, equal to two-thirds of a pound, *i.e.*, eight ounces and 180 *denarii*. It need hardly be said that the actual weight of the *denarii* soon fell below this nominal weight of twenty-four grains.

We have already spoken of the *grossus*, or groat. The gold coins in France received a variety of names, of which the most usual and the widest spread was *écu*. In Germany the earliest gold pieces seem to have been called *ducats*, and this name was continued in the subsequent gold coinage of the sixteenth and seventeenth centuries. The weight of the ducat was founded upon the weight of the *fiorino* of Florence and of the *ducat* or *zecchino* of Venice, usually about fifty-four grains, and these equal to about one hundred *denarii* of the old value. As, however, the silver coins contemporary with these ducats, though nominally *denarii*, were exceedingly debased, the relative value of the gold was very much higher.

One other coin-name of wide extension is the *thaler*, or dollar. The origin of this name lies in the Joachimsthal in North Germany, the mines of which furnished the silver from which these large pieces were first struck.



Warwick College.

BY FREDERICK HOLYOAKE MOORE.



T may truthfully be said that few English towns possess more relics of antiquity than Warwick.

Some, indeed, of these bits of architectural history may be rather of the domestic type, and of less archæological importance than the grand old Castle on the

Avon's bank, the foundations of which were laid in pre-Norman times; or than the fine perpendicular Chancel and Ladye Chapel of the Collegiate Church; or the equally ancient Church over the West Gate; or that rare piece of half-timbered work, adopted by the famous Earl of Leicester in the reign of Elizabeth for the purposes of the Hospital called after his name;—yet it is not fitting that any such characteristic building, which has stood the wear and tear of generations, should be wiped clean off the face of the earth, without receiving so much as a passing notice from some looker-on, however feeble his pen.

Conspicuous among these buildings may be noted the Priory, the Jacobean house called St. John's, because built on the site of that ancient Hospital, the COLLEGE, and other half-timbered dwelling-houses, shops, hostelleries, and cottages, dotted about the streets of the historical town.

Many charming specimens of this most interesting period, in addition to the Hospital, still happily remain, most of them marking the places where the great fire of 1694, which destroyed the body of the Collegiate Church and a great part of the town, was subdued.

There are pictures extant of other quaint timbered domiciles of the same period, which have been removed within comparatively recent years, to make room for modern and more convenient, but certainly less picturesque, edifices.

One more of these interesting structures must now, it is to be regretted, be added to that list—the half-timbered COLLEGE, which escaped the fire of Queen Anne's day, has survived only to be pulled down in the present year, its spacious grounds and garden being designed to form the site of sundry villa residences.

The history of this building is interwoven with that of the Collegiate Church, under the shadow of which it rested—for it must now be spoken of in the past tense—and is, briefly, as follows:—

In the reign of Henry I., A.D. 1123, the Mother Church of St. Mary, being large enough to accommodate the worshippers, was made collegiate (other churches being allowed to fall into decay), by or through Roger de Newburgh, Earl of Warwick, who by charter

ratified to the Canons certain possessions, granting them a fraternal Convent in the Church with the privilege of enjoying the premises as honourably as the Churches of Lincoln, Salisbury, and York; and in the reign of Edward IV., Richard Nevill, Earl of Warwick, gave to these canons three tenements and a garden situate next the churchyard of the Collegiate Church.

On a map of Warwick, bearing date 1730, this thoroughfare was still called Canon's Row, but the name has since faded away.

In the survey made in Henry VIII.'s time, this church was found to be served by a Dean, five Prebends, and a Curate; also by ten Priests vicars, and six choristers, in receipt of stipends for performing daily service.

For the Dean and his Chapter the College, or collection of domiciles, situate in Canon's Row, was the residence.

According to Leland, who flourished about 1530, the tomb of William Berkswell, Dean of the Collegiate Church, stood in the said church. This Dean was one of the executors of Richard Beauchamp, Earl of Warwick, and he saw the building of the Ladye Chapel, and the structure of those buildings at the east end of the churchyard, called the Deanery and College, which were begun by that Earl, finished A.D. 1435. The Earl also left ten marks to be divided amongst four priests of St. Mary, and six Vicars of the College.

The College continued to flourish till the reign of Henry VIII., when the fraternity was dissolved.

That king by charter granted the tenements and gardens in Canon's Row belonging to the College, and in the occupation of the fraternity, to the burgesses of Warwick, out of the great love which he bore for his youthful subjects, for the purpose of a free school, with power to provide the schoolmaster with convenient house and mansion for his habitation.

The Deanery apparently became the house of the Vicar of the Collegiate Church, since it was so known in the year 1699.

It may reasonably be presumed that the King's School was for some years located in the tenements of Canon's Row, as the College and grounds appear to have passed into private hands, for it was not till the year 1699 that we find the Corporation of Warwick

purchased from Sir John Wagstaff the College and premises in question.

Since that day the College on the Butts was used for the purpose of a Grammar School for the youth of the town, and proved a very useful institution, in that it supplied learning proportionate to the demands of the locality.

It was quadrangular in plan, and on it were planted various excrescences of later date, in the shape of schoolrooms, porches, etc., which formed no part of the original structure. During its demolition much of the old timber work, which had been hitherto hidden beneath the coat of rough cast with which it was clothed, came to light, and the neat pane work was again disclosed.

The chamfered uprights of the inner walls of the quadrangle, forming its prettiest and most characteristic feature, were filled in with lattice lights from about three feet from the floor to the ceiling, both on the ground and chamber floors; and the west room upstairs, with an oriel window looking towards the chancel of the Church, was indeed a charming piece of workmanship, panelled throughout in oak, and having a quaintly-carved chimney-piece and a cunningly contrived closet.

The garden front to the south was broken up with several gables, but the pane work was concealed beneath the coating of plaster, and the barge boards and finials had, no doubt, been renewed, when decayed, from time to time in the taste of the day.

This old King's Grammar School did its work very well, and its scholars were turned out properly grounded in the classics; but it did not escape the educational wave which has passed over the land, and the cry-out for a more extended scheme and new school buildings prevailed, so that it was decided that a new scheme of a more comprehensive character should be applied for, together with power to provide new buildings on a commensurate scale.

Wherefore, then, it came to pass that the old College School, where generations of Warwick lads had plodded through their Homer and Virgil, and composed their Latin verse, was done with, and the building, enclosed by its high sandstone walls, with its play-ground and garden, its mulberry and birch trees, was put up to sale, and has even now become but a thing of the past.

It is not the province of a chronicler to do other than record, as faithfully as possible, the history and associations of this venerable building, and perhaps lament, in common with other lovers of the tasteful art of bygone days, its sacrifice to the demands of modern utilitarianism.

Because, however, we miss the familiar gables and old-world beauties, and deplore the eradication of another legacy bequeathed by the skilful hands and trained eyes of our forefathers, we do not therefore say "Vetera extollimus recentium incuriosi."



An Old Commercial Treaty.

By HUBERT HALL.



COMMERCIAL treaty so readily suggests the idea of a phase in modern political economy, that we are too apt to overlook the great antiquity of a national expedient which is after all as protective in principle as it is unavoidable with regard to our present requirements.

The chief interest of such an event has centred of late years in our commercial, not to say political, relations with France, as being at once the nearest and the largest continental market for our home produce.

During the last generation these relations have been so uniformly satisfactory in character, as to admit of an adjustment of duties on either side to the common advantage of both.

It may appear indeed somewhat surprising that neither country should have made this important discovery before; but a glance at the unhappy political relations which subsisted, with very brief intermissions, for more than eight centuries will amply explain this circumstance. Our Norman kings were at once the powerful vassals and crowned rivals of the princes of the house of Capet. The Plantagenets were at first turbulent and encroaching neighbours in the south of France, and afterwards actual claimants to that crown, sword in hand, during a whole century. Then arose a jealousy of creeds and politics, which tended still more to give the benefits of English commerce to the Protestant Netherlands; and the long wars of the 18th

century, together with bitter memories of the Revolution and the "continental system" of the first empire, postponed till the middle of the present century any near approach to unity of commercial and social interests.

Many facts speak for the political character of those early relations. In the interests of the balance of trade, traffic was regulated wholly in a protective spirit.

French merchants could not hope for either a fair or a safe market in this country, for the Crown found it both plausible and also highly convenient to lay arbitrary taxes not only on the wines which the alien had imported for our consumption, but even on the wool or cloth which he had collected for exportation to feed his own manufactures.

The latter was indeed protected by Magna Carta, but unfortunately Magna Carta has been too often, both then and since, a dead letter. Yet at times certain political combinations in England extended to the foreigner the benefits of a commercial treaty. A record of the sixteenth year of Henry III. exists, which contains an invitation to aliens to traffic freely with this country, without fear of unfair exactions; and this coincides with the notorious favouritism towards foreigners which has been the gravest charge brought against that monarch.

The popular party, on the other hand, were in favour of an insular and protective commercial policy. The great De Montfort wished his countrymen to dress in what would have been, by comparison, sheep-skins, rather than admit foreign-spun cloth. His wife Eleanor, too, made a great parade of eating porpoise steaks and whale's tongues dressed with peas, both undoubted native commodities, for the import trade in fish was then most extensive.

So it will be seen that even a commercial treaty framed in the strictest spirit of protection amounted to a free trade measure, compared with the usual policy of partial or total exclusion.

Such a treaty will be found for the first time in the great intercourse with the Low Countries established in 1495. This, too, was political in its nature. Edward IV. was brother-in-law of the Burgundian Duke, and moreover, for the times, essentially a free-trader. His policy was continued and per-

fectured by Henry VII., who was too good a financier to overlook the importance of fostering a safe and lucrative trade with the Continent. But a period of reaction and wholesale protection was at hand.

The advantages which English merchants derived from the intercourse and the subsequent increase of traffic between the two countries did not tend to allay their hereditary jealousy of the foreigner, who not only shared with them the carrying trade of exports, but also made large profits by retailing the raw produce of this country to other nations, and even to our own.

Merchant strangers were protected by the Crown in consideration of heavy custom dues, but this did not save them from pillage at the hands of the patriotic citizens of London and the larger out-ports. The complaints of the former, however, were loud, and were backed moreover by the representations of their governments, so that, once at least, the lords of the council felt themselves compelled to inquire "What the Merchant Strangers do pay for their coquetts," coquetage being a form of customs-search in order to check a duplicate inventory of the cargo. Such trivialities will serve well enough to show the temper of the age.

Both before and after the accession of Elizabeth, active negotiations were going on with respect to a commercial treaty in the shape of a renewal and extension of the intercourse between England and the Netherlands. France too was equally interested in the question involved.

These transactions exist chiefly in a manuscript form,* wherein every page teems with protective maxims and arguments, and these not of a dry every-day stamp, but delightfully Elizabethan, graphic, and picturesque.

An inquiry had been instituted to ascertain the merits of the case for and against reviving the Intercourse. "What comoditie," it is asked, "dothe England receyve by the Entercourse?" The answer is, only the opportunity of selling her home produce. To the same question with regard to the Low Countries, it is answered that the following unfair advantages are gained by the rival country.

First, other nations resort there to buy our

* Cotton. MSS., Galb., Otho, Vesp., and Vitell, *passim*.

wares, and so the Dutch make money by us. Then they supply us with a great many comforts and necessities which we have to pay for eventually out of our exports to them, "which they doe engrosse and so have a double commoditie, where the Englishe have but one, which they might have as well in another place." Next this traffic opens up individual enterprise, and English shopkeepers, and the like, grow richer than their betters. Also the voyage is so short that our ships are not built so large as of old; and merchants no longer care to be cruising in strange seas for the advantage of the government, but prefer the safe and profitable trip across the Channel. The result is that the class of mariners has increased by ten to one; as may be seen in Antwerp, where moreover they are so turbulent and powerful, that the rulers of that city are "feign to give place to them and dare not offende them."

Lastly, the Dutch in general are becoming far too prosperous by this trade, and even "cutt ryvers out of the mayneland and doe thinges of suche charge as were muche for a prince to do."

But even these considerations are surpassed in their insular and selfish spirit by those contained in another paper.

Amongst other "Reasons for the Inter-course" are these. That if the artisans are thrown out of work by the stoppage of the cloth trade, "being brought up only in that trade," they will be driven to seek a living "as they may;" a process which the history of those times will make intelligible to all!

Again, the wealthy clothiers and landowners will be able to keep up their old hospitality. Of still greater importance is the fact that her Majesty will be enabled not only to pay her debts abroad, but also to discharge her household expenses, which are altogether unpaid at present, and even (if there is enough left) to raise more troops for garrison service, to the great profit and delight of all her loving subjects whose raw produce must be taxed in consequence.

Then it is to be feared that Spanish wool may come into favour with the Dutch spinners, for it is as good and more accessible than ours, so that "if it should eate out the use of the Englishe wool, it is not known where the greate quantity of it should be sent."

But, above all, the English statesman is troubled with forebodings that if, as is likely, the petty merchants of the two countries feel themselves bound together by a common interest as neighbours and fellow-traders, they may refuse in the happy event of a war to cut one another's throats, but will continue their traffic as if nothing had happened. Likewise, there is fear lest "the meanor sorte" should "particularly regard nothinge but their owne private profitts." Therefore trade must not be independent. Lastly, the alien may be spiteful enough to retaliate upon us, and exclude or dispense with our exports, to the manifest decreasing of the customs of the Crown.

The Elizabethan statesman delighted in drawing up schedules to prove that the balance of Trade was entirely against us. This was to serve as an excuse for "licensing" not only imports which were of better quality or lower price than our own manufactures, but even raw or semi-wrought produce, for which a more lucrative market could be found on the Continent than when unskilfully worked up for home consumption. Thus under the heading "What may not be carried out of this Realme without License," we find raw or rough-spun woollens, victuals, beer, etc., and "newe or ould shewis." The exports permitted without license were, notably, fine or dyed cloths, worsted, "connye-skyns," and "New-castell coles." The following imports were stigmatized as superfluous or allowed as necessary respectively, amongst many others:—

<i>Superfluous.</i>	<i>Necessarie.</i>
Childeren Cappes.	Apples.
Daggers for Childeren.	Curten Ringes.
Childeren Rattels.	Canvas.
Dog-Cheynes.	Eeles.
Knyves.	Iron.
Poynt-lace.	Onyons.
Puppits.	Paper.
Pypes.	Playster of Paris.
Quayles.	Sugar Candie.
Sleves for Women	Sheres for Women.
wrought with Silke,	
Goulde, and Silver.	

The English commissioners to the Commercial Diet, sitting chiefly at Bruges, were able men, such as Wootton and Haddon; but they could do little in the face of the instructions sent out to them by the Council.

These, indeed, were far from conciliatory.

The spirit which influenced the Lords was much the same as that which moved the writer who appended to the licensing regulations quoted above, the following gleeful comment:—

Note.—That there are not so manye marchaunts of the Low Countreys as in times past by two or three; and before they did traffick in marchandize of this realme more in one yere then they do now in three or foure yeres.

The negotiations for the treaty advanced but slowly, meanwhile. Foreign diplomatists were firm in their demand for certain concessions. The English agents held out, and were encouraged by a message assuring them that they understood their business—which was more than the senders of it did!

The English Government would abate no jot of the ancient and often vexatious customs, of which they asserted the Crown was possessed by every show of right and justice; as, indeed, for the times, it may have been.

With regard, however, to more recent impositions, some modifications could be possibly made; for though the law is, they assert, peremptory with respect to their continuance, yet in a spirit of conciliation can allow aliens to export cloths at the same rate as natives.

This, they continue, they had agreed to, and would now gladly ratify; only—by an unaccountable and most lamentable error—it had not been remembered that the monopoly of these licenses, held by the Earl of Leicester, has still some years to run. Therefore, they can only express their regret at the unavoidable collapse of their good intentions; and desire that the commissioners will make the best they can (this last instruction is “private and confidential”) of a bad business.



Nottingham Borough Records.

AS one of the five great Danish towns which stand out in English history, marking a possible departure from English history as we know it now to an English history which would have borne a strong resemblance to the history of the

Greek towns,* Nottingham cannot but be interesting to those students who look to municipal institutions as a means of unlocking some of the yet unravelled mysteries of English constitutional history. English municipal history has never completely claimed for itself a 'Roman origin, because there are such extensive breaks in the chain of evidence as to forbid such a proposition ever reaching beyond the domain of theory—theory, too, of special schools of thought. But on the other hand, English municipal history has not fully claimed for itself its origin in the village system of agricultural communities, which belongs to the Teutonic and to the Celtic origins. Slowly but surely that claim is being made out, however; and I propose pointing out how the valuable volume of corporation records recently published by the Nottingham Corporation contributes to this claim.† We cannot too strongly urge upon the municipal bodies the positive necessity for publishing their records; and we cannot too warmly congratulate the Corporation of Nottingham upon the public spirit which has been shown in the issue of the present volume. Everything is really as it should be. Sufficient notes to illustrate family and local history, every atom of space is occupied with an original transcript and a translation, side by side, of one of the most important set of corporation records that it has been my good fortune to consult. To the Committee of the Corporation, to the Town Clerk, and to others engaged in this work, the thanks of all interested in local history, for whatsoever purpose, are eminently due. But, alas that the work should not have commenced earlier, before the *Red Book*, containing most likely the ancient custumal of the town, had perished by fire in 1724. The history of the destruction of corporation records is most disheartening. The archives of Weymouth were rescued from a stable, and offered for sale by public auction only a few years ago. An old book once belonging to the Corporation of Llandoverly was in the private possession of the bailiff in 1835. The Ply-

* See Freeman's *Comparative Politics*, p. 130, and *Norman Conquest*, i. 61.

† *Records of the Borough of Nottingham*, vol. i., 1155—1399. (London: Quaritch. Nottingham: Forman. 1883.) 8vo, pp. xvi. 487.

mouth Records suffered in the same kind of way. The keeper of the key of the coffer was an officer appointed by the mayor and burgesses in common hall, whose duty it was to keep one of the keys of the coffer in which were the muniments of the corporation. The two other keys of the coffer were kept by the mayor and justice. This is as it should be. But at the period of an insurrection in the reign of Edward VI., many of the records belonging to the corporation are supposed to have been destroyed; and in the year 1800, upon their removal from the old Guildhall, many documents were carried away.

But let us turn to what Nottingham has now done for us. In a paper printed in *Archæologia* (vol. xlvii.), I endeavoured to put together some of the chief points in my argument, that the municipal rights and privileges may be carried back to the rights and privileges of the primitive village community. Nottingham was one of the instances I was able particularly to adduce. In the Commission Reports of 1835 there is evidence that the burgess privileges of Nottingham consisted of allotments in the common arable lands, dependent upon the holding of a burgage tenement in the town, and of common of pasture dependent upon the arable holding. This evidence, important as it unquestionably is, fitting in as it does with similar evidence obtained from other boroughs, was marred by one statement in the Commissioners' Report. "The property of the corporation," it is said, "is almost entirely derived from charters or very ancient grants, all anterior to the charter of Henry VI." This is the theory generally accepted as to corporation holding of property. But how erroneous it is can best be shown by an examination of the charters themselves. The charters of Henry II., John, Henry III., Edward I., and Edward II., all printed in the volume before us, do not contain a single clause granting property in land; and, what is much more important, do not give any evidence of the peculiar tenure by which the burgesses held their lands so late as 1835. How, then, did they obtain this mode of tenure—a mode peculiar as a modern institution, but singularly general in primitive communities? The answer comes with all the greater force in the case of

Nottingham. Very early in its history as a town, it was able to rear its head against the encroachment of noble and crown—it was able to lay claim to keep its ancient customs. The open townships, of rural importance only, could not do this. Their customs became the manorial customs of the lord, dependent upon his will and his power. But the customs of towns who aspired to become, and ultimately became, municipal, were kept tolerably intact. Tides of sovereign power swept over them; oppression here and there effaced them; but on the whole they held their own, and have transmitted them to the observers of this age.

Thus these records of Nottingham, as now published, have conferred one great boon upon the student. They have shown that a body of customs, actively entering into the governance of the town, exist quite independently of charter or record. But they have done more than this. They supply deficiencies not preserved by unwritten custom. Thus, a very important element in the primitive village community was the right of pre-emption (see *ante*, Mr. Fenton's article, iv. 89-91). A villager holding his lands upon the suffrage of his fellow-villagers must not part with his holdings to strangers, but to relatives. At Nottingham this important custom was in full force. The charter of Henry II. (1155—1165) says—

And whosoever of the burgesses shall buy the land of his neighbour and shall possess it for a whole year and a day, *without claim on the part of the kindred of the vendor*, if they be in England, he shall afterwards quietly possess it.

Charters do not care for primitive rights. They legislate for present wants. And thus this Nottingham charter, like the first charter to Salford, tells us of an ancient right on the eve of its abrogation. But the citizens upheld it within the limits of the charter for some time after. A document, dated 1310-11, January 20, sets forth how

Adam Remay comes and claims a message with appurtenances in Nottingham which Henry Gibson bought of Peter Remay, a kinsman of the aforesaid Adam, and offered the money given for the said message.

And again, in 1327, December 30:

To this court came John, the son of Philip and Margaret his wife, and offered to Henry de Chester-

field the money which he had given to Roger Gordecoppe and Margery his wife for a butcher's booth whereof they demanded emption according to the custom of the town of Nottingham.

What this custom was the editor of the *Records* puts beyond all doubt, by appending in a foot-note the following quotation from *Abbreviatio Placitorum* :—

It was found by a jury, 20 Edward I., that it was a custom in Nottingham, that if a person sold his land in that town, his nearest heirs might lawfully enter into such lands and tenements, if they offered to the purchaser, in the Gild Hall of the town, the money which he had given for the property, and they were prepared to pay it within a year and day after the date of the sale, even if the purchaser refused to receive the money.

Many of the documents printed in the volume we are now noticing are grants and transfers of land at Nottingham from one owner to another. "In this court came" [the parties to the suit] runs the formula—the municipal court being clearly the successor to the old village assembly who governed the rights of land ownership and cultivation. Very significant, under this light, is document No. XVIII. :

To this court came the executors of the will of Peter de Mosewode . . . and the said testament was read in full court.

It takes us back to very early times indeed in the history of land holding.

Nothing, indeed, is more significant of an ancient agricultural origin than the fact that grants of land between two individual owners were enrolled in municipal courts, and are found very largely among municipal archives. This has somewhat perplexed researchers who have met with this phenomenon. Thus, Mr. Riley, a very great authority on municipal archives, in reporting to the Historical Manuscripts Commission on the Archives of Axbridge, says :—

It seems to have been the general custom with the inhabitants of Axbridge, upon a conveyance of real property being effected, for one or both the parties, vendor and vendee, to leave this counterpart of the indenture in the hands of the town clerk, probably for registration and safe custody, *for on no supposition can we account for the fact that there are still existing among the corporation records probably near a thousand deeds bearing reference to such transfers of property.**

But Mr. Riley had not thought of the

* Third Report, p. 304.

modern municipality as a successor to the archaic village assembly, or he would have found that there was an historical survival to account for this fact, and not a modern legal "supposition." The inhabitants of Axbridge and Nottingham, as of other municipalities, held their lands in common, subject to periodical re-distribution. The time arrived when this periodical distribution came to be neglected; in one important example, I have found a gradual process of deferring the distribution first to fifty years, then to ninety-nine years, lastly to 999 years, and each by a definite act of council. And the only evidence of title to this gradual individual holding is that to be derived from the municipal body; and thus transfers would be registered in, if not granted by, the corporate body. This appears to me to be a very important point in the history of municipal institutions, and the *Records* of Nottingham afford most important testimony thereto.

And when we come to examine the lands thus bequeathed or transferred, the same line of archaic evidence is apparent. Narrow strips of arable land intermixed in the common field constituted the form of ownership at Nottingham. There is scarcely a deed printed in this volume which does not tell the same story as the one I give here, picked indiscriminately as a specimen out of many, almost its counterpart :—

To this court came Robert de Brunby of Nottingham, junior, and requests that a certain charter made to him may be enrolled under the tenor as follows . . . Four acres of land and appurtenances as they lie severally in the fields (*in campis*) of Nottingham, of which seven selions containing three acres lie together in Lyngdalefeld upon the furlong which is called "the Tewgalower," and two selions containing one acre lie in the same field, between the land of Simon Bertevill on the one side, and the land formerly belonging to Alice de Woodborough on the other, and they about at one head upon the king's highway. . . .

This is nothing more than the 'open intermixed lands, traces of which are looked upon as the best evidence of the old primitive tenure of land. Frequent examples in all the other land deeds throughout the volume of *Nottingham Records* are to be found, and perhaps this is the most valuable class of documents brought to the knowledge of the student.

Into the other most interesting matters

contained in the *Records* of the borough of Nottingham I cannot enter now. There is the division of the town into the French borough and the English borough, just as it was at Southampton; and there is the existence of the custom of borough English, or, to adopt Mr. Elton's word, "junior-right,"—obtaining, however, only in the English borough; there are the Gild records, the old village officers and their operations, and many other important facts of early municipal history. It is curious that the name of John Shakespeare occurs in 1357 and 1360. One or two other items of interest have been transcribed for our Note-Book, and it only remains to say that the care and learning of the editor has supplied a list of names of streets, fields etc., a glossary of mediæval Latin, and a copious and accurate general index.

G. LAURENCE GOME.



The Park and Old Church of Marylebone.

BY W. E. MILLIKEN.

Behold the Ranger there with gun aslant,
As just now issuing from his cottage fold,
With crew Cerberian prowling o'er the plan
To guard the harmless deer and range then in
Due order set, to their intended use.
Key he can furnish, but must first receive
One splendid shilling ere I can indulge
The pleasing walk, and range the verdant field.

W. H. DRAPER'S *Morning Walk, or The City Encompassed* (1751).



SOME alterations have recently been made in the interior and the eastern end of the old church of St. Marylebone, rendered necessary by decay in certain portions of the building. The church stands at the northern end of High Street—being the foot-lane which formerly led through the fields (Brook Field) to Marylebone Manor and Park. The district derives its old name of Tyburn (since shifted further west) from the Aye brook, which, rising in Hampstead and fed by springs in this parish, flowed into the Thames in three estuaries between Millbank and Chelsea. One of these is still represented by the King's Scholars' Pond. Its course more than that of any other of the London

streams under similar circumstances is still distinguished by such names as Mary-le-Bone (or le-Bourne), Ty-Burn, Stratford Place, Brook Street, Engine Street, Hay Hill, and Ebury. Marylebone Street, St. Martin's-in-the-Fields, made *circa* 1675, marked the continuation of the foot-path from Brook Field to Hedge Lane (now Whitcomb Street) near the Haymarket. The title page of a Civil War tract, 1642, has a boldly drawn cut of London depicting the Thames and the sites of the two parks with what are unmistakably the affluent streams West Bourne (which up to thirty years ago replenished the Serpentine), and Aye Bourne, and the various branches of the river Lea. The depression (with a grating over the stream, now a sewer beneath) in the Green Park marks the site of the Cowford pool which, lying amidst the "dense woods and forests," as mentioned in King Offa's charter of 785 A.D., was fed by the Aye Bourne and is plainly shown in a map of that Park of date 1696. Though the pool and bourne here gradually degenerated into the marsh which adjoined the St. James's Hospital for lepers, it would appear from a petition of the inhabitants of Westminster that as late as the seventeenth century they depended in a measure upon a supply of water from this source.* The steps leading from Lord Chancellor Jeffreys' house down to the eastern side of St. James's Park indicate the elevation of Delahay Street above the swamp which, also fed by the Aye and communicating with the Long Ditch, lay around Thorney Island.

The three subsidiary manors of Neyte, Eyebury and Hyde composed the ancient manor of Eia, of nearly 900 acres, in Ossulston hundred, which was bounded on the north by the British road that passed along the more modern road to Reading from New Gate, and along its eastern side by the Roman road that turned southwards from the present Tyburn down Park Lane and so to Southwark by the Ferry at Westminster.

* The petition indexed under date 12 May, 1631, *Calendar of State Papers (Domestic Series)*, complains of the inconveniences they suffer by the drawing off, for the deer in Hyde and Marylebone Parks, of the water from the conduits, "which rises from the springs and wastes of the Park of Marybone and Tybourne."

Eia was included in the numerous lands held by Asgar at the Conquest as Stalere to the English king. William the Norman transferred to Geoffrey de Magnavilla, ancestor of the Mandevilles Earls of Essex, all those lands which Asgar had held in virtue of his office. Mandeville exchanged Eia for Hurley in Berkshire with the monks of West Minster, in whose undisturbed possession it remained for five centuries. By a conveyance cited in the Act (dated July 1) 28 Hen. VIII., the manor of Hyde, with those of Neyte, Ebury, and Toddington were made over to that sovereign, the abbot and convent again receiving in exchange the dissolved Hurley Priory. King Henry VIII. had already secured Marylebone Park and the land which is now St. James's Park; thus acquiring "an uninterrupted hunting-ground which extended from his palace at Westminster to Hampstead Heath."* In July, 1536, he issued a proclamation for preserving "the games of hare, partridge, pheasant, and heron," and forbidding hunting or hawking from his palace of Westminster (as Whitehall continued to be called) to St. Giles-in-the-Fields, and from thence to Islington, to Our Lady of the Oak, to Highgate, to Hornsey Park and to Hampstead Heath.†

It will thus be seen how the wilds of Tyburn were converted into a park reserved for the sovereign's sport. One of the earliest notices of Marylebone Park in the existing series of Calendars of State Papers is that under date 17 April, 1554,‡ relative to the march from Kent into London, by Brentford and Marybone Park, of the rebels led by Throgmorton, Isley and Wyatt. By a warrant of 25 January, 1612, William Stacey under keeper is awarded £100 for his great charge in keeping deer there for his Majesty's recreation in hunting; and others, later in date, affect the custody of the deer and their transfer from the one park to the other. There are several warrants which make it to appear that the hereditary keeper-ship of

* *The Story of the London Parks*, by Jacob Larwood.

† It had been customary for the Lord Mayor and Aldermen at their annual visit to the conduits to hunt a hare before dinner and a fox after dinner in the fields near St. Giles's.

‡ *Addenda*, Domestic Series, 1547-1565. Wyatt's head was afterwards set up on Hay Hill.

Marylebone park together with that of Hyde Park vested for a period in the Carey family—see, amongst others, those of 27 July, 1614 (King's sign-manual), 27 February, 1615, 29 September, 1629, and August, 1660—of whom Henry Carey first Lord Hunsdon rests beneath the vast monument in St. John's Chapel, West Minster. In the account of disbursements of Robert Reade to Secretary Windebank are these singular items—"the porters for whipping the footman, 5s.; the smith for a key of Marrowbone Park, 2s. 6d.; the man that brought it, 2s." In the Office of Works accounts for 1582 occurs a payment for "making of two new sandings in Marybone and Hyde Parks for the Queen's Majesty and the noblemen of France [the Duke of Anjou, the Queen's intended husband, and his court] to see the huntirge." Amongst the historical MSS. belonging to Mr. W. M. Molyneux is the certificate, dated 13 December, 1552, of Sir Thomas Cawarden knt., "Master of the Tents and Revells," of certain charges appertaining to his office; one is "of ccc.li for the Banketyng houses and other charges at Hyde and Marybone Parks prepared against the Marshall Seynte Androescomynge thether."

On the outbreak of the Civil War King Charles I. mortgaged the Park for £4,000 to Sir John Strode and John Wandesford, artillery commissioners, they undertaking to provide gunpowder and an artillery train besides. Their successors set forth in a petition to King Charles II. (1662) that in return for the grant of Marylebone Park munition of war to the value of £18,000 had been furnished; that Sir John had lost his estate and life, and Wandesford had been banished for fifteen years and plundered. One of the first acts, indeed, of Parliament after the Martyrdom was to resolve that all royal mansions and parks should be kept for the use of the Commonwealth and thrown open to the public. By an order of 9 October, 1649, it was decided that "boat timber should go from Marybone Park to the yards to build the frigates." On Saturday 27 November, 1552, all the royal parks were ordered to be sold for ready money. Whether redress was awarded to Sir Nicholas Strode and the second John Wandesford

is not clear, for by a warrant of 11 May, 1664, in response to his petition Sir Henry Bennet* was granted a lease of "a moiety of Great St. John's Wood, Marylebone, at a rent of £13 9s., a quarter of said Wood with Chalcoat's Lane, £6 17s. 2d., and Marybone Park at a fitting rent."†

A few years later (22 November, 1675) Lord Arlington assigned to his elder brother John, afterwards Lord Ossulston, the remaining thirty-eight years of his lease, which he held at an aggregate rent of £36 14s. 6d.

In a schedule to the "Commission to parties to make enquiry in different counties concerning the possessions held by Thomas, Cardinal Archbishop of York, on 2 December, 15 Henry VIII.," etc., etc.,‡ the rectories of Blakamore, Gिंगemarat and Marybone are entered as being assigned by the King to the school at Ipswich. Underdate 27 September, 1532, in the same Calendar, the advowsons of Marylebone and Tyburn Manors form part of an extensive grant by the king to the use of the Dean and Canons of St. George's Chapel, Windsor. The church in High Street—being the old mother church of the parish of St. Mary—was built in the year 1741 upon the site of a former structure, successor to that which stood in King Edward III.'s time at the southern end of Marylebone Lane where the Court House is now. The interior of the earlier church in High Street forms the scene of the marriage in Hogarth's "Rake's Progress," which was painted *circa* 1735. There are yet in the churchyard by the vestry door the altar-tomb and headstone shown in the churchyard picture of Hogarth's "Industry and Idleness." Into the second picture of the first-named series Hogarth introduces James Figg, the prize fighter, as attending the Rake's

levée. The parish register records Figg's burial here in 1734. Amongst other interments are chronicled those of Vanderbank, portrait painter (1739); Bower, author of the *History of the Popes* (1766); Hoyle, who wrote the *Treatise on Whist* and lived to that old age for whose solace he laid down the canons (1769); Rysbrack, sculptor (1770); Guthrie, the historian (1770); and Allan Ramsay, portrait painter, son of the author of the *Gentle Shepherd* (1784). In the churchyard are monuments to James Ferguson the astronomer (1776), his wife and eldest son, and the Rev. Charles Wesley, younger brother to John Wesley, the latter being the only stone upon which any care is expended. Within the church are tablets to Queen Anne's cupbearer, Baretti the friend of Dr. Johnson and Reynolds (by Banks), Gibbs architect of St. Martin's-in-the-Fields Church, and Caroline Watson, engraver, with lines by Hayley. Baretti lies in the northern of the two cemeteries in Paddington Street; in the southern were buried Guthrie and George Canning father of the statesman. The baptismal register contains the entries of Lord Byron's christening (1 March, 1788), and of that of Horatia Nelson Thompson (13 May, 1803), daughter of Lord Nelson by Lady Hamilton.* In its former position, on a pew before the altar has been preserved the inscription, in raised wooden letters, shown in Hogarth's painting of the Rake's marriage. Relating to the construction of a vault for Edward Forset (of whom *infra*) its first line runs thus:—

"These pews vnscrew'd and tane in svndir."

The second line is nearly obliterated, the third and fourth are restored. At the opening in 1817 of the new church which stands north and south in the Marylebone Road, the old church became the parish chapel. The new church was built from the designs of Thomas Hardwick at a cost of £60,000, being nearly eight times the amount spent upon Wren's masterpiece of St. Mary-le-Bow.

The mews in High Street occupy the site of the Manor House, said to have been a palace of Queen Elizabeth. In 1544 one Thomas Hobson exchanged the manor for

* This lady married the late Rev. Philip Ward, vicar of Tenterden, and died two years ago at Pinner.

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* Second son of Sir John Bennet, knt., of Dawley co. Middlesex, and created, 14 March, 1663, Earl of Arlington. In terms of the patent Isabella, his only child, inherited the honours; she married Henry Fitzroy first Duke of Grafton, and their son, the second duke, succeeded his mother in the earldom of Arlington. Sir John's elder son John was created, 24 November, 1682, Baron Ossulston, of Ossulston co. Middlesex, a title now enjoyed by his descendants the Earls of Tankerville.

† See *Calendar of State Papers (Domestic)*, under 9 December, 1689.

‡ *Calendar of State Papers*, Henry VIII., 14 July, 1530.

some recently confiscated church lands to King Henry VIII. James I. sold it to Edward Forset; from him it passed to the Austen family who in the year 1710 sold it for £17,500 to John Holles Duke of Newcastle, whose only daughter and heir married Edward Harley second Earl of Oxford and Mortimer. Their daughter marrying the second Duke of Portland the manor went to the Bentincks, who exchanged it *circa* 1813 with the Crown for some lands in Sherwood Forest assessed at £40,000. The Manor House known in later days as the Reverend John Fountayne's school was pulled down in 1791.

Successive leases expiring in the regency of George IV., the last lessee being a Mr. Hinde from whom the street of that name is called, Marylebone Park was laid out as we now see it, containing the lake that is fed by the ancient streams and surrounded by the terraces and villas of Burton and Nash. Behind the Manor House (on the sites of Beaumont Street and Devonshire Place) were the once popular gardens and bowling green—"Princes"—mentioned by Pepys, and by Gay in his *Fables and Beggar's Opera*. Lady Mary Wortley Montagu rallies Sheffield, Duke of Buckingham, for his fondness for this resort; whilst John Verney writes to Sir H. Verney, under date 31st August, 1687: "I hear as you hear that [lord] Dover is in [lord] Mulgrave's place—but he is every day at bowls at Marebone, with his key, which I believe he would not be outed of if he had got the palsey."*

The gardens where Handel's and Arne's music was played and where Turpin in bravado saluted Mrs. Fountayne a celebrated toast of the day, yielding to the more fashionable attractions of Ranelagh and the Pantheon were finally closed at the end of the last century; in their decline they were occupied by a boxing theatre and a caravan of wild beasts. Views of them together with the Manor House will be found in the Crace Collection, British Museum.

* See *Report of Historical MSS. Commissioners*, vii., 501.



The Church Ceremony of Marriage.

By G. B. LEATHOM.



HERE is no ceremony now under the sanction of the Church that has retained so many of its archaic characteristics as the marriage ceremony. One has only to take up our best known works on Folklore—Brand, Henderson, Gregor, and others—to have ample proof of this. There are ceremonies enacted at marriages which, if significant of anything, are significant of a very extraordinary survival of ancient custom round this most important institution. These ceremonies divide themselves into the village ceremony of marriage and the Church ceremony of marriage: The village ceremony of marriage has nothing to sanction it but immemorial usage, nothing to account for its popularity but that strong persistency in the exercise of old rites which the student of folklore knows so generally exists. The Church ceremony of marriage has of course the sanction of the religious authority and the written laws which enjoin its constant practice. With the first mentioned subject I have nothing to do now, but there are one or two significant facts in the Church ceremony which it appears to me tend to prove that in this, as in many other branches of Church ritual, Christian life has borrowed from early pagan life. These facts have not, that I am aware of, been before noticed in their collected form, and THE ANTIQUARY is the proper place to gather up these waifs and strays of archaeological science.

Thrupp in his *Anglo-Saxon Home* notices the struggle the Church long underwent in order to get the marriage ceremony out of the hands of the bride's father, who of old performed it.* This takes us back to times when the father was the house-priest, the village home the temple of the old domestic religion, the hearth the altar whereat the rites appertaining to the Lares and Penates were performed. The marriage ceremony appertaining to the old house religion is distinctly traceable from the relics which folklore has preserved for the modern student, and standing out prominently among the forms of this

* Pp. 50-57.

ceremony are—(1) the sanction of the village to the marriage, (2) the sacrificial ceremony at the threshold of the house, (3) the delivery of the bride-price at the domestic altar. In taking the marriage ceremony out of the hands of the house-priest, the father of the bride, the Church adopted into its own ritual these three forms.

In the first prayer book of Edward VI. (so conveniently reprinted by Messrs. Parker and Co.)* we read, "First the banns must be asked three several Sundays or holy days, in the service time, the people being present, after the accustomed manner." Considering the local character of every church in early times, this publication of the banns carries with it a considerable significance far beyond the necessities of Church purposes.

I think this is almost apparent from the nature of the custom, but the proof of it comes from the practice as adopted in the Island of St. Hilda. Martin says—

When any two of them have agreed to take one another for man and wife, the officer who presides over them summons all the inhabitants of both sexes to Christ's Chapel, where being assembled, he inquires publicly if there be any lawful impediment why these parties should not be joined in the bond of matrimony? And if there be no objection to the contrary, he then inquires of the parties if they are resolved to live together in weal and woe, etc. †

Here it is to be observed the publication of the banns is performed, not by the priest, but by the parish officer—a fact which I think indicates the ancient village rite now transferred to the Church.

In the early missals, notably as quoted by Sir Henry Ellis in his *Brand*, the *Salisbury Missal* of 1555, and by the evidence of deeds relating to the reign of Edward I. and of the marriage ceremony of that king himself,‡ we learn that a portion of the ceremony was performed at the church door. So too there are many very important ceremonies performed at the threshold of the house among the

rural inhabitants of England and Scotland, and which have found a place in our folklore.* One of the most interesting of these customs is the breaking of a cake over the bride's head. To show how this folk-custom was oftentimes adopted by the Church, Walker relates, in his *Sufferings of the Clergy*, how a minister of Rotherfield, in Sussex, was summoned for, *inter alia*, "being superstitiously inclined for breaking a cake over a bride's head." †

But the true significance alike of Church custom and folk-custom is described by Herrick in his unrivalled lyric, and with a penetration which must have been assisted by the prevailing opinions of his times, for, like a true poet, he sang of the life around him. In his "Porch Verse at the Marriage of Mr. Henry Northly and the most witty Mrs. Lettice Yard" he says—

Welcome! but yet no entrance, till we blesse
First you, then you, and both for white successe.
Profane no porch, young man and maid, for fear
Ye wrong the threshold-god that keeps peace here;
Please him, and then all good luck will betide
You, the brisk bridegroom, you, the dainty bride.

This threshold-god is very significantly represented in the modern science of folklore, but in Herrick's day it must have been represented in the current faiths and beliefs of the people.

Next let us consider the bride price. The prayer-book of Edward VI. directs that "the man shall give unto the woman a ring, and other tokens of spousage, as gold or silver, laying the same upon the book." This is clearly the ancient bride price. Wheatly's *Book of Common Prayer* says, "This lets us into the design of the ring, and intimates it to be the remains of an ancient custom whereby it was usual for the man to purchase the woman" (p. 408). It was formerly a custom observed both in France and England for the man to give the woman he espoused a betrothing-penny as earnest-money of her purchase. One of these small pieces of silver is figured in the *Archæologia* (vol. xvii., p. 124). It is inscribed with the words "*Denirs de foy pour epouser*," and on one side is engraved a heart between two hands,

* See Henderson's *Folklore of the Northern Counties*, p. 36; Gregor's *Folklore of North-East of Scotland*, pp. 92-93; Napier's *Folklore of West of Scotland*, p. 46; Dalrymple's *Darker Superstitions of Scotland*, p. 292.

† See *Sussex Arch. Coll.*, xxxi., p. 178.

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* *The First Prayer Book as issued by the authority of the Parliament of the Second Year of King Edward VI.* (Parker and Co.) Oxford and London, 1883, 12mo, pp. viii. 207. We can heartily recommend this book to our readers.

† Pinkerton, iii. 717.

‡ Ellis's *Brand's Popular Antiquities*, ii. 133. See Procter's *History of the Book of Common Prayer*, p. 412, quoting Myrk's *Instructions for Parish Priests*, p. 7; Wheatly's *Book of Common Prayer*, p. 392.

and on the other two *fleurs de lis*. This giving of money is a very wide-spread custom, and I will just mention two Hindu instances which are interesting. Among the Coorgs, the bride being led into her father's kitchen and placed upon a chair, the bridegroom, among other ceremonies, "gives her a little money."* Among the Koragars also many customs are similar, and the bridegroom gives the bride "two silver pieces."†

Now noting the singular superstitions surrounding the marriage-ring and ring-finger which are duly enshrined in our folk lore,‡ the chief singularity of this custom in the Church ritual arises from the fact that it is accompanied and enforced by the old rhythmical verse which is so indicative of early legal or ceremonious usage—

With this ryng I the wed
And this gold and silver I the geve,
and with my body I the worshiþe,
and with all my worldely catheþ I the endowe.§

Alike by the ancient terminology and the ancient rhythmical verse, we recognise here a fragment of a much more ancient ritual than that introduced by the Christian Church, and we become conscious that the Church prayer-book has preserved for us a genuine piece of folklore. For it is to be noted that all this part of the service corresponds to the ancient ceremony of the betrothal,|| and is not to be found in the established Roman ritual. In a preceding volume the wedding-ring and the ancient betrothal ceremony have been discussed, and therefore I can content myself here with a reference to this former paper,¶ but it is an extraordinary archaeological fact to observe how the Latin ritual of the Church gave way in these cases to the vernacular ritual of the people, and no doubt it was a part of the price for the dislodgment of the house-priest, the bride's father, as the authority in these matters. We can go a step further in this restoration of folklore

from Church custom, for Sir Francis Palgrave has noticed the subject in his *History of the English Commonwealth*. He there points out that the wife is taken

to have and to hold*
from this day forward
for better, for worse,
for richer, for poorer,†
in sickness and in health,
to love and to cherish,
till death us do part
and thereto I plight thee my troth.

These words are inserted in our service according to the ancient canon of England, and even when the Latin mass was sung by the tonsured priest, the promises which accompany the delivery of the symbolical pledge of union were repeated by the blushing bride in a more intelligible tongue.‡ This is a curious and significant fact, as noticed by Sir Francis Palgrave, and as we trace out these rhythmical lines farther back in their original vernacular, the more clearly distinct is their archaic nature. According to the usage of Salisbury, the bride answered :—

I take thee, John,
to be my wedded husband,
to have and to hold
fro' this day forward
for better, for worse,
for richer, for poorer,
in sychnesse, in hele,
to be bonere and buxom [obedient]
in bedde and at horde
till death do us part
and thereto I plight thee my trothe.§

The Welsh manual in the library of the Dean and Chapter of Hereford has a slight variation in the form, and an older spelling,—

Ich N. take thee N.
to my weddid wyf,
for fayroure for fouloure,
for ricchere for porer,
for betere for wers,
in sicknesse and in helthe

* Gover's *Folk Songs of Southern India*, p. 127.

† *Indian Antiquary*, iii., p. 196.

‡ Ellis's *Brand*, vol. ii., pp. 100-7.

§ Procter's *History of the Book of Common Prayer*, p. 410.

|| Ibid. p. 412, cf. Wheatly's *Book of Common Prayer*, p. 468, who points out the distinction there is still existing between the betrothal ceremony and the subsequent marriage ceremony.

¶ *Ante*, vol. iii., pp. 68-9.

* Littleton points out the legal antiquity and importance of these words: "no conveyance can be made without them." See Wheatly's *Book of Common Prayer* (quoting Littleton), p. 406.

† The York manual had the additional clause, "for fairer for fouler." See Wheatly, *loc. cit.*, p. 406.

‡ Palgrave's *History of English Commonwealth*, vol. ii., p. cxxxvi.

§ *Ibid.*

forte deth us departe,
and only to the holde
and tharto ich plygtte my treuthe.*

This is the vernacular formula inserted amidst the Latin service, and it is sufficiently remarkable to be deservedly enshrined in the popular affection. Archbishop Cranmer is credited with having had the largest share in the compilation of the English prayer-book, and his retention of this beautiful piece of English rhythmical folklore certifies to his sympathetic and artistic culture.† English men and English women should be proud of repeating, at the most important period of their lives, words which were repeated ages and ages ago by their ancestors.



Colchester Keep and Mr. G. C. Clark.‡

BY THE AUTHOR OF "COLCHESTER CASTLE."

PART II.

HAVING shown, in my analysis of Mr. Clark's paper, that its historical portion teems with errors, I now turn to its elaborate "description."

It will be as well to set forth at the outset the one vital point on which, as the result of our independent investigations, we differ, and differ widely. Of the Norman origin of the structure there is, of course, no question. So too, that, its great size notwithstanding, it was nothing but the *keep* of the fortress, is, though the fact has been foolishly questioned,

* *Manuale et Processionale ad usum insignis ecclesie Eboracensis*, Surtees Society, 1875. See also *Gentleman's Magazine*, 1752, p. 171; Procter's *History of the Book of Common Prayer*, p. 409, for other examples.

† The *Gentleman's Magazine*, 1795, p. 728, points out that Chaucer in his *Merchant's Tale*, describing a wedding ceremony, thereby certifies to the high antiquity of the modern service, because he mentions some customs that are still performed, and alludes to two collects still in use.

‡ In the first part of this paper an allusion was made to the Royal Charter which committed to Eudo, for the first time, the Royal Town and Castle, and which, therefore, "makes havoc" of the baseless theory that the latter was built by him. But though this charter has invariably been referred to as granted by Rufus in 1091, it is right to state that I have since found this to be a misrepresentation, and that it was really granted

at once recognized by Mr. Clark. On some important and disputed points of detail our conclusions also agree. But on the *original height of the keep* they differ *in toto*. It will be found that the conflicting views on this point involve so many corollaries as to influence, in a radical manner, our conceptions of the entire keep. Briefly stated, the question is this: had the keep the normal four tiers, or had it only two?

Though one might have thought that the strong *a priori* grounds for believing the former to be the case would have had some influence on archæologists, the fact that the ruins, in their present condition, appear to contain only two tiers has been crudely accepted as conclusive proof that there never could have been more. In the face of overwhelming evidence, inductive and deductive, to the contrary, this assumption has been repeated as if an unquestioned fact. Mr. Clark, accordingly, merely speaks of "its want, even in an original state, of a proportionate height" (p. 245), and tells us that "there does not seem to have been a second floor" (p. 252). The *dictum* of Mr. Hartshorne, an authority on castles, is even more absolute.* Yet the burden of proof must lie on those who make these confident assertions, for the witness of other Norman keeps is emphatic and unmistakable. The four-tier arrangement is one of the essential features of their plan. It was recognized as such by King, who wrote in the last century, but whose studies on Norman castles are second only to Mr. Clark's. It is recognized again by Mr. Clark himself, who has carefully defined the height of each tier, and the distinct use to which it was

by Henry I. in 1101. As it affords the earliest documentary evidence of the existence of the castle, its true date is of some importance; but, as Messrs. Freeman and Clark both admit that the castle is a work of Rufus' reign, the direct result of this corrected date is to show that Eudo, its assumed builder, did not even obtain possession of it till some years after it had been built.

I also stated of Henry VIII.'s grant to the Earl of Oxford (1509), that it was "my opinion that this document recites the very words of Maud's Charter." I am confirmed in this opinion by the testimony of Dugdale, who records independently a grant by Maud as being in the Oxford charter chest in 1621 (*Baronage*, 1675, l. 190 a). As this grant comprised *inter alia* "the Tower and Castle of Colchester," it must have been the very charter exhibited to Henry VIII.

* *Journ. Arch. Ass.*, xxi. 283.

applied.* It was an arrangement specially and skilfully designed to meet certain requirements and to guard against certain dangers. But irrespective of all other reasons for the four-tier plan, it was imperative, on two grounds, to secure a great height for the keep; firstly, that the defenders of its battlements might be as far as possible out of reach of the assailants; secondly, that the dreaded risk of conflagration might be averted by placing the roof out of reach of their fire-balls. Both these reasons existed with peculiar force at Colchester, where the level ground on which the keep stood would favour the operations of the besiegers. So much for what I have termed the deductive evidence afforded by the study of other similar structures. If I may venture to quote my own words:—

The essential idea of a Norman keep, with its four floors, as described above (p. 81), should enable us, even without evidence, to determine the original height of the "castle" as certainly as the extent of a Roman temple could be told "from the length of a triglyph" (*Vitruvius*, I. 2). To those who have once mastered that idea, the hypothesis that it had no upper storeys will appear as "grotesque a delusion" as the belief that it was a Roman temple (p. 93).

But when we turn to the evidence afforded by the actual remains of the structure, we find our anticipations more than confirmed. The eye is immediately impressed by what I may term the *truncated* appearance of the keep. There are no signs of anything resembling the summit of the fortress, the walls looking, on the contrary, as if abruptly sliced off. The cause of this we shall see below. But to this aspect there is one exception. The deliberate attempt to pull down the walls, towards the close of the 17th century, had to be abandoned midway, from the profitless results of the enterprise. Happily, the work of destruction was arrested just in time to save a fragment of the third tier at the north-west angle, precisely as, in the famous amphitheatre of Verona, the whole of the third tier has utterly disappeared, with the exception of a fragment containing four arches out of the original seventy-two. The portion of wall thus spared terminates to the south in the jamb of a round-headed window, the tiles which form the spring of its arch being as clear as when described by Mr.

* *Arch. Journ.*, xxiv. 321.

Cuffs thirty years ago. The reveals of this window can be distinctly traced, and its character was that, as I have shown, which was usual on the second floor (third tier). And yet Mr. Clark tells us that "there does not seem to have been a second floor"! Again, the staircases tell the same tale; the smaller one winding up into the air, above the level of the third tier, while even the newel of the larger one remains intact for some distance above the level of that floor. Again, the buttresses bear similar evidence. Mr. Clark observes that they "rose to the present summit unbroken by set-off or string course" (p. 246), whereas, if there is one point on which both he and other specialists have spoken with no uncertain sound it is that buttresses and pilasters never rose to the summit of a keep.* Again, and above all, the windows are decisive. It was an essential detail in the Norman keep that the two lower tiers, containing respectively the store-rooms and guard-rooms, should be lighted only by narrow loops,† and that the windows should be reserved for the two upper tiers, which were further removed from the double danger of hostile missiles and escalade. Mr. Clark admits in this very paper that

The use of loops on the first floor, though with large spayed recesses, is also Norman, and a part of the jealous systems that pervaded their keeps. Usually it was only at the second floor that the loops became windows (p. 255).

But it was this necessity of restricting the windows proper to the portions of the keep which were above the first floor that involved another distinctive feature, the placing of the Castellan's (or state) rooms in this upper portion, and usually on the second floor (third tier). Now, at Colchester, we find the two existing tiers lighted, as the

* See *Arch. Journ.*, I. 95, xxiv. 320; *Journ. Arch. Ass.*, VI. 213. So also Caumont, the best Norman authority: "Contreforts dont l'épaisseur diminue progressivement d'étage en étage" (*Cours d'Antiquités Monumentales*, v. 165). Mr. Clark says of the Tower Buttresses (*Old London*, p. 23): "They lessen by two sets-off at 50 feet and 75 feet from the ground, and die away 8 feet below the battlements." It is probable that the buttresses at Colchester had similar sets-off in their upper portions, which are now gone.

† These loops were, of course, like modern embrasures, widely splayed on the inside, in order to admit all possible light, and also to facilitate the defence.

lower tiers always were, by loops, and, moreover, which is an important point, we find these tiers to be of the customary height, the basement and first floor being always several feet lower than the "state-rooms" above them.* Here then we have convincing evidence that the now remaining portion of the keep is only its lower half, and that

For its builders to have left it at its present height would have been like constructing a modern house with nothing but basement and offices.†

Mr. Clark indeed tells us that

The modern library, which stands over the ancient antechapel,‡ was probably the principal private apartment in the keep. It had three recesses, no doubt with loops, in its south walls (p. 249).

But even supposing that "the principal private apartment" could be found on this floor (among the guardrooms), could be so low as this was, and could be lighted only by narrow loops, we still have an insuperable difficulty in accepting Mr. Clark's suggestion, for his rash guess—"no doubt with loops"—is emphatically disproved by Nelson's survey (1704), where the supposed "loops" are shown in their unaltered state, as merely arched recesses. And this is precisely what a knowledge of Norman fortification would lead us to expect, for they were placed on that side of the building where the danger of attack was greatest.§

Thus this "principal private apartment" would have been permanently plunged in darkness! Lastly, we have the evidence of

* It is shown in my book (p. 86), that the ceilings of both the ground and first floors were here flush with the crowns of the window-recesses, along which ran the "set-off" on which the cross-beams rested. This fact, which Mr. Clark has overlooked, enables us to ascertain, inside, the exact height of the first floor, its evidence being, moreover, fully confirmed by the height of the supposed "chapel."

† *Colchester Castle* (1882), p. 92.

‡ As the library is on a level with the (supposed) chapel, it is difficult to see how it can "stand over" the ante-chapel. As a matter of fact, if there was an "ante-chapel" at all (nothing could be more unlikely in a keep), the library stands under it.

§ Compare Caumont (*Cours d'Antiquité Monumentales*, v. 202):—"Ces ouvertures étaient pour les plupart percées du côté ou la forteresse avait le moins à redouter les attaques." I have shown that, at Colchester, the whole brunt of the attack would fall on the south side, which was consequently made far stronger than the others.

the vaulting. This was described by Mr. Hartshorne, in 1864, as "rare," and "more extensive than in other castles," and Mr. Clark himself admits, in his paper, that "this excessive depth and breadth of foundation is very unusual" (p. 246). Now it would surely suggest itself to any ordinary intelligence that those "extraordinary precautions" must have contemplated a superincumbent mass of *at least* the normal height. But Mr. Clark having assumed, at the outset, that the keep was only half that height, seems rather at a loss for an explanation, consistent with that hypothesis:—

For some reason, possibly from an apprehension of defective foundation in a wet sandy soil, it seems to have been thought necessary to take extraordinary precautions against an unequal settlement of the parts of the keep. Hence, probably, the excessive area, the low altitude of the walls, and the excessive breadth of their foundations. Hence, also, probably, the decision to elevate the floor of the interior above the exterior ground, by the use of vaulting (p. 253).

But neither "possibly" nor "probably" can we alter the fact that the ground stands high and firm, and is kept dry by natural drainage into the valley beneath. By no such device as that, then, can we explain away these foundations. As for "the decision to elevate the floor of the interior above the exterior," it was certainly not the result of any special "apprehensions" about the soil, but was an important part of the defensive system embodied in a Norman keep. Nothing could be more skilfully devised than this spreading plinth (half above and half below ground), to resist the twin dangers feared by the Norman mason, namely the battering ram and the miner's pick. It is, in fact, as Mr. Clark here admits (p. 255), "a Norman feature,"* and by raising the basement above the level of the ground, it added greatly to its security. In treating of this point, I have called attention to the curious fact that the modern lighthouse, in its rapidly increasing strength towards the base, and its solid sloping substructure, reproduces this principle of the Norman keep.

Briefly to resume, we have now seen that the *four-tier* hypothesis is not only suggested

* We find, on referring to Mr. Clark's own description of Canterbury keep, that it similarly stands on "a battering plinth or base 10 ft. high and of 4 ft. projection at the ground level" (*Arch. Journ.*, xxxii. 494).

by the essential principles of the Norman keep, and by the actual practice in all similar cases, but is in perfect agreement with every detail of the structure we are now examining. The *two-tier* hypothesis, on the contrary, is at variance not only with the whole weight of presumptive evidence, but also with the teaching of each and every feature revealed by a study of this keep.

But it is when we come to the famous apse, which I hold to be the key to the whole building, that the blind futility of the two-tier hypothesis becomes vividly apparent. In my book I have drawn out in great detail the marvellous resemblance between the apses (and the chambers within them) at Colchester Keep and at the Tower. Had not Mr. Clark allowed himself to be blinded by the preconceived idea of the two tiers, he would instantly have recognised the perfect correspondence between the two apsidal chambers at Colchester and those which form the *lower half* of the apse at the Tower of London. These two great apses stand admittedly alone, differing from each other in nothing but the most trifling details, but differing radically from everything else. Mr. Clark, in his admirable and invaluable monograph (in *Old London*) on the Tower, explains that

the south wall terminates eastward in a half-round bow of 42 feet diameter, projecting on the east wall. This marks the apse of the chapel, and is the great peculiarity of this tower ;*

and elsewhere† he tells us that the Tower chapel rests

in the two lower floors, upon a crypt and sub-crypt, both vaulted and having semi-domed east-ends.

Now both these quotations apply *word for word* to the apse of Colchester Keep. Here we have, still intact, both the "crypt and subcrypt," their massive vaulting (here alone, within the keep, extending to the first floor) being obviously intended, as at the Tower, to support the weight of the superimposed chapel. All this is in perfect harmony with, nay, even greatly strengthens, my *four-tier* hypothesis. But Mr. Clark, pledged to his two tiers only, naturally finds in this lower

half, when deprived of its upper co-ordinate, an abnormal and unmeaning pile. He also is evidently at a loss where to place the necessary chapel within the limits to which he has dwarfed the structure. To escape from this dilemma, he has boldly to assume that the (upper) "crypt," which at the Tower he recognised as such, was here *not* the "crypt," but the chapel itself ! In this it is true he has but followed the hasty conclusions of all previous archaeologists ; yet I little thought that so unrivalled an authority would fall, like them, into the trap.

That archaeologists should have committed the amazing blunder of taking the crypt for the chapel, proves how readily the most learned men will accept the errors of tradition. An elementary knowledge of Norman fortresses should have saved them from a mistake which has involved them in so hopeless a contradiction as to speak of "the chapel at Colchester" as "grand in its massiveness and simplicity,"* and yet of the chapel in the Tower as "the earliest, and simplest," as well as most complete Norman chapel in Britain†. The "chapel" at Colchester is of a truth simpler still, but then—it is a crypt, and not a chapel !

There is a strange irony in the thought that this chamber, in which Mr. Jenkins professed to detect an unmistakable Roman *adytum*, and Mr. Cutts an unmistakable Norman chapel, was not, and could not possibly ever have been, either the one or the other (*Colchester Castle*, p. 88).

But though he endeavours to transform into "side-chapels" the gloomy recesses of this crypt, Mr. Clark would seem, after all, to have had some faint misgivings :—

"As the walls are everywhere very thick, and the five original apertures could not have exceeded eight inches, the chapel must have been more than usually dark. It contains no ornamentation of any kind, not even an abacus or a plinth. The masonry appears to be rubble of a very ordinary character. . . . This is a very curious and rare example of a castle chapel (p. 250).

"Very curious and rare"! So, indeed, one would suppose. And yet we are told, lower down, that

No one conversant with the smaller Norman churches could hesitate to class these (Colchester and London) among them (p. 255).

But how does Mr. Clark propose to reconcile his description of this rubble vault as a "chapel" with his assertion that the famous

* *Old London*, p. 23.

† *Arch. Journ.*, xxiv. 324.

* Mr. Collingwood Bruce, *On the Norman Fortresses* (*Arch. Journ.*, vi. 226).

† Mr. Clark, *Old London*, p. 36.

chapel in the Tower is "the *simplest* . . . Norman chapel in Britain"? To quote once more from my own work :—

It would be as rational, in the case of a decapitated corpse, to term its breast its head, as to see in the cellar-like crypt at Colchester the chapel that once rose above it, the fellow, if not the rival, of the noble chapel of St. John (*Colchester Castle*, p. 91).

I have endeavoured to prove, as far as was consistent with the brief space at my disposal, that if my own view is the right one, Mr. Clark must have mistaken the whole plan of this keep to an extent that is scarcely credible. It is, as I have said, no light matter to impugn so great an authority, yet his *dicta*, if erroneous, must, from the very weight of his name, prove seriously misleading.

There are many other points which call for notice, but I can only allude to them briefly. That the so-called "postern" was the original entrance, and the great gateway a mere subsequent insertion, is obvious to any student of Norman keeps. Yet I am extremely glad that Mr. Clark unhesitatingly recognises the fact, as the opposite view, which is upheld by so-styled "practical men," would be utterly discordant, not only with the whole plan of the defences in this special case, but also with the universal system of entrance, vital to the security of these keeps. But it is strange that Mr. Clark failed to perceive that, as a necessary corollary, "the well-chamber" must originally have extended to the foot of the great staircase,* as indeed is suggested by the corresponding recesses in its north and (original) west walls.† He has also failed to call attention to the ingenuity and skill displayed in the elaborate plan of this fortress, by which the advantages of the ground were

utilised to the uttermost. I have shown how the Norman engineers found to their hands a rudimentary *castellum*, in the form of an empty space, surrounded by earthworks, save on the south; and how they converted it into their base-court, closing the line of defence by placing their vast *turris* in the "gorge of the redoubt." Even so the Lord of Arques had placed his "tower" on the neck of that isthmus, by which alone his peninsula could be reached. Even so, to pass from Normandy to Ireland, the Mac-Connells were, in time, to erect theirs, on the isthmus which proudly guarded the famous *Cabo de Velbo*. I have also shown how, in accordance with this plan, Colchester Keep, though externally one, is internally divided into two; the main and northern portion, which stands four square, and the broad strip, of special strength, which forms its bulwark on the exposed south, and which makes it, externally, the most oblong of English keeps. It was part, of course, of this elaborate scheme that the closely-guarded entrance should be placed on the north side, looking into the fortified base-court.

In his suggestion (p. 251) that the western party-wall did not rise higher than the basement, Mr. Clark is clearly wrong. The two great arched vaults, along the crowns of which the two walls rest, as they traverse the area, were specially intended, in each case, to support the weight of a wall running up, as usual, through all the tiers. Moreover, on the north wall of the keep there are the marks, still remaining in its upper portion, of the destroyed party-wall. He has, also, no grounds for locating the "Prison," both in the text (p. 248) and in the plan, in a vault which I have shown to have been constructed for the purpose of strengthening the centre of the south wall by a square and massive abutment.* The prison was, probably, as elsewhere, in the ground-floor crypt, where indeed it continued to be down to our own times.

But especially would I protest against the

* Mr. Clark says: "A portion . . . was walled off at the south end and occupied as an *entrance passage*, a well-chamber," etc., etc. But on his own showing there can have been no entrance here originally.

† Mr. Clark speaks of them as "a niche 8 feet broad . . . and 7 feet deep, and semi-domed," and "a recess 8 feet broad and 7 feet deep . . . and semi-domed" (p. 248), and they must indeed have corresponded closely till the window was broken through on the south. Unfortunately they are differently represented on his ground-plan. He does not seem to have noticed that the arch of the western recess has been altered, and was originally wider. I have given what I believe to be the correct explanation of all these hitherto unexplained niches and recesses.

* Such was the intention of its great strength. Mr. Clark's statement—"It supports the ante-chapel"—is inaccurate, for only the eastern half of the chamber, which he is pleased to denote by that name, stood over it, nor did that require exceptional "support" more than any other chamber.

careless repetition of the random and baseless statements made by the "Roman theorists." It is from them that Mr. Clark derives these fantasies :—

It is said that there exists a pit or drain beneath the floor of this chamber, a sewer from which, of Roman construction, passes westward through the wall towards the river. . . . The well was discovered in the last century.* It is said that in it was observed a lateral culvert. . . . In this crypt is said to be a drain falling southwards towards the river.

The same authorities also, I presume, have misled Mr. Clark into taking the "Record-room" for a (double) *garderobe* (p. 249). On this floor are two fine examples of the true *garderobe*, but nothing could be more unlike them than the "Record-room." It is in any case certain that from them he derives the authority for the following statement :—

In its east wall is a round-backed niche 10 feet broad, through which a passage has been broken, most injudiciously, into the chapel. From the antechapel a lofty round-headed doorway opened into the west end of the chapel (p. 249).

When I add that these assertions, which I have elsewhere shown to be devoid of any foundation in fact,† are reproduced, not as suggestions, but as facts, in his "Plan," the necessity will be seen for cautioning archaeologists against its implicit acceptance.

Lastly, it is only just to the memory of Mr. King, who did so much, by his patient labours, to prepare the way for our fuller knowledge of Norman military architecture, that I should correct Mr. Clark's strange error in speaking of

The opinions of General Roy, King, and others, in favour of the Roman origin of the building (p. 254).

General Roy's "opinion" is a passing allusion in a foot-note. King, who had really studied the building, came to the conclusion that it was *Saxon*. In this, no doubt, he was somewhat in error, but he was at least incapable of mistaking it, like Roy, for a *Roman temple*.

I trust that this paper may serve to awake a greater interest in that fascinating subject, the Military Architecture of the Middle Ages, and specially the Norman Keep, the outcome

* How is it, then, that Mr. Clark, alluding to this keep so lately as 1869, suggested that the well was "probably in the cross-wall"? (*Arch. Journ.*, xxiv. 336).

† Colchester Castle, p. 90.

of the Norman life. "Of all mediæval military structures," as Mr. Clark has well said, "it is the earliest in date, the simplest in form, the grandest in outline and dimensions, and the most durable in workmanship." And now, I would add, can it be better studied than in those Papers which have established his lasting reputation as "the great master" of the subject.



Boxley Abbey and the Rood of Grace.

By THE REV. J. BROWNBILL, M.A.

[The following account has been drawn from printed records, the chief of which (besides Dugdale and Tanner) are the Rolls Series of Chronicles, the Calendars of State Papers, and the Camden Society's Publications. The *Annals* of the Cistercian Order, by Manriquez, is the authority for one or two statements.]

1. The Abbey of Boxley.
2. The "Rood of Grace."
3. Was there any Fraud?

PART I.

1. THE ABBEY OF BOXLEY.

ONLY very scanty traces are now left of this Abbey. It was situated to the west of the village of Boxley, about two miles north of Maidstone, on the road to Rochester, and built in what was once a solitary and low-lying situation, as were all the monasteries of the Cistercians.

The Abbey of St. Mary of Boxley was founded in the year 1146, by William de Ipres, then Earl of Kent; he filled it with White Monks from St. Bernard's own monastery of Clairvaux, and gave it a sufficient endowment.

King Richard I., at the beginning of his reign (1189), confirmed to it the Manor of Boxley, with all manorial rights, "for the soul of his father, King Henry, for his own salvation and his mother's."

The Abbey continued to receive endowments and grants of liberties from time to time until its dissolution; right of free warren was given by Henry III. and Edward III.,

and full confirmations of lands and liberties were renewed by Henry V. and Edward IV.

From the "Hundred Rolls" of Henry III. and Edward I., we find that the Abbots of Boxley (together with the Archbishops and Priors of Canterbury, and the Earl of Leicester) claimed all rights of holding courts over their lands, and would suffer none of the king's officers to interfere directly with their tenants.

At the time of its dissolution its revenues amounted to a little over £200, so that it barely escaped the first dissolution of the smaller convents. Robert Southwell, the royal visitor, found the house in debt; one of its relics, a part of one of St. Andrew's fingers enclosed in silver, was in pledge to a person in Maidstone for £40, and some of the rents had been received in advance. He describes the prior as a prudent man of business, but says that former priors had commuted rents of some lands into "a rent of gilly flowers and roses." This account of the poverty of the Abbey just before its dissolution is confirmed by notices in the State Papers of Henry VIII. In 1522 a "loan" for the French War was to be raised by the spirituality, and Boxley was expected to contribute £50. In 1524 we find that this had not been paid, and the Archbishop (Waham) pleads for the Abbey to Wolsey; the Abbot had offered the security of his house for the money, and was inclined to live ~~precisely~~ and get the place out of debt, "or ~~else~~ it would be a pity if he should live much longer to the hurt of so holy a place, where so many miracles are shown;" and so the Archbishop would be sorry to have to put the house under an interdict.

The convent surrendered to the king on January 29th, 1537-8; shortly afterwards Southwell visited it, and did his best to arrange the pensions of the Abbot and monks, so that the king should be spared as much as possible consistently with the appearance of liberality. We do not know how many brethren there were, but the Abbot received a pension of £10, six monks received £4 each, and one (or two) 4 marks. Five of them were in receipt of pensions in 1553. The landed property of the Abbey was given to Sir Thomas Wyatt, whose son rebelled in Queen Mary's reign; by the Queen's favour, the property, though confis-

cated, was restored to different members of the family, the widow receiving the Manor of Boxley.

The arms of the Convent were: *argent*, a dexter bend lozenge *gules*; on a canton of the second, a crozier or pastoral staff of the field.

The following is the scanty chronicle hitherto recovered:—

1146. The Abbey founded. LAMBERT its first Abbot.

1152. THOMAS, second Abbot.

c. 1160. WALTER, third Abbot. These three Abbots were blessed by Archbishop Theobald, who died A.D. 1161.

1170. The Abbot of Boxley and the monks of Canterbury took charge of the burial of Archbishop Thomas the Martyr.

1175. The Abbot at the Council of Westminster.

1176. The Abbey of Robertsbridge, in Sussex, founded. It was filled with monks from Boxley, and the two Abbeys kept up a connection with each other till the Reformation; the last Abbot of Boxley seems to have been previously Prior of Robertsbridge.

c. 1180. JOHN, Abbot, blessed by Archbishop Richard.

c. 1185. DENIS, Abbot, blessed by Archbishop Baldwin.

The Abbots of Boxley were frequent mediators in the disputes which took place about this time, between the Archbishops and the monks of Canterbury.

c. 1190. ROBERT, the most prominent of the Abbots, took his part in these disputes; he was also a judge in the case of Archdeacon Honorius (*Hoveden*, iv. 205), and of the Priory of Worcester. In 1193, he and the Abbot of Robertsbridge were sent into Germany to seek for King Richard; they found him at Ochsenfurth. In 1198, at the General Chapter of his Order, he was put under a light penance because it was said that he had received presents from monasteries which he had officially visited. He died in 1214.

c. 1220. WILLIAM is the next Abbot mentioned. In 1222 he was sent with Philip de Albino into Poitou on the king's business. In 1224 he was sent along with the Abbot of Robertsbridge to Rome, in order to gain the Pope's mediation in the disputes between England and France about King Henry's

possessions in Poitou; they obtained little satisfaction. Letters from them and from the Pope are preserved; the former is addressed to Hubert de Burgh (who fell in 1231), the latter (in Manriquez) is assigned to Pope Gregory (1227—1241), so that they must have been detained several years, or else sent a second time.

C. 1230. JOHN, Abbot. He was a very severe disciplinarian; with two assistants he was appointed to visit the Black Monks (Benedictines) in England; and these were so distressed by his regulations that they asked that someone else might be appointed. In 1236 he was made Abbot of Cîteaux,* the head of his order; but he seems to have been too severe for them also, for he soon afterwards resigned his position, "loving solitude and quiet rather than the strifes and contentions" which had been stirred up against him "by the insubordination of certain persons." This was in 1238.

C. 1260. BERTRAM, of Crioll (?), is mentioned as Abbot in Nevil's *Testa*.

1289. GILBERT, Abbot, blessed by Archbishop John Peckham.

1322. King Edward II. visited the monastery.

1360. JOHN, Abbot of Boxley, with others, made a visitation of the Abbey of Meaux, near Beverley.

1398. The Abbots of Boxley, Stratford, and De Gratiis, held a General Chapter of English Cistercians in London.

1415. RICHARD SHEPPEY, Abbot.

1432. William of Clairvaux, and John of Theolocus, obtained the king's permission to visit the Cistercian Abbeys in England.

1494. ROBERT RAYFIELD, Abbot.

C. 1495. The Abbot and Convent of Boxley were deputed by the Archbishop of Canterbury to collect the £4,000 subsidy required from his diocese.

C. 1510. JOHN DOBBES, the last Abbot. In 1518 he entertained Cardinal Campeggio and Archbishop Warham, who stayed there

one night on their way to Court. In 1521 a priest, named Adam Bradshaw, pulled down some writings against Luther in the Abbey; he also distributed seditious literature in Maidstone, and so was sent to Wolsey. In 1529 the Abbot was summoned to Convocation. In 1538 the Abbey surrendered to the king, and was dissolved.

2. THE "ROOD OF GRACE"

The fame of the Abbey of Boxley rests chiefly on the crucifix which it possessed, called the "Rood of Grace." This was a mechanical image whose eyes and chin could be worked by means of wires passing through the body of the image, so as to give the idea of *assenting* or refusing. The later and more exaggerated accounts declare that it could be made to frown, bend the head, incline the body, and shed tears.

It was asserted by its destroyers that the monks of Boxley pretended that the motions of the eyes and mouth were miraculous, and that they had gained enormous sums of money from the pilgrims who visited the monastery to see it and the other "miracles" which were shown there. The image, from whatever cause, was certainly considered to be miraculous, and many pilgrims visited it; no doubt, as it lay near the roads to Canterbury, many of the pilgrims to the shrine of St Thomas took advantage of the opportunity, and visited this holy place as well. There seems to be no account of the image earlier than the time of its destruction, so that the real nature of the attraction must remain unknown; yet it was so famous that the Abbey was called "Holy Cross" Abbey; and the first allusion to the image is in a state paper in the year 1432, describing the Abbey as "S. Crucis de Gratiis."

The Kentish antiquary, Lambard,* gives the following account of the way in which the Abbey became owners of this treasure; an account which he intimates was the traditional one. A certain clever carpenter being taken prisoner by the French during one of our wars on the Continent, amused himself in his captivity by making a figure

* He was the twenty-first Abbot of Cîteaux, the second English Abbot. In the *Gallia Christiana* his election is put in 1234, and he is called Jacobus; but there is a good deal of confusion in the annals of Cîteaux at this time. In Martene and Durand's *Antedota* are several statutes of the General Chapter against him, reversing some of his excommunications.

* William Lambard was born in London, October, 1536; entered at Lincoln's Inn, 1556; went to live in Kent, 1570 (in which year his *Perambulation* was published); died, Aug. 19, 1601.

out of wood and paper which could be made to move its eyes and chin by means of wires and wheels. An exchange of prisoners being made, he was set free, and carried his work with him, being no doubt proud of it. On arriving in England, he carried it behind him as he journeyed on horseback to London. In this manner he had proceeded as far as Rochester, when his horse ran away with it as the man was refreshing himself in an inn; the horse, instead of going westwards to London, took the south road to Maidstone, and so came to the gate of Boxley Abbey with the image still on its back. It knocked at the gate with its hoofs until the monks let it in; and then it forced its way into the church, and stood still by the pillar to which the image was subsequently affixed. By-and-bye the owner came; and, on proving his right, was permitted by the monks to take horse and image away. But now comes the consummation of the miracle; the horse refused to stir an inch; and when the man took the image off its back, he could not carry it away. At last the man, finding his efforts to be in vain, was glad to agree with the monks; they retained the wonderful image, truly a God-send, and paid him enough to compensate him. Then this miraculous image was hung up on the pillar; was visited by pilgrims, and to it the sick were brought to be healed.

We next come to the accounts of the destruction of the image, and of the discovery of the "imposture" said to have been made previously, which will be given in our next number.



Monumental Brasses.

By J. A. A. SPARVEL BAYLEY, F.S.A.

IN continuation of my previous corrections and additions to the invaluable *Manual* by the late Rev. H. Haines (*see* vol. v., p. 8), I beg leave to offer the following, selected from my own collection of rubbings taken within the last two years.

ESSEX.

Ashdon.—No brass to be found.

Mountnessing.—In this church is the following inscription:—

17 Decembris, 1583.

Layde heere aloone all dedde in tooeme John Peers of Arnolde Hall
Awaiteth for the daye of dooime till Christe hym up shall call

Whose tyme now paste on earth well spent hath gotten hym good name
His honest lyfe and govermente deserved well the same

God graunte that his good dealyne may to us example be
Of Mountneysinge that rightelie say an honest man was he.

Great Chesterford.—Add English inscription to Mary Bales, who died in 1624.

Elmdon.—The slabs containing the brasses have been removed, and are now placed against one of the walls in the tower.

Elsenham.—No. 1 is a mural brass with the kneeling figure of Alice, wife of Dr. Tuer, Vicar, one shield of arms, and long English inscription. She died in 1619. No. 2 is a similar brass to Anne Field. Nos. 3 and 4 are missing.

Horndon-on-the-Hill.—A shield of arms and English inscription to Daniel Caldwell, 1634.

Littlebury.—The interesting brasses in this church have been taken up, and in July last were lying in a confused heap under the organ.

Loughton.—The brasses in this church appear to have been re-arranged; my notes show them to be—No. 1. Full length figures of John Stounard, and Joan and Katharine, his wives. He wears the short fur-trimmed gown. English inscription. He died in 1541. No. 2. Full-length figure of William Nodes, Gentleman, in civilian costume. Beneath the figure is a plate, on which is represented the figures of eight sons in the like civilian costume; over each is a label bearing the Christian name, viz., William, Robert, Francis, Robert, Richard, Charles, John, and George. Beneath this is an English inscription. He died in 1594. The figures of the wife (Elizabeth Wollsey) and six daughters are lost. No. 3. A plate, 24 by 20 inches, bearing the full-length figures of a man and his wife. He is represented in plate armour. The figures stand in niches formed by two round-headed arches, divided by massive pillars. The inscription is lost, but the brass

probably commemorates Abel Guilliama. No. 4 is a plate, 24 by 10 inches, bearing the figures of a civilian and his wife kneeling at a desk with open books; six sons and four daughters kneel behind the parents. Inscription lost. This is also late 17th century.

Little Ilford.—The brasses in this church are, I believe, carefully hidden under the new flooring.

Clavering.—No. 1 is apparently lost.

Saffron Waldon.—Only No. 1 is left.

Strethall.—The inscription No. 2 is now placed under the ecclesiastic figure.

Terling.—Nos. 1 and 2 are apparently lost. Nos. 3 and 4 are nearly hidden by the organ.

Wimbish.—No. 1. The figures only remain. No. 2 is missing.

BEDFORDSHIRE.

Totternhoe.—Add inscription: "Hic jacet fr̄ Thoms Greye quondā p'or isti loci' cui' aie ppiēiet' Deus."

Wymington.—Add a small much-worn plate with shield of arms and Latin inscription, commemorating the virtues of William —

BUCKINGHAMSHIRE.

Chalfont St. Giles.—I cannot find the brass described as No. 2, but there is a civilian with two wives, c. 1535; the inscription lost. Probably when Mr. Haines visited the church the husband and second wife were covered.

Chesham Bois.—Add an English inscription to "Wenefryde," daughter to the late Lord Mordaunt, and wife to John Cheyne, Esq. She died in 1542.

Stone.—The male figure is represented in a shroud; the date is 1472.

Stow.—The Christian name of No. 1 is "Alicia."

Wing.—Add: 4. An English inscription to Dame Dorothy, wife of Sir William Dormer. 5. English inscription to Sir Robert Dormer. 6. English inscription to Sir William Dormer, 1575. 7. English inscription to Sir Robert Dormer, 1552. 8. Five shields of arms and English inscription to Dame Mary Dormer, 154. 9. English inscription to Margaret "Fines." 10. English inscription to John Theede, 1622.

Winslow.—A second brass is partly hidden.

Wyrdarisbury.—Add a full-length male

figure in plate armour, head and hands bare. The feet rest upon a greyhound. Part of a fine double canopy remains. The shields, inscription, and a female figure are unfortunately lost.

DERBYSHIRE.

Youlgrave.—This small full-length figure commemorates Fridswide Gilbert. She wears the richly-embroidered short full robe, cut very low at the neck, with Paris head-dress. The inscription is—

Fridswide Gilbert to the grave
Hath resigned her earthly part
Her soole to God, that first it gave,
On angels' wings went with her hart.
A vertuous maide she livd and died,
Hvrtful to none but good to all,
Religious, modest, hating pride,
These vertues crowne her funeral.

John Gilbert, marchant taylor of londō, brother to her.

The parish register, I am told, shows that she was buried on the 8th of August, 1604.

DORSETSHIRE.

Crithill Moor.—There is a long English inscription to Isabel Uvedale. Add an English inscription to Wylliam Cyfrewast, 1581. Also one to Dorothy Cyfrewest; she died in 1599. It was "put up in 1611."

KENT.

Beckenham.—Add an English inscription to Arthur Heywood, yeoman, and Ellen his wife. She died in 1612. He in 1617.

Bromley.—1. Inscription to Isabella Lacer, who died in 1361. 2. A mutilated English inscription. 3. A worn Latin inscription to "Isabella ux." 4. Large full-length figures of Richard Thornhill, Margaret and Elizabeth his wives. He is in civilian costume. The first wife is headless; they both wear the short full plain robe. Beneath the first wife are two sons and one daughter, beneath the second two sons and three daughters. Above the male figure is inscribed "I do most assuredly believe that my Rēdemer liveth." There is one shield of arms and an English inscription. He died in 1600. He gave £100 to the fund raised for resisting the Spanish Armada.

Cliffe.—Add, a plate with skull and English inscription to Elizabeth, wife of James

Gissome, 1668. Beneath the matrix of the lost figure of the first wife of Thomas Faunce, the figures of two sons and one daughter remain. The inscription to Bonhan Faunce is in situ, also a plate upon which is represented a skull upon an altar tomb, and two daughters.

Cranbrook.—Add the following inscriptions. 1. English to "Thos. Robarts of Glassenbury Esquier, son of Walter Robarts having been Hight Sheriff of Kent, and being a Justice of y^e Peace & quorum deceased 1557." 2. English to "Walter Robarts Esq., sonne of Thomas, deceased 1580." 3. Mutilated English inscription to Elizabeth wife of — Petter, died 1605. 4. English inscription to Mary Sheaff, 1609. 5. English inscription to John Sharpie the elder, 1613. 6. Mutilated English inscription to Alexander Veller of Cranbrook, who married Elizabeth Dence. He died in 16 . 7. English inscription to William Sheaf 1616. 8. English inscription to John Sharpie the younger, 1617. 9. and 10. Mutilated Latin inscriptions to members of the Robarts family.

Faversham.—I can only add an English inscription to Edward Hales, 1634.

Goodnestone.—Add English inscription 1. to Myldred Pyxe, died in 1572. 2. Thos. Pyxe, who died in 1573.

Gillingham.—1. "Hic jacet dñs [ohēs bregge vicari 'de gyllynghm cu' aīc ppiciet Deus ame." 2. "Hic jacet Magister Villms Beaufitz qui obiit xix die mensis Maij anno dñi mcccxxxij. cui' aīc ppicietur." One side of a marginal inscription remains, "Es testis, Christe quod non jacet hic lapis;" also a very worn escoccheon of arms.

High Halstow.—There are no demi-figures to the inscriptions commemorating William Groby, rector, who died in 1399, and William, his father, who died in 1396. Thorpe, in his *Registrum Roffense*, records these inscriptions as being upon one slab, but does not mention the figures.

Harrietsham.—A mural brass with kneeling female figure in the full robe with large ruff and Paris head-dress. Two daughters in similar costume kneel behind her, and on a cushion is the shrouded figure of a female child; before her is one son. On the top of the plate are three small shields of arms. The

inscription is "Hic cum Patribus requiescit Susanna Partheriche uxor olim Edwardi Partheriche, armigeri semp dilectissima quæ 18 Aprilis ano Do 1603 in coelu rediit."

(To be continued.)

Reviews.

The Registers of the Parish of Leigh, Lancashire, from February 1558 to March 1625. Edited by J. H. STANNING, Vicar. (Leigh, 1882.) Roy. 8vo, pp. xxviii, 425, cxxxii (4 plates).



REAT attention has lately been directed to the parish registers of the country, and various suggestions have been made for utilising their contents, which are universally allowed to be of great interest. Mr. Stanning has settled the matter for his parish by printing these records for nearly seventy years in a handsome volume, and he suggests that Register and Record Societies should be established, which might properly be subsidized by the Treasury. He strongly protests against the act of confiscation by which it is proposed to remove the registers to London.

The parish of Leigh is not mentioned in Domesday, but there is reason to believe that it existed as an "ecclesia minor" from a very early period. The earliest mention of the place is in a complaint made 29th January, 1264, by the Bishop of Lichfield and Coventry, in which he implored the king's aid against certain persons who had seized upon the churches of Leigh, Bury, and Winwick. The parish of Leigh is frequently referred to as the parish of Westley, or Westleighe, and in the decree of the Bishop of Coventry and Lichfield (15 Ed. IV.) both designations are used.

Mr. Stanning has found in investigating these Registers that the original documents are not always to be trusted. In August 1564, and onwards, a batch of names is introduced from the beginning of the book, but the names are somewhat altered in their order. Explanations are offered for these repetitions, and it is suggested that the original entries having been made on slips of paper, the copyist of the parchment register muddled them up and mixed the years; but Mr. Stanning holds that there is evidence of deliberate copying, and thinks it most probable that "the unhappy minister or wardens, having before them the fear of the penalty incurred by neglect, supplied the hiatus which existed by the insertion of names from the older portion, the order, however, being changed, and some other variations effected to avert suspicion."

To ordinary readers, one chief interest of a book of this character lies in the curiosities of proper names which it contains; and a great help to study in this direction is held out by the editor in an admirable index arranged on a system the most convenient for ready reference. There are three separate columns for baptisms, marriages, and burials, so that the eye can

follow with ease the incidents of each person's life. Some curious surnames will be found in the list, as in the use of the terminative "daughter" so late as 1622, thus, Geoffreydaughter. Again, the comparative frequency of certain Christian names, at different times, is shown. Miss Yonge asserts, in her *History of Christian Names*, that the name of George was unusual before the Hanoverian period; in fact, she goes so far as to say, "Scarcely a single George appears in our parish registers before 1700;" yet in this volume there are no less than 136 baptisms with this name.

Mr. Stanning is to be highly commended for his excellent work, the production of which must have been a labour of no ordinary kind.

The Renaissance of Art in Italy: an Illustrated Sketch. By LEADER SCOTT. (London: Sampson Low, Marston, Searle, & Rivington, 1883.) 4to, pp. xxiii, 384.

"Renaissance" is a word to conjure with, and Mr. Scott has used it with effect. This great moral revolution, for such it really was, affected the whole civilized world; but in Italy alone all the elements were united to bring about an artistic condition such as had never been seen before, which was equally remarkable for its variety and its harmony. Former things passed away, and all things were made new. Had it not been for the marvellous genius of the leaders of the movement, we must have regretted what was lost, but as it was, we can only marvel at the wealth of beauty which was then created. Mr. Scott divides his subject into four parts. In the first era we have the rise of Italian art, when the movement was led by such authors as Dante, Petrarch, and Boccaccio; by such architects and sculptors as Niccolò Pisano (whose pulpit is so noble an object in the Baptistery at Pisa), Agnolo da Siena, Giovanni Pisano, and Arnolfo di Cambio; and by such painters as Cimabue, Giotto, and Taddeo Gaddi. The second era is that of Development. Here the authors were Bracciolini, Pulci, Savonarola, Angelo Poliziano, Pico della Mirandola, and others; the architects, Brunelleschi, Michelozzi, etc.; the sculptors, Ghiberti, Donatello, Luca della Robbia, etc.; and the painters, Fra Angelico, the two Bellinis, Mantegna, Botticelli, Ghirlandajo, and a host of others. The third era is the Culmination. Here almost all the great names are among the sculptors and the painters. Certainly Ariosto stands out among the authors, but the architects were far inferior to their predecessors. The smooth elegance of Sansovino's Biblioteca of San Marco, Venice, is but a poor substitute for the more rugged beauty of earlier work. Among the sculptors we have Michael Angelo and Torrigiano, but the list of painters is too long to quote, and we can only mention Perugino, Francia, Leonardo da Vinci, Giorgione, Titian, and Raffaele. The fourth era is the Decline. The men were still great, but the luxury dominant at the court of Leo X. ate into the soul of art, and killed it in the end. Guicciardini and Tasso were among the authors; Palladio and Bernini among the architects; Cellini among the sculptors and engravers, and

Correggio, Tintoretto, and Paulo Veronese among the painters.

We have given the merest outline of the contents of this volume, and our readers must understand that Mr. Scott fills in the details with a masterly hand. He gives a rapid sketch of the whole movement, and shows how the different artists acted and reacted upon each other. The illustrations have been selected with great judgment and taste by Mr. Cundall, the art editor, and the result of the work of these two gentlemen is a book which is both instructive to read and delightful to look upon.

A Compilation of English Silver Coins issued since the Conquest, with their Values. By J. HENRY. Third edition. (London: A. Reader, 1882.) Sm. 8vo, pp. 122.

When a book has gone into a third edition, there is really little for the reviewer to say about it. It has already established its position, and proved its right to be. For coin-collectors, this little work will be found an exceedingly useful handbook; the woodcuts will help him to recognise his specimens, and the prices which examples have fetched at public sales will be a guide to value, although the author gives the caution that "these prices have been ruled in many instances; by causes not before the reader." A useful feature of Mr. Henry's book is the addition of a few facts touching the cost of labour, provisions, etc., in the earlier reigns, which will help to show the purchasing power of the coins at the time they were issued. This point of the varying value of money is one of equal interest and difficulty. The fourpenny piece was coined for the first time, after a lapse of two centuries, in the reign of William IV., and it owed its existence to the pressing instance of "Joey" Hume, after whom it obtained the name of joey. It was very unpopular with the cabman, when the fare was fixed at 8d. amile, as it was possible to pay him the exact amount of his fare without change. The unpopularity of the goat was transferred to the threepenny piece, largely truck since 1845, for, as Mr. Henry rather satirically says, "it is a very useful coin, especially for charitable purposes."

Glimpses of our Ancestors in Sussex, and Drawings in East and West Sussex. By CHARLES FLEET. Second series. (Lewes: Farncombe & Co., 1883.) 8vo, pp. 306.

Quite a library of interesting books on the curiosities of our different counties is now in existence, and additions to it are continually being made. These books will be of the greatest value to the county historian of the future, as he will find in them much which would otherwise have inevitably escaped his researches. Mr. Fleet has collected some interesting chapters on family history, which will be read with pleasure outside the borders of Sussex. He commences with a short account of a noble Sussex family,—the Pelhams, a name of some renown in English history,—and passes on to speak of the Percies in this county. Then comes a notice of the Shirleys,—the three noble brothers who

lived a life of romance,—and this is followed by a chapter in which the deeds are recounted of John Hawkwood, the ancestor of the Sussex Shelleys. We cannot, however, enumerate all the contents of this handsome volume; suffice it to say that there are chapters on Martyrs, Hermits, Quakers, and Witchcraft in Sussex. Among the *Gleanings* we find accounts of Lindfield, East Masealls, Midhurst, Cowdray, Woolbeding, Botham, Middleton, Pagham, and Trotton, the birthplace of Otway. A brass has lately been erected in the church to the memory of Otway,—a piece of tardy justice to an unfortunate man, but the inscription surely passes the bounds of truth when it refers to him as “facile princeps” among the tragic poets of Britain.

Leigh in the 18th Century, 1689-1813. By JOSIAH ROSE. (Leigh: W. D. Pink; and Manchester, Henry Gray.) 8vo., pp. 159.

This little book is a useful account of the Leigh township papers, and it was originally printed in the *Leigh Journal*, one of the country newspapers which devotes a column to “Notes and Queries.” Many glimpses of old township life are given from these records, and at a time when this kind of document is receiving considerable attention, Mr. Rose’s book is a welcome addition to our shelves. For family history and surnames, of course, such books as these are particularly valuable, and Mr. Rose has done well in printing some of the town assessments.

Clarendon Historical Society. Nos. 1-3, 1882. 8vo., pp. 50.

This somewhat mysterious society has re-printed five curious tracts all well worth attention. They are *A Declaration of the Vile and Wicked Way of the Cruell Cavaliers, 1644*; two extracts from *The Mercurius Caledonius of Jan. 8th, 1661*; *The Devil and the Parliament, 1648*; Sir William Balfour’s *Account of Cheriton Fight, 1644*; *Scotia Numisma, or Ancient Scottish Coins, their real and proportional value; to which is added a notice of Scotch Monastic Institutions at the period of the Reformation, 1738*. The printing is well done, and, so far as we can test, accurately; and each tract is separately paged, and also according to its place in the volume. We should think there was some useful work before the society.

The Book of Entries of the Pontefract Corporation, 1653-1726. Edited by RICHARD HOLMES. (Pontefract: Holmes, 1882.) 8vo., pp. 434.

This interesting volume is a reprint, with explanatory notes inserted in the text, in a different type, of the oldest record of the Corporation. In a quaint preface to the original it is stated that “there hath been severall auintient Bookes belonging to the Towne and Burrough of Pontefract, for the entring of all orders, Ordinance (*sic*), Constitutions, Assessments, officers’ accmpts, and other things of law and public concernement, for and touching the Com’nwealth of the said Towne (Which said Bookes are All or moste of them Plundered, Defaced, or otherwise made use- VOL. VII.

lesse by Reason of these late Warres amongst us). It is therefore ordered and agreed upon, the twenty-Fowerth Day of October, one thousand, six hundred, Fifty and three. At a generall meetinge in the Moote-hall of Pontefract aforesaid, by the Majrs’, Comburgesses, Burgesses, and Inhabitants of the Towne and Burrough aforesaid, That this Booke shalbee called A Book of Entries.” Pontefract is not the only corporate body who has had to mourn the loss of its records, as we have had occasion to remark elsewhere; and when the student of to-day gets hold of what is left of these old records, it makes it a hard task to contemplate with equanimity how much invaluable material for history has been sacrificed to ignorance or wilfulness. Pontefract, with its Mote hall, “mayor, comburgesses, burgesses, and other inhabitants,” forms a very interesting unit in municipal history, and this volume will enable the historian to detect a great deal in that history which could not have been obtained without it. But we cannot congratulate the borough upon its printer nor its editor. The work is so good that it was worth doing much better than it has been done. For the columns of a local newspaper it may be all very well, and is indeed a praiseworthy attempt to make known to the inhabitants of Pontefract something of their past history. But once step beyond this limit into the region of book-publication, and something more is needed. Will not the corporation of Pontefract follow the example of Nottingham, and give us a worthily-edited print of its records? We by no means wish to discourage Mr. Holmes in his really good work, because apparently he has had to do it all himself, but misprints and many other faults of editorial work should not occur in so valuable a work as Corporation Records. What would the Index Society say to the following entry in the Index to this book—“Curious Tombstone in All Saints’ Church Yard 339”?



Meetings of Antiquarian Societies.

METROPOLITAN.

Society of Antiquaries.—February 1st.—Mr. E. Freshfield, V.P., in the chair.—Mr. A. J. Butler exhibited two chalices and two patens, of the type of the Nettlecombe chalice, the property of Brasenose College, Oxford. These vessels were silver gilt, and, as far as could be detected, bore the hall mark of 1502. In connection with this very interesting exhibition, a resolution was passed requesting the Council to take steps towards procuring a catalogue of the church plate belonging to the parishes of the City of London, and to arrange for an exhibition of interesting specimens of such plate in the rooms of the Society.—Mr. J. H. Cooke communicated an account (drawn up from unpublished documents) of the wreck of Sir Cloudesley Shovell off the Scilly Isles in 1707.

February 8th.—Mr. A. W. Franks, V.P., in the chair.—Mr. Freshfield read a paper upon the town of

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Calais, many of the old features of which are disappearing in consequence of railway works and other alterations. Copies of three plans of the town were exhibited—one of Henry VIII.'s time, already published in the Camden Society's *Chronicle of Calais*; another, made during the English dominion, obtained from Calais; and a modern map of the town; also a sketch of the town from the sea, likewise printed in the *Chronicle*. The similarity of the ancient and modern plans was very noticeable, except where the old castle and adjacent streets have been cleared away to build the citadel. The names of the streets in the old maps were almost all English, several being the same as street names in Dover; and the modern names are, in some cases, merely translations—as Parsons Street, now "Rue des Prêtres." There are many remains of English architecture in the town—as St. Mary's Church, which is transition Norman, with some perpendicular windows; and the Hôtel de Ville or Staple Hall, besides houses in the older streets. The last connexion between London and Calais was in 1596, when an English force, largely raised in the City, was sent to assist the French in defending Calais against the Spaniards.—Mr. C. T. Martin added a few remarks about the condition of Calais during English rule.—A few fine specimens of mediæval seals were exhibited, including those of the rural dean of Bicester, the Guild of St. Mary at Cambridge, and some private seals, one of which represented the Virgin and Child under a tree, and a male figure adoring.

February 15th.—Mr. E. Freshfield, V.P., in the chair.—The Chairman called the attention of the meeting to the announcement made by the Bishop of London the day before, at the Diocesan Conference, of his intention during the present session to reintroduce his Bill for the wholesale destruction of the churches in the City of London—as many as fifty churches out of sixty-five, it was believed, being thus threatened. The peculiar danger and mischief of this measure consisted in the fact that no provision was any longer made for consulting the parishioners on the subject.—Mr. H. M. Westropp communicated "Notes on a Roman Stone Cist in the Isle of Wight," and exhibited specimens of Samian ware found in it, together with a bone weaving comb.—The Hon. H. A. Dillon exhibited two Roman bath water-pipes from Algiers. In appearance they might be said to resemble blacking bottles with the bottoms knocked out, the neck of one bottle fitting into the base of the other, and so forming a succession of piping for the conveyance of water.—Mr. R. Brown, jun., laid before the Society an elaborate paper "On the Griffin, Heraldic and Mythological," in which he traced the history of the representations of this animal in the art remains of various countries from the earliest times.

British Archaeological Association.—Feb. 7th.—Mr. T. Morgan in the chair.—Further discoveries at the Roman Castrum, South Shields, were reported by Mr. R. Blair.—The efforts made to preserve the old Tol House, Great Yarmouth, were detailed by Mr. F. D. Palmer in a communication which stated that the Mayor and Corporation had agreed to sell the building for a nominal sum to trustees, to be devoted to some useful purpose.—Mr. Gardner exhibited some Parthian coins which had been used as amulets, on

one of which Dr. Phené pointed out the emblem of a star above the crescent moon, and traced the continuance of the latter in the present Turkish standard.—Mrs. Arthur Cope exhibited a large series of silver plate of the Cromwellian period in illustration of one of the papers.—Mr. C. H. Compton exhibited a silver consular denarius, showing the earliest form of the lituus.—The first paper was read by Mr. G. Lambert "On Richard Cromwell."—The second paper was "On the Traders' Signs in Old St. Paul's Churchyard," by Mr. H. Syer Cuming. After referring to the rise of the custom of denoting shops by signs, the animated appearance which the streets of a town must have presented in mediæval times was referred to. St. Paul's Churchyard having been always a place of considerable commerce, the number of trading signs must have been very great.

Asiatic.—February 19th.—Sir H. C. Rawlinson, Director, in the chair.—Mr. Hyde Clarke read a paper "On the Relations of the Languages of India and Africa," in which he stated that, taking words from several series of Indian languages, he compared them with those of Africa, giving at the same time a detailed comparison of the dialects of Santali in India with the Hausa of Africa. These relations of speech, he affirmed, had nothing to do with relations of race, but were due to some common source of culture. The invention of speech-languages he placed on the basis of sign-languages, with a definite psychological system. Thus he contended that while all languages appeared to be of common origin, there was no one primeval language, as in each language words are to be found like those of other languages, without, however, necessarily contributing to their classification.—Prof. Oppert read a paper "On Gunpowder and Firearms as known to the Ancient Hindus."

Anthropological Institute.—February 19th.—Prof. W. H. Flower, President, in the chair.—Mr. Colquhoun read a paper "On the Aboriginal and other Tribes of Yunnan and the Shan Country." Between Canton and Nan-ning (one of the important towns on the Si-kiang in Kwang-si) the inhabitants met with were pure Chinese. West of that, to the Yunnan frontier, a mixed population on the river, and aboriginal tribes in the interior, were found. Throughout Yunnan the chief population consisted of Shans disguised under a great variety of tribal names. Lo-lo and Miao-tzu aborigines were met with, as well as Thibetans under the name of Kutsung. On the west side of Yunnan Mohammedans are numerous, presumably the remains of the armies of Genghis Khan. The costumes are most varied and picturesque, and the Shans and all the aboriginal people were kind, frank, and hospitable, and in these respects and in their feet being uncruised offer a great contrast to the Chinese.

Historical.—February 15th.—Mr. C. Walford in the chair.—Mr. Hyde Clarke showed a head of Mark Antony from his collection, and read a note on it. It represented Antony as Bacchus, in which character he entered Ephesus. He was more usually represented as Hercules. Mr. Hyde Clarke then read a paper "On Materials for History in England, their Preservation and Application."

Hellenic.—February 15th.—Prof. C. T. Newton, V. P., in the chair.—Mr. C. Smith read a paper on the sculptures recently discovered at Gjölbaschi, in

Lycia, and now removed to the museum at Vienna. Mr. Smith stated that the Herön at Gjölbaschi had first been found by Schönbrunn, and it was his account, published in vol. i. of the "Classical Museum," that suggested the recent Austrian expedition. Gjölbaschi stands on a plateau ten miles from the sea. The walls of the Herön are adorned both inside and out with a double row of sculptured friezes. On the exterior of the southern wall, besides four winged bulls in high relief, and seated male and female figures on the lintel of the doorway, there were represented, (1) a battle of Lapiths and Centaurs; (2) scenes which have been attributed, though as yet without much evidence, to the legend of the Seven against Thebes and to the siege of Troy. On the interior of the same wall, which is covered with sculpture, the most important compositions are the boar hunt of Meleager and a most interesting representation of the slaughter of the suitors by Odysseus. On the west wall is a remarkable representation of a siege and of a battle of Greeks and Amazons. The north wall is taken up by a great composition which probably may be referred to the rape of the daughters of Castor and Polydeuces. The sculptures on the east wall are much mutilated. The workmanship as a whole is characterized by great boldness of design, with considerable skill in execution. On various grounds, but especially from the choice of subjects, Prof. Benndorf, whose view was shared by Mr. Smith, was inclined to attribute it to Athenian influence. It probably belonged to the century before Alexander, and it deserved to be compared carefully with the Xanthian monuments and the sculptures of the Mausoleum.—Mr. Warwick Wroth read a paper on a statue found at Cyrene, which had been usually called an Aristæus, but which, he argued, was more probably an Asclepius of a beardless type not otherwise known.

Numismatic.—February 15th.—Dr. J. Evans, President, in the chair.—Mr. Vaux exhibited ten gold coins from the cabinet of Mr. A. Grant, comprising one of the Omniade Khalif Heshâm (A.H. 124); two of Harun al-Rashid, one of which has the name Daüd beneath the legend on the reverse (A.H. 174); one of Al-Amîn, son of Al-Rashid; one of Mahmud of Ghazna (A.H. 400); and five of the great Seljuk chief Tughril-Beg, with the dates A.H. 432, 434, 436, and 448, two from the mint of Nishapur, and three from that of Isfahan.—Mr. Hodder Westropp exhibited a gold florin of John II. of Nassau, Archbishop of Mayence 1397—1419, struck at Bingen, with the inscription *MONETA OPIDI PINGENSIS* on the reverse, accompanied by the wheel, the arms of Mayence.—Mr. H. Montagu brought for exhibition three fine "units" of Charles I., with the harp, bell, and port-cullis mint-marks; the Bermuda halfpenny of 1793 in gold, silver, and bronze; also a shilling of William III., reading *DEI GRI (sic)*, 1699.—Mr. Evans exhibited a tetradrachm of Alexander the Great with the head on the obverse to the left, and with a bee as an adjunct symbol on the reverse. This coin was of European fabric, and probably struck at Melitæa in Thessaly.—Mr. H. Montagu communicated a paper on silver stycas of Northumbria and York.—Canon Pownall read a paper on Papal medals of the fifteenth century. He also contributed some remarks on the rose mint-mark on Irish money of the sixteenth century.

Philological Society.—February 2nd.—Dr. J. A. H. Murray, President, in the chair.—Mr. H. Sweet gave derivations of *wicing* as = *wicing*, "warrior," from *wig* (war), like Old-Norse *hildingr* from *hild*; and of *hyfe* (hive) from *küpiö*, Latin *cupa*, originally meaning simply "vessel." He then read a paper on the history of *g* in English, in which he opposed the German view of its having been an open consonant (spirant) initially in Old English. He also explained the loss of the *h* in *it* as due to generalising of the unemphatic form, *hit*: *it* having originally been parallel to *him*: 'im, as in "give it im."

Society of Biblical Archæology.—Feb. 6th.—Dr. Samuel Birch, President, in the chair.—A paper was read by Mr. Theo. G. Pinches on a series of Babylonian tablets found by him among the Egibi collection, which all come from the town of Borsippa, though they reached the British Museum at different times. They record the purchase of a piece of land by a husband and wife, out of the dowry of the wife; and the subsequent claim of the wife, after the death of the husband, to have the land restored to her by a wrongful possessor, and then settled upon the only child of the marriage, a daughter. All the tablets are dated in the reign of Nabonidus, King of Babylon.

New Shakspeare.—Feb. 9th.—Mr. F. J. Furnivall in the chair.—Miss G. Latham read a paper "On the Witches in Shakspeare." Dwelling first on the extent and variety of superstitious beliefs held by an Elizabethan audience, Miss Latham proceeded to contrast the characters of the witches in "Macbeth" with Middleton's treatment of the same subject, showing that Middleton, with his multitude of details, made us lose all idea of the supernatural. His incantation scene is crammed with Latin words, while Shakspeare's is remarkable for its simplicity. Shakspeare's witches are never allowed to hide the central figure; the human interest is preserved throughout, the witches being kept in the background. In the "Tempest," Sycorax, having imprisoned Ariel in a pine, could not undo her own work; a curious instance of a similar nature is given in Spalding's "Miscellany."

Archæological Institute.—Feb. 1st.—Sir J. Maclean in the chair.—Mr. W. M. F. Petrie read a paper "On the Pottery of Ancient Egypt," and exhibited diagrams and examples illustrating the different classes of the fictile vessels of the fourth, eighteenth, and nineteenth dynasties, and of Greek, Roman, and late Roman times. Many hundreds of specimens had been collected from sites of which the dates were known, in order to establish the epochs of the various forms and qualities used. The general result appears to be that although some varieties are almost exactly similar, from the earliest period down to Roman times, yet there are several characteristics by which the periods may be readily distinguished.—Mr. Harts-horne read a paper on Kirkstead Chapel, Lincolnshire, calling attention to the singular beauty of this exquisite Early English work, and giving some notes upon the great Cistercian house near which it is placed. Much regret was expressed that, for lack of funds to preserve it, the chapel, which still stands complete with its vaulted windows and walls, as it was left by its builders in the first quarter of the thirteenth century, must within a very short time become a hopeless wreck. Attention was also called

to a remarkable effigy in the chapel, exhibiting a knight in a cylindrical flat-topped helm, of which not more than eight examples have hitherto been noticed in monumental sculpture, and wearing a hauberk of "banded mail," the fifth sculptured example in England, now observed for the first time, of this very puzzling kind of defence. Some wooden screen-work, probably the earliest in the kingdom, and also remaining in the chapel, was commented upon.—Mr. W. Brailsford read a paper "On the Monuments in the Church of Tideswell, Derbyshire," and exhibited a rubbing from a brass showing an early representation of the Trinity.—Sir Henry Dryden sent some drawings of fourteenth century tiles with armorial bearings, apparently to a certain extent conventional.—Mr. W. T. Watkin sent some notes on the Roman station Petriana, named in the "Notitia," and the evidence as to Hexham being its probable site.

PROVINCIAL.

Manchester Literary Club.—February 19th.—Mr. George Milner presided.—Mr. J. C. Lockhart exhibited a fine copy of the edition of *Don Quixote* issued at Madrid in 1647. That famous novel first appeared in 1605.—Mr. W. E. Axon referred to a Cheshire deed of the year 1413, recently shown at the club by Mr. J. P. Earwaker, round the seal of which, embedded in the wax, was twisted a portion of a reed. Mr. Axon suggested that this was probably connected with the old use of a straw or stalk as a symbol of sale or contract, which he traced in the Roman *stipulatio* and cognate customs of Germany and India. There were several survivals of that in England. For instance, he believed that the wearing of a straw by the men who were for hire at the statute fairs was still usual. Mr. Albert Nicholson said that he could testify from personal observation that the straw was still used in this manner at these fairs. Mr. Milner thought that there might be some analogy with the original use of the indenture—that each person to a bargain would receive a piece of the broken straw.—Mr. Charles Hardwick then made a communication on the origin of the word "teetotal," which he said was first applied by Dickey Turner to the total abstinents from intoxicants, but which he (Mr. Hardwick) remembered to have heard before that time, though rarely as an augmentative or strong form of the word "total." Mr. Axon said that Dr. Lees had also stated that the word was an old dialect word in use before the time of Dickey Turner. It was worth mentioning that the word was not in the *Lancashire Glossary*, and ought to be. Mr. Alexander Ireland read the chief paper of the evening, on the Life and Writings of William Hazlitt, in which he sketched the biography of that essayist, and gave a copious account of his many writings. Mrs. Oliphant, in her recent work on the Literature of the Eighteenth Century, had said that Hazlitt was as obsolete as though he had written a thousand years ago. Mr. Ireland protested against this criticism as misleading and unjust, and vindicated the claims of Hazlitt to the attention and admiration of all lovers of literature.

Derbyshire Archaeological and Natural History Society.—February 20th.—The Lord Bishop

of Lichfield presided.—Mr. Arthur Cox (hon. sec.) read the annual report of the committee. A winter general meeting of the society was held on the 15th of March, when the Vicar of Ashborne, the Rev. F. Jourdain, read a paper entitled "Some notes on the restoration of Ashborne Church, 1881-82." The first expedition of the society for the past year was held on the 13th May to Kedleston. The next expedition was held on the 12th August, to Tideswell and Eyam. During the past year the Vigilance Committee has not been called upon to take any step to prevent acts of vandalism in the county. Inquiries have been made with a view to the possible opening of the Mininglow Barrow in this county, and at one time it was hoped that this society might be able to undertake the work, with the valuable assistance of Sir John Lubbock. Sir John was, however, prevented from coming to Derbyshire this year, and now the Mininglow Barrow is scheduled under the new Ancient Monuments Act, and the decision as to its being opened no longer rests with the Derbyshire society alone. Members will be glad to learn that the preserving process to which the All Saints' wooden effigy has been subjected has been wonderfully successful; two photographs, showing the effigy before and since the process, were shown. It is suggested that as the preservation from further decay seems so sure, a complete restoration ought to be effected. Various papers of interest will be found in this volume of the *Journal*. The Council has decided to obtain an accurate return of all the church plate in the county, with a view to publishing an illustrated volume upon the subject, as has been very successfully done by other societies.—The Rev. J. C. Cox then read a long and interesting paper on "Church Plate," in which he commented on the great carelessness which had existed with reference to the interesting and valuable articles presented to churches, and pointed out that it was illegal to sell or exchange them without the requisite faculty. In the room were displayed specimens of communion plate from numerous churches in Derby and the county.

Belfast Naturalists' Field Club.—Feb. 20th.—Canon Grainger in the chair.—A paper was read by Mr. William Gray, entitled "Notes on the Rude Stone Monuments of Antrim and Down." After some introductory remarks, Mr. Gray stated that he intended to refer to two classes of erections, known as cromlechs and cashels. The reader agreed with the late Mr. Du Noyer in defining a cromlech to be a large stone, supported on two or more stones, and covering a more or less defined chamber. The theories put forward to account for their erection were stated, some considering they were sacrificial altars, others that they marked the site of hidden treasure—a supposition which, doubtless, in early days, caused the destruction of many by the hands of the ruthless Dane. Recent research has, however, pretty clearly proved that they must be considered sepulchral, as human remains have almost invariably been found under them when proper search was made. Mr. Gray then proceeded to give a synopsis of the geographical distribution of these remarkable monuments, commencing with India. They are found scattered widely over that vast province, and extending far into China. They are also found in Northern Africa, throughout

Italy and Central Europe, and as far north as Norway and Sweden. In Western Europe they occur in Spain, France, and the British Isles, and, strange to relate, some writers minutely describe examples in distant lands, but overlook the fact that the North of Ireland is perhaps more closely studded with them than any other country of similar extent. Mr. Gray, referring to a large series of drawings illustrating these structures, pointed out the characteristics and peculiarities of about forty which he had sketched and measured in the two home counties. The second part of the paper referred to the cashels. Like the former remains, there is some difficulty in restricting the name to a special class of erection. The reader described cashels as rude circular walls of local stone, built in such manner as the capabilities of the material admit. Some of these walls contain chambers throughout either the whole or part of their extent, the entrance to which is from the inner face of wall. Many of the larger cashels have steps, affording an ascent from the enclosure to the top of the wall. In size the cashels are very variable, ranging from about fifty feet to upwards of two hundred feet in diameter, some of the larger having walls from fifteen to twenty feet thick.—The Rev. Mr. Lett regretted very much the destruction of several cromlechs which had come under his own notice, and was of opinion that one of the strongest safeguards to the preservation of such remains was the gross superstition which the vulgar entertained, that "no good" would follow their destroyer.—Mr. S. A. Stewart, in a short communication, noticed some of the rare pants recently found in this neighbourhood.

Cambridge Antiquarian Society.—Feb. 10th.—The Rev. J. J. Raven, D.D., presented to the Society three bronze Roman coins lately found at: Undley, in Lakenheath parish, of (1) Maximianus Herculeus, (2) Valens, (3), Urbs Roma. Mr. C. E. Hammond, of Newmarket, presented a mediæval bulbous glass vessel, found at the depth of five feet in Main Street, Newmarket. Herr A. G. Nordvi, of Christiania, presented (through Professor A. Newton) a prop of the Viking's ship discovered in Norway in February, 1880.—The Rev. Dr. E. K. Bennet read a paper upon a manuscript common-place book, of the 16th century, taken from the collection of family papers in the muniment-room of Shadwell Court, in the county of Norfolk. The writer was Richard Wilton, of Topcroft Hall, Lord of the Manors of Topcroft, Wilby, and Hayham, who died in or about 1630, and from the marriage of whose granddaughter with the then Mr. Buxton, of Channonz, are descended the present family of Channonz and Shadwell Court. There are many interesting local and other memoranda recorded in the book, but its chief interest lies in the minute entries of the expenses of education of the writer's children at school and college, and of some of the costs of a country gentleman's household of the Jacobean period. The annual expense of education at the Grammar School at Wymondham, where Mr. Wilton's three sons were placed for three years, appears to have been for board about £20, for sundry charges about £6, and for tuition about the same sum, or in the whole about £32 per annum for the three boys, representing about £130 or £140 a year now. One remarkable point referred to by Dr. Bennet in his

paper was that of the close personal relations between the landed interest and the trading class of society in the 16th and 17th centuries. In the present case the second son of a Norfolk squire, owning manors and lands worth some £2,000 or £3,000 a year by present valuation, was bound apprentice to a mercer in Cheapside, London (where he died of a fever in his twentieth year), while his elder and younger brothers were sent, first to Cambridge, and then the one into the army and the other to the law. Other instances of the same character were referred to as showing that the modern inclination of the sons of gentlemen to engage in commerce is only a revival of an ancient and usual practice, which has probably had much to do with the formation of the national character. The cost of education at Cambridge in the period referred to is shown by this manuscript to have been from about £130 to £150 a year of our present money. And the annual expense of living in London to a young man reading for the Bar would be now represented by about £200. Many curious extracts from the manuscript were read to the Society, showing the rate of household expenditure in a country manor-house.—Mr. Jenkinson exhibited what appeared to be the earliest account of the famous Mantuan Vase.—Dr. Pearson, in a communication presented to the Society on May 10th, 1875, referred to the Leipzig *Acta Eruditorum*, 1683. The book now exhibited was published at Bremen the previous year. It is in the form of a letter from J. H. Eggeling, to Duke Ferdinand Albert, which contains, besides much irrelevant evidence of erudition, a fairly correct account of the scenes cut upon the vase. It is written in Latin, and is accompanied by a plate.—Mr. Jenkinson made the following remarks upon a recent "find" at Willingham:—"The coins which form the subject of this paper are in themselves of little interest, having neither artistic excellence nor rarity to recommend them to your notice. They belong to the period of decadence which was terminated by the reforms of Diocletian and Constantine. They occur in this country deposited in receptacles of various forms and sizes, the number of them contained in a single vessel sometimes amounting to several thousands. But among them all it is quite unusual to find any variation in the dull monotony of obverse and reverse. Upon one side appear, more or less well executed, the heads of a long succession of emperors and usurpers, whose portraits are in most cases sufficiently different to be recognized at once; although there are decided exceptions; and these exceptions do not occur in the case of the most ephemeral princes, but rather among the group of emperors commencing in A.D. 268 with Claudius Gothicus, and ending in 284 with Numerianus and Carinus. The reverse is generally occupied by a conventional figure of Peace, Victory, Health, or some other ideal, which is often executed in the poorest possible style. The village of Willingham lies about two miles south of the river Ouse, and three miles S.S.W. of Erith, renowned in the annals of Roman discovery. Between Willingham and the river lies Middle Fen, now drained and cultivated. It was in this fen, at a point rather less than a mile north by east of Willingham Church, that the coins were found. On the 25th of February, 1881, a man named Charles

Smith was ploughing this field when the plough, which is described as having "sunk seven inches deep in the ground," struck and broke in pieces an earthen vessel containing upwards of 500 coins, cemented by rust into a solid mass. Rather more than half of the vessel came into my possession. The base was $2\frac{1}{2}$ inches in diameter; at 3 inches from the base the diameter was just under 5 inches: the height must have been about $7\frac{1}{4}$ inches, or rather less. The substance is yellowish-ochreous, redder on one side; very bibulous and powdery, rubbing away without difficulty; and was probably once protected by some glaze which has perished. I have been thus particular in describing so commonplace a vessel, because we can assign it to a certain date. The latest coins that occurred in the find are two of Diocletian; for I cannot take into account a vague rumour that one of Carausius was among them. Diocletian began to reign in 284 A.D.; and that year or the next may be regarded as the probable date of the deposit; since no coins occur of any of Diocletian's colleagues, the earliest of whom, Maximianus Herculeus, was raised to the dignity of Augustus in the year 286. Now although this vase is of so ordinary a type that it may seem to belong to no period in particular, yet it is quite possible that a comparison of a large number of similar vases, each of which could be assigned to an approximate date, would enable a practised eye to detect in each slight peculiarities of material or of outline; and the knowledge so gained might be applied to similar pottery found under other circumstances. If, however, all such hoards of coins were recorded, and all the vessels containing them were preserved, it is probable that some of these would be of a far more characteristic ware, with a very limited range. I have succeeded in discovering one case in Norfolk in which the coins were put away in a Samian cup stamped with the name of a potter, *Sorianus*, who must accordingly have been making Samian ware just before A.D. 176, the date of the latest among the coins buried in the cup which he had made. Now if we could find a hoard deposited in a cup made by Albucius or Borillus, or some other of the potters whose productions occur in pits at Chesterford or in graves at Gorton, we should have at least a presumptive clue to the date of those pits and graves. And the evidence would be nearly as satisfactory, if, instead of a particular name,—we could appeal to some marked peculiarity in the fabric or the pattern. These speculations, however, are at present of the nature of castles in the air. Much evidence must be collected before any conclusions can be drawn; and from the nature of the case evidence is forthcoming only now and then. But the first thing necessary is that no opportunities should be lost of recording such items as offer themselves to our notice. I have dealt so far with the vase and with the general method by which such discoveries may be made instructive; it only remains for me to enumerate the varieties which are known to have occurred among the coins which the vase contained. I have examined 241, or nearly half the whole number found, according to statements made at the time. Of these I have written a minute account which will speak for itself. Into the questions raised by a comparison of the numbers furnished by different reigns, and into the relative values of the base pieces

of one reign and the plated coins of succeeding princes, I do not now propose to enter."

The following is the detailed description: there were of—

Gallienus	...	31	} 37	Claudius	...	17	} 3
Salonina...	...	5		Aurelianus	...	2	
Saloninus	...	1		Severina	...	1	
Postumus	...	12		Tacitus	...	6	
Victorinus	...	101		Probus	...	9	
Laelianus	...	1		Diocletianus	...	2	
Marius	...	1					
Tetricus...	...	41	} 52				241
Tetricus Caesar...	...	11					

Cambridge Philological Society—Feb. 15th.—The President, Prof. Skeat, in the chair.—Professor Kennedy read a paper on Virgil.—Ecl. iii. 109, 110. These difficult lines stand thus in old editions: *Et vitula tu dignus et hic, et quisquis amores Aut metuet dulcis aut experietur amaro*. The President read a paper on Wallachian as illustrating English etymologies. Some peculiarities of Wallachian are the substitution of *r* for *l*, as in *ger*, cold, Lat. *gelu*; the shifting of *r*, as in *frumay*, Lat. *formosus*; the use of *h* for *f* or *v*; of *p* for *qu*; of *r* for *n*; the insertion of *r*, especially after *t*; the use of *n* for *m*; and the occasional occurrence of a prosthetic *n*. Some of the forms help us to a better understanding of English etymologies. Examples are seen in *per*, hair, Lat. *pilus*; this helps us to understand the same use of *r* for *l* in the E. *peruke*. The Latin *ambulare* preserves its sense only in the Wallachian *umbla*, to walk; in all other Romance languages to *amble* is used of the pace of a horse only. Our *aver* corresponds to Wall. *adeverese*, and is to be derived from the Lat. phrase *ad uerum*, rather than mere composition of *ad* with *uerum*. *Branch* is, in Wallachian, *branca*, meaning an arm, and is allied to Lat. *brachium*. The E. *carl* really means "a load," and is the Anglo-French (Norman) form of *charge*; compare Wall. *incarc*, to load, *descarc*, to unload, discharge. The derivation of *cider* from *sicere* is made clearer by the Wall. *tsigher* or *cigher*, which preserves the guttural. In *cider*, *c* has become *g*, and afterwards *d*. *Faunt*, a Middle-English word for child, is merely short for *infant*; so also Wall. *fante*, Ital. *fante*. *Fringe* is explained by help of the Wall. *fringhie* or *frimbie*; the latter being clearly Lat. *frimbria*. *Laram*, short for *alarum*, may be compared with Wall. *larma*, short for *alarma*. *Parsnep* really stands for *pastarnak* or *pasnak*, from Lat. *pastinaca*; the Wallachian has both forms, *pastarnap* and *pastarnak*. Several other words, similarly illustrated, were discussed, viz. *apron*, *ant*, Aaron's beard, *booby*, *crevice*, *coif*, *cure* (to cure fish), *flue*, gargoyle, *ginger*, *impeach*, *despatch*, *piers*, etc.

Edinburgh Architectural Association.—Feb. 22nd.—Mr. Thomas Henderson in the chair.—The Rev. Dr. Cameron Lees read a paper entitled "A Few Notes on Paisley Abbey," in which he gave a brief sketch of its history, referring the members of the Association to his work upon the subject for details. After tracing the fortunes of the convent from the settlement of a band of English monks from Wenlock in Shropshire, under the patronage of the Stewart of Scotland, till its dissolution at the Reformation, noticing its various benefactors, and the part the different abbots took in its architecture and adornment, Dr.

Lees went on to refer to its reconstruction after the War of Independence, and to the exertions of Abbots Tervass, Crichton, George and Robert Shaw. The first-named abbot, he said, built the clerestory and triforium, the second adorned it with sculptures, the third built the conventual buildings, and the last effected the endowment of various altars within the church. Dr. Lees had found in the rental book of the Abbey, which he discovered in the Advocates' Library, the name of the sculptor—Thomas Hector—who carved the grotesque figure of the triforium. Another name that had come down to us as connected with the rebuilding of the Abbey was John Murdo or Morrowe, a Frenchman. After Bannockburn, the Scotch naturally turned to France for architectural help, and Dr. Lees believed French influence was distinctly traceable in the building. Dr. Lees described in some detail the noticeable features of the architecture of the Abbey, and what had been done towards its restoration, remarking that in 1859, when he was inducted to the second charge, a more dreary place of worship it was impossible to conceive. It was like a charnel house. The burial-ground outside reached above the sill of the windows. The floor was earthen. The building was altogether in a most wretched state. His (Dr. Lees') energetic colleague, Mr. Wilson—a man to be held in remembrance by all who had any regard for the place—with a committee, set themselves to the restoration of the church. From that time to the day of his (Dr. Lees') leaving Paisley, five years ago, he saw many, many thousands of pounds spent in the restoration and improvement of the building. The work was done, he thought, tolerably well, and it would have been better done if they had had more money. Since he left Paisley he was glad to hear that what was called the "Sounding Aisle" had been cleared out by the Duke of Abercorn—not, indeed, before it was needed. Dr. Lees, in closing, said that the Abbey could all be restored with less difficulty than many other buildings which had been repaired.

Newcastle Society of Antiquaries.—Feb. 28th.—The Rev. Dr. Bruce in the chair.—Mr. J. Clayton read a paper on Recent Discoveries at Cawfields on the Roman Wall. In the month of January, 1848, was laid before this society a narrative of the result of excavations in and about the Cawfields Mile Castle. In that narrative was described a mural tablet of the Second Legion, bearing the names of the Emperor Hadrian and of Aulus Platorius Nepos, his legate in Britain, one of four tablets bearing the same inscription, which have been found in four several mile castles, and also a mural tablet of the Twentieth Legion, one of the three legions employed by Hadrian in building the wall, but which has left fewer memorials than the Second or Sixth Legions—the other legions so employed. Some objects of antiquarian interest have been discovered during the last summer, in this locality, which it is proper to bring before this society, and it may not be inopportune to mention one or two other objects which have been met with in this locality since January, 1848. The Cawfields Farm, which is the scene of these discoveries, is situate on the north side of the Roman Wall, with the exception of about 200 acres on the south side. A brook running from Greenly Lough

passes through it, bearing the name of Cawburn, till it turns to the south on its way to the South Tyne, and from that point it assumes the name of Halt-whistle Burn. The farm is traversed from east to west by a basaltic precipice facing to the north, and in some parts more than 100 feet high. This precipice is part of the basaltic formation familiarly called the Whin Dyke, which passes through Northumberland from east to west, and which the Romans have in many parts adopted for the base of the wall. On the top or brink of this precipice was built the Roman Wall, and at its base lie scattered remains of the wall now overgrown with mosses, ferns, and lichens. The murus and the vallum in this part of their course are about 300 yards apart, and together with the Roman military road between them are in a state of excellent preservation. Not long after the excavation of Cawfields Mile Castle there was discovered, at a distance of a few yards south of the vallum, near to a spring of water, an altar inscribed to Apollo by a soldier from Upper Germany, doubtless from that part of Germany separated from the Teutonic barbarians by the wall of Trajan—a rampart which has been graphically described for the information of Germans as well as Britons by the secretary of the society, Dr. Hodgkin. Soon afterwards, in reconstructing the outbuildings of the Cawfields farmhouse, was found built in the wall of a coalhouse a centurial stone of Valerius Maximus, which is described by Horsley in his *Britannia Romana* as lying near Haltwhistle Burn. The complexion of the stone has been darkened by its association with the coals. During the last summer a ponderous stone, lying on the south side of the Roman military road, and between the road and the vallum, was taken up, bearing on its face an inscription which had been preserved by its being underground. As from the shape of the stone the drawing of it does not present to the eye the whole of the inscription, a literal copy of it, and also an expanded copy, are here represented:—

IMP. CÆS. M. AVR. EL.
SEV. ALEXANDRO
PI FEL. AVG. PM. T. P.
COS. P. P. C. V. C. XENEPHON
TR. LEG. AVG. R. R.
A. P. T. M. F. XVIII

Imperatorii Cæsari Marco Aurelio Severo
Alexandro Pio Felici Augusto Pontifici Maximo
Tribunitiæ Potestatis Consuli Patri Patriæ
Curante Claudio Xenephonte Legato Augustale
Pro-pætores
A Petrianis Millia Passum XVIII.

Inasmuch as Severus Alexander, who had been once Consul before he ascended the Imperial throne, A.D. 233, and was not a second time Consul till 226, this mile-stone must have been erected between those two dates. In the expansion of the name of the place from which the measurement is taken the plural number is used in accordance with the language of the Notitia Imperii. It is probable that Petriana was a district which supplied the name of the ala, and the use of the plural number in the name of the fortress perhaps may be supposed to indicate a group of forts. By the side of the mile-stone we have described was found a stone of similar size and dimensions, bearing an inscription much weathered and worn, upon which can be traced the name of the Emperor Hadrian, preceded, as is

usual in the inscriptions of that Emperor, by the name of his patron and predecessor, Trajan. This stone must have been erected when the wall was built, about the year 120, and must have been exposed in a high and bleak situation to the storms of a century, before it became necessary to replace it in the reign of Severus Alexander. These stones, if further evidence were necessary, would assist in establishing the theory first propounded by the Rev. John Hodgson, that the murus and the vallum, with their accessories, were contemporaneous, and were the work of the Emperor Hadrian. But this theory has already been placed beyond any question by the unanswerable facts and arguments placed before the public by our distinguished colleague, Dr. Bruce, in his work on the Roman Wall. Some light, however, seems to be thrown on the still-debated question of the site of the station of Petriana—which is placed by Horsley, Hodgson, and Dr. Bruce, though with some hesitation, at Castle Steads, formerly known as Cambeck Fort. The distance of eighteen miles from Petriana, on the face of the mile-stone, must be measured along the line of the road on which it is placed, and it must be borne in mind that a Roman mile measures only 1,600 yards, and that between the site of this mile-stone and the fortress of Petriana this road diverges for the purpose of communication with fifteen mile castles and three stations—Æsica, Magna, and Amboglanna. Its first divergence, going westward, is at the Cawfields Mile Castle, which occasioned a prolongation of the road to the extent of at least two hundred yards. It is worthy of notice that the name of Claudius Xenophon appears, on this mile stone, to have been the Imperial Legate in Britain in the reign of Severus Alexander. The name of this legate is recorded in only one other inscription, which was found at Pinsland early in the last century. It is mentioned (No. 262) in the *Lapidarium Septentrionale*. The date of that inscription is assumed to have been in the early part of the third century; the correctness of which assumption is proved by the present inscription. In both cases the vowel in the second syllable of Xenophon is *e* instead of *o*, which we find in the Greek Xenophon. That these two stones should have remained undisturbed since the Romans left Britain may be ascribed to the solitude of their position on a wide and bleak waste, where there was no passer-by for centuries but the moss-trooper, who, not being a literary character, would not be attracted by a lettered stone. During the middle ages the roads left by the Romans were largely used by the inhabitants of the country; but in this particular district the inhabitants would use the Roman road from Cilurnum to Magna, which here is parallel to the military road between the murus and the vallum, and is at a lower level, with better gradients. It will be seen on Mr. McLauchlan's map, and there designated the Stane-gate, which in the Northumbrian language signifies the stone way or road of stone. On that part of the Cawfields farm, which is on the north side of the Roman Wall, and near to the base of the precipice which intersects the farm, have been found, during the last summer, two inscribed stones, one of them a centurial stone of the centurion Victorinus and the other a stone which has been in the Roman Wall, and which, though not quite legible, seems, as far as one can collect, to be similar to a stone found in the wall near Thirwell

Castle, on which the citizens of the Civitas Dunonii have recorded the fact of their having assisted the Romans in building the wall. Their locality, as well as that of the Hunters of Banna, has not been ascertained. The existence, however, of such a community indicates that the civilization of the Britons under Roman rule, which had taken place between A.D. 79, when the Romans first took possession of the country, and the date of A.D. 120, when the building of the wall commenced, the civilization of the Britons had made considerable progress, and that the efforts of Agricola, recorded by Tacitus, to teach them to build temples and forums and houses had not been in vain.



Obituary.

John Richard Green.—Born 1837. Died 7th March, 1883. He was born at Oxford, in 1837, and received his early education at Magdalen College School, under the Rev. Dr. Millard. While yet an undergraduate he contributed to the *Oxford Chronicle* a series of papers on "Oxford in the Eighteenth Century," which were afterwards reprinted. After he had left his arduous work at Stepney parish he lived for a long time the life of a journalist—for the work of Lambeth made small demands upon his time—while at the same time collecting and throwing into shape the materials for his projected history. In 1870, after a severe attack of illness, he was ordered to the south by Dr. Andrew Clark, the devoted friend to whose care he may be said to owe many years of life. Three or four years after appeared *A Short History of the English People*. Its success was instantaneous. The next years of Mr. Green's life were occupied with the re-casting of the *Short History* on a larger scale; and the new book appeared at intervals from 1877 to 1880 in four volumes, of which the first bore a dedication to "two dear friends, my masters in the study of English history, Edward Augustus Freeman and William Stubbs." In the year 1877 he married, and in conjunction with his wife (who was a Miss Stopford, a daughter of Archdeacon Stopford) he wrote a *Short Geography of the British Isles*. During this time, too, he projected and edited the series of *History and Literature Primers*; a year ago he published *The Making of England*, which was noticed in our columns a little time back. Whoever may differ from Mr. Green in his view of English history must at the same time admit his wonderful capacity for making his readers interested in his narrative.



The Antiquary's Note-Book.

Loan of a Book in 1396-7.—William, prior of the House of Newstead in Sherwood, and Robert de Sheffield, his brother monk, make plaint of John

Ravensfield on a plea of the detention of a book called *Stimulus Conscientie* [Richard of Hampole], and now the parties aforesaid are agreed by the licence of the Court, and the said John is in "misericordia." He paid the amercement in the Hall. *Records of the Borough of Nottingham*, p. 335.

Boycotting in 1330.—Robert de Morewode makes complaint of Henry le Waterleader on a plea of transgression, and hereon he complains that whereas the aforesaid Henry is a common servant to carry water by bushels to sell to all men of Nottingham wishing to have water by purchase, and the same Robert on Monday next before the feast of Saint Michael last past, in Nottingham, sent one Alice his servant, and very many times servants of his, to the said Henry, and besought him that he would carry to the house of the same Robert four-horse loads of water, and offered him a penny, according to what he was used to sell, and the aforesaid Henry would not carry any water to the same Robert, but altogether refused, and called the same Robert false and unfaithful, and alleged that he perforated his bushel and all the bushels of Nottingham with his knife, and further persuaded all his companions of the same calling that they should not carry water to the same Robert, because the same Robert would not pay them their wages: whereby the same Robert could not have water for five weeks, either of the same Henry or of any of his companions, by which he lost the meal of two quarters of malt, of the value of 10s., to the damage of the same Robert of 40s., and hereupon he enters a suit. And the aforesaid Henry comes, and defends the force, etc., and says that he is guilty in nowise, and as to this he places himself upon the country; and the aforesaid Robert likewise.—*Records of the Borough of Nottingham*, p. 115.

Ancient Government of the Town of Macclesfield.—Mr. Croston, in a recent lecture delivered at Macclesfield, said that some of the provisions of the charter for the government of the town were of a very salutary kind. For example, no man was permitted to be in an alehouse after the great bell was rung at nine o'clock at night, "unless he was a person of credit," and it was to be at the discretion of the Mayor whether he was a person of credit or no. The Mayor also decided what punishment should be meted out to offenders. Another curious part of the decree was—"Any young man found in the house after the good man and his wife have gone to bed is also to be punished at the discretion of the Mayor." Again, "Any man found in the street after ten o'clock (even though perfectly sober, unless he was 'a man of credit,' which saving clause was never omitted) is liable to be punished." Mr. Croston next referred to the ancient modes of punishing offenders, describing the stocks and pillory, both of which were frequently resorted to, heinous offenders being not unfrequently pelted with rotten eggs, etc. Having also mentioned the cage and the gaol as means of punishment for male offenders, Mr. Croston turned his attention to the female portion of the community, and gave a description of the scold's bridle and the cuckstool or ducking-stool. The name of this latter mode of punishment was perpetuated in Macclesfield by Cuckstool-pit Hill; and there was a scold's bridle still to be seen at the Town Hall; the use of the bridle was

explained by an inscription on one at Walton-on-Thames, which he saw a few weeks ago:—

"Chester presents Walton with a bridle
To curb women's tongues when they talk idle."

Congleton, he knew, possessed a scold's bridle, and Mr. Wilson (the Town Clerk of Congleton) said that he remembered seeing a woman led through the streets wearing the bridle, the offence being that when, as was their custom in those days, the churchwardens made a survey of the town to see if all the inhabitants were indoors or at church, they found her cleaning her doorstep, which was Sabbath-breaking. They remonstrated with her, and with more energy than politeness she told them she was as good as they, which, addressed by an ordinary person to a churchwarden, was a mortal offence. The churchwardens were right in maintaining their dignity; the woman was taken before the justices and ordered to be taken round the town wearing the bridle. Macclesfield possessed two bridles—one was at the Town Hall and the other at the Workhouse.

Household Goods in 1393.—Imprimis they value one coverlet and one tapet of grey and green colour at 4s.; also another coverlet dorry and of a blue and white colour at 18d.; a blue gyde at 18d.; four cushions, 2d.; three slippings of woollen thread, 4d.; one old rack, with wool, at 8d.; also an old chair, 3d.; an old barrel, 1d.; three boards (tables) with the trestles broken for cutting out, and one furnace, 4d.; one wooden bowl, and one clout-lining with sale, 2d.; an old chest, 2d.; a verjuice barrel, 1d.; a coffer, 6d.; two old and broken skilletts of brass at 1½d.; a bowl, a little maser, and a tankard, and a pair of boots, at 4d.; a tub, and a sack with oatmeal, at 8d.; another broken board (table), at 1d.; a crossed trestle, at 1d.; an old tapet, at 2d. Total, 11s. 2½d. Valuation of goods of a felon who had taken sanctuary, 1393. From *Records of the Borough of Nottingham*, p. 254.

Dates and Styles of Churches: Saint Lawrence, Ludlow, Salop (communicated by Thomas Powell).—*Porch*: Sexagon, Early English, conical roof—Perpendicular. This and the porch of St. Mary Redcliffe, Bristol, are the only two of the kind in England. *Nave*: Perpendicular, pointed arches. Roof, fine oak embellished with carved gilded bosses. *West window*—Perpendicular. *Clerestory*: Is built of fragments of old Norman arches, and Decorated work. *Tower*: Interior shows a beautiful lantern supported by four fine arches, with Perpendicular mouldings, having a beautiful wood vaulted roof 85' 0" from the floor. Exterior rises 130' 0", is embattled and enriched with octangular turrets at angles surmounted by pinnacles. Very like Cerne Abbas, Dorset. *Choir*: Perpendicular. *Reredos*—Decorated, very fine. *Stalls* old oak, very curious excellent work, seats grotesquely carved. *Sedilia*—Decorated, good canopy. *Piscina* has double ogee moulding. Old eastern sepulchre has Decorated tracery and a flat canopy. *East window*—Perpendicular, erected by Bishop Spoford. *Communion table*—ornamental old oak, dated 1600. *Rood screen* fine oak with good carving. *North Aisle*: Early English. *West window* has a fine enrichment of ball flowers. *Holy water stoup* at north door has a double ogee moulding. *North Transept*: Deco-

rated, of which the north window is a good example. Here stands a very fine-toned organ, erected by the Earl of Powys. This transept bears the name of the Fletchers' chancel; upon the gable stands a steel arrow belonging to the company of Fletchers, or arrow-makers. I mention this because there is an old legend in Ludlow that this arrow was shot at the church tower by Robin Hood from the "Butt" on the "Old Field" some two miles north of the church. *South Transept:* Decorated. Three light windows decorated with reticulated tracery. *South Aisle:* Early English, with an Early English piscina. *Lady Chapel:* Decorated. East window = late Decorated (rare old stained glass); other windows = Perpendicular; piscina = Decorated with circular head; font = Norman; screen = Perpendicular, bearing some beautiful running foliage along the crest. Here is preserved a curious abbreviation of the Decalogue, painted on a large panel in old characters, time of Henry VIII. *St. John's Chapel:* Early English. East window Perpendicular. Old oak seats still remain, showing some good and curious panelling. Canopy over the communion table has fine open tracery. Rood screen = Perpendicular, beautiful work.



Antiquarian News.

Sir Thomas Frost, Mayor of Chester, has presented to the corporation a series of historic and valuable portraits of the Earls of Chester, originally in the possession of the family of Sir Thomas Stanley, Bart., of Hooton. The eight Earls now adorning Chester Town Hall were kings of the district from 1069 to 1237. The line then became extinct with John the Scot. The succeeding earls were invariably eldest sons of kings of England, the present Earl of Chester being the Prince of Wales.

An interesting discovery of human remains has been made on the Priory estate at Dover, where a large number of the unemployed poor, who appealed to the mayor for assistance recently, have been engaged in levelling and excavating. The ground belongs to the Dover College, and originally formed part of the Old Priory, which was suppressed in the reign of Henry VIII. Nearly the whole of the remains of two human beings were discovered. Not a vestige of anything like a coffin was found.

M. Naville writes from Tel-el-Maschuta to announce that the excavations undertaken by him on that site for the Egyptian Exploration Fund have already yielded a result of the first historical and geographical importance. This site (Tel-el-Maschuta), roughly midway between Ismailia and Tel-el-Kebir, is proved by an inscription dug up by M. Naville to be at once the Pithom and the Succoth of the Bible. Pithom was the sacred name descriptive of the Temple, and Succoth the civil appellation. Pithom was one of the cities built by the Israelites during the oppression (Exod. i. 11), and Succoth was their first station in the march of the exodus (Exod. xii. 37; xiii. 20). The discovery not only places Pithom-Succoth on the map,

but in doing so gives at last a fixed point in the route of the Israelites out of Egypt. Mr. Reginald Stuart Poole, of the British Museum, in communicating this discovery to the press, expresses a hope that the work to which M. Naville has devoted his great knowledge will not languish for want of funds. Hitherto it has been supported single-handed by Sir Erasmus Wilson.

The two old pennons, which are said to have been taken at the battles of Bannockburn and Killiecrankie by the Jedburgh Burghers, had become so frail through age that it was found necessary to have them somewhat repaired, and this has been done with the greatest care. They have also been put into wooden frames with glass fronts, to ensure their better preservation in future. These pennons were formerly kept with religious care by the Corporation of Weavers, but were handed over to the custody of the Jedburgh Museum at its institution in 1857. Sir Walter Scott always took great interest in "Old Bannockburn," as he used to call it, and got it lithographed by the late Mr. Lizars, Edinburgh, expressly for himself. It was carried by a deputation of Jedburgh men in the great procession at the laying of the foundation-stone of the Wallace monument at Stirling in 1861; and it was again publicly displayed when Her Majesty the Queen honoured Jedburgh with a visit in 1867. The Bannockburn pennon is of green silk, and the Killiecrankie one is of the same colour, but made of a sort of worsted.

Among the pictures belonging to the late Mrs. Proctor, of Elmdale House, Clifton, was one giving "the Interior of the Antiquary's Room, with portrait of John Aubrey, Esq.," which was sold for £25 to Mr. Provis.

In excavating for the foundations of the new building to be erected in Castle Street, Shrewsbury, the workmen lately found in the sand, some 10ft. or more beneath the normal level of the ground, a portion of a red deer's antler, which when complete must have been of a very large size. When perfect, the horns would have had eighteen points (twelve constitute a "royal"), and the pair would have fully equalled the celebrated pair found near Combermere Abbey in a bog some years ago. The stag to which this fragment belonged must have been nearly twice as big as red deer of the present day, and have been a very noble animal indeed. The fragment has been sawn off by the pre-historic inhabitant of the peninsula to form probably a large hook. From base to top the horns must have been about four feet. It will be placed in the Museum.

The stomach of a cow is about the last place where a numismatist would expect to find a valuable old gold coin; yet, incredible as it may seem, such a discovery has just been made near Namur, in Belgium. The animal swallowed it, no doubt, while grazing, and as it perforated the intestinal membrane it produced a violent inflammation, which led to the animal being killed. The gold coin, which has been so strangely brought to light, is now to be seen in the Brussels Bibliothèque. It is described as a quadruple pistole of Franche-Comté, and was struck at Besançon in 1578. On the obverse is figured the head

of Charles V., and on the reverse the double eagles and the Pillars of Hercules.

The Evelith Estate, in Shropshire, with the adjoining small mineral estate at Hinnington, is to come under the hammer in the spring. There has been a mill at Evelith from the earliest times, and one is there still, and will be included in the sale. The night after King Charles II. made his escape from the disastrous field of Worcester—September 4th, 1651—he crept stealthily through Brewood Forest, accompanied by a trusty adherent, on his way to Madeley, in what events proved to be a fruitless attempt to get into Wales. The fugitives had to pass Evelith Mill, and, as they neared it at a late hour, they were startled at the sound of voices within the building. The miller, Roger Bushell, was a cross-grained person, and suspected of being a Roundhead, and the situation was therefore somewhat critical. After waiting a short time, the voices, which the King and his companion took to be those of Roundheads, ceased, the lights were extinguished, and the two, screwing up their courage, passed on. They had reckoned without the miller, however, who challenged them in a loud voice as they passed. Bushell threatened to knock them down unless they halted; but, deeming discretion to be the better part of valour in their awkward situation, they took to their heels and beat a retreat. The miller pursued for some distance, but the superior agility of Charles and his companion saved them from the quarter-staff of their fancied enemy. On their enforced return, a day or two later, to their hiding-place on the borders of Staffordshire, the pair forded a stream rather than again venture into the neighbourhood of the dreaded Bushell. It turned out, however, afterwards, that this ferocious personage was a very good Royalist, and was entertaining a number of fugitives from Worcester when he was alarmed by the approach of the King and his escort, whom he took to be two of Cromwell's soldiers.

A sale of the greatest interest to the numismatic world has taken place at the Hotel Drouot, Paris. No fewer than 7,822 gold coins, in, for the most part, an almost perfect state of preservation, were offered to the competition of the public. These coins came to light under the following circumstances. Some months ago four workmen were engaged in demolishing and clearing away an old building situated No. 26, in the Rue Vieille du Temple, their employer being M. Foupuiau, an architect, who had taken a lease of the premises, with a contract to purchase from the Compagnie Foncière de France et d'Algérie, who were the proprietors. One day in the course of their work they came upon a large *cafetière*-shaped vase. On this being examined it was found full of gold coins. According to the custom in France, the actual finders of treasure are entitled to half its value. The men were satisfied to receive half the intrinsic value of their prize, and this was at once paid to them. The fortunate lessee, however, addressed himself to the experts, and the result of their advice was the sale now proceeding. The collection consists for the most part of Royal coins. There are 1,010 coins of Jean le Bon, who reigned from 1350 to 1364; 6,199 of Charles the Fifth, his successor; and 63 old and

counterfeit Royal pieces. Besides these, however, there are 550 feudal coins. The coins are all about the size of the old English guineas, but are extremely thin. At the first day's sale every lot, with the exception of one in which twelve coins were offered, consisted of a single coin. The consequence was that, although the sale lasted close upon five hours, not more than 250 of the pieces were disposed of. The Royal coins sold were all knocked down at from 25*s.* to 30*s.* each. The majority of the feudal coins averaged about the same. Two, however, fetched fancy prices. These were a piece of Guillaume, the Second de la Garde, the only one in the collection, which went for 40*s.* (£16); and a piece of Guillaume de Beauregard, the Abbot. The latter is stated to be unique, and the competition for it was very brisk and prolonged. It was ultimately knocked down at the tremendous figure of 1,640*s.* (£66). The buyer was an expert, but he is believed to hold a commission from the Bibliothèque.

Another human form has been lately taken in plaster from the mould left in the ashes of Pompeii, according to the excellent method employed by Professor Fiorelli. It is that of a man, and was found in the garden of a house at the north-east angle of Isola VII. in the Region VIII. It seems from the place and position that the man was trying to escape in the interval that elapsed between the rain of lapilli and that of ashes, and that he was suffocated by the latter and by pestilential vapours before he could reach the Stabian Gate. The figure of this man is lying on its back, the head is bent back, and the skull is perfectly preserved. From the cheek-bones downwards the face is very perfect, and the open lips permit five upper and five lower teeth, white and equal, to be seen. The left arm is half raised, and the fingers half shut; the right is almost pressed against the body, and the closed fists rest on the stomach. Two rather small iron keys were found near the body, that were probably held in that hand, and from the fact that a larger key was found near the garden door, it is supposed that the ones the man carried did not belong to the house. Round the body is the belt commonly used by the ancients to confine the tunic; without this belt no one was decently clad, and it was even considered a sign of dissoluteness to wear one too large, as we find from a common saying, "God defend us from a youth who wears a flowing tunic." The legs of the man are apart, and the knees slightly bent. The right foot is perfect, but the bones of the toes on the left foot are bare.

In the course of a very interesting lecture on Geology, lately delivered at Clun, Mr. George Luff said:—"We are told that few traces of the men to whom metals were unknown have been met with in this country. One instance is mentioned as a great curiosity. An axe-head has been found at Hardwick, near Bishop's Castle, made of basalt, and perforated for a handle. The gentlemen who are so interested in that should come to Clun, and we would show them many things quite as curious. Here I have a collection of sixteen ancient flint and stone implements gathered in this neighbourhood. Two have lately travelled to Professor Dawkins and back. He declares them to be pre-historic. One was

used probably in the preparation of skins; the other is an arrow-head. This beautifully chipped and barbed arrow-head must have been a perfect treasure to its original possessor—too precious surely to risk losing in a single shot at a wild deer. It is supposed that such decided gems were used rather as trinkets and ornaments than mere weapons, and were often placed in tumuli as the most precious love tokens offered to the dead. Skerthly supposes it to have been about three thousand years ago, when a Celtic tribe acquainted with bronze, but ignorant of iron, invaded this country, and conquered the weak and imperfectly armed inhabitants. Then if the peaceful Neoliths could find shelter anywhere in Shropshire it would be here, in this corner, among these very hills, just as their descendants the Britons sheltered themselves for a time from the Romans. I have no doubt that for a very long time a Neolithic colony was established at Clun, and I would warmly urge you, as Professor Dawkins urges me, to collect these evidences of it. The bronze people left many traces and memorials in the county, but I can find none at Clun."

The first Monday after the Epiphany is known in Yorkshire as "Plough Monday," and our agricultural forefathers on this day collected funds to defray the cost of the lights which the ploughmen were accustomed to keep burning before the shrines of their patron saints. The ploughmen in Ecclesfield parish have not forgotten the ancient privilege, but the only object they appear to have in view is the spending the fruit of their importunities in the services of Sir John Barleycorn. About a score of these rustics dressed themselves, some in white smocks bedecked with various coloured ribands, others in feminine attire carrying besoms or brooms, all having their faces smeared with lampblack or raddle; ten, wearing smocks, were yoked to an old plough by means of ropes, with sticks as crossbars at equal distances, a ploughman steered the plough, while a second filled the post of ploughboy or driver, with a long stick having three or four lashes, to which were suspended as many bladders. A start was made for Sheffield, distant six miles, the plough (preceded by a brass band) being drawn by the ten "plough bullocks"; a call was made at all the principal residences on the route, where they received either ale or plough money, the plough being drawn over the door sill for "luck"; after parading some of the streets on the outskirts of the town, the return journey was commenced, the collecting boxes furnishing abundant proof of the great encouragement and popularity extended to these revellers.

A correspondent writes to say that the Inverness Police Commissioners, or their officials, are committing an act of vandalism that calls for the immediate attention of the community. He says the earthworks of Cromwell's Fort, Inverness, are being destroyed—carted away by the Burgh Surveyor as gravel for roads! The Town Clerk is an authority on the old fort, and we trust he will at once inquire into the statement which is here made. What remains of the fort ought to be preserved.

During the low tides of this week a large number of old cannon balls, barshots, with immense quantities of nutshells and acorns, have been found near the

section of the rocks of St. Leonards known as the "Wadhurst Clay." A large fossil bone, nearly three feet in length, and eighteen inches in circumference at the thickest part, was also discovered.

At a meeting of the Corporation of Newbury, held on February 27th, Mr. Walter Money, F.S.A., until recently a member of the Town Council, produced a series of Royal charters, which had been alienated from the possession of the borough authorities for nearly a century, having lain unheeded among the muniments of the Townsend family, whose representative, Mr. Stephen Hemsted, of Newbury, has restored them to the town. These interesting documents include the original incorporation charter of Queen Elizabeth, and several charters granted to the town in the reigns of Charles I., Charles II., and James II., and other manuscripts, most of them being in an excellent state of preservation, and many of them extremely beautiful specimens of calligraphy. The thanks of the council were presented to Mr. Hemsted and Mr. Money, and a committee was appointed to consider the best plan of preserving the valuable documents, a suggestion being made that they should be arranged and preserved in glass cases at the municipal buildings.

One of the greatest pieces of vandalism heard of for a long time past is the offer to dispose of the venerable and grandly carved oak screen (dated A.D. 1599) at the old Blundell's School, Tiverton, to Mr. Harry Hems. Happily Mr. Hems emphatically declined to have any hand in the proposed spoliation, and he laid the facts of the case before the Society for the Protection of Ancient Buildings.

An old Northumberland estate has been recently in the auction market, and has been purchased by Sir William Armstrong. Cartington is full of interest to the local historian and antiquary. At the commencement of the present century, a stone was dug out of the ruins with the date of 1030, a mutilated figure of the Blessed Trinity; a figure of St. Anthony; the top of a Gothic window, with what appeared to have been a font for holy water. This circumstance may be taken as sufficient to prove that near the castle stood a church or chapel, now buried in oblivion, although there is no record of the date of the foundation of the castle and family of De Cartington. There is no record of the proprietor of the estate at the date of the Conquest, but a century further on, in the reign of King John, we find that Cartington was held by Ralph, the son of Peter, on a tenure of forest sergeancy, and in this year the king changed it into a service of knight's fee. During the reigns of Richard II. and Henry IV., one-half of "Kertenden" was held by John le Vipond, under Ralph FitzRoger. It afterwards passed through the hands of Simon de Montfort, Earl of Leicester, to the Earl of Lancaster, who built Dunstanborough Castle; and in the beginning of the fourteenth century, John de Cartington was its owner. He was Knight of the Shire in that year, as also he was in 1446-1472. Between the latter date and 1502 it came into possession of Sir Francis Ratcliffe, who in that year was High Sheriff of the county, afterwards succeeded by his son, Sir Edward Ratcliffe, who also was High Sheriff in 1507, and afterwards by Cuthbert Ratcliffe, sheriff in 1526. A Sir George Ratcliffe was high sheriff in 1556.

After this date it passed into the possession of Roger Widdrington, then of his son Sir Edward, who was made a Scottish knight, and raised a troop of horse for Charles I., in 1642. Making Cartington their head quarters, he gathered around him the Selbys, Biddlestone; Claverings, Callaly; and the Horsleys. They were besieged in the castle by the Parliament troops under Tempest of the county Durham, and the Greys of Northumberland. They were overpowered, the besieged surrendered, and their horses were taken in an adjoining paddock and carried off by the Roundheads. In 1652 the estates were sequestered by Parliament. The daughter and co-heiress of Sir Edward Widdrington, Lady Mary, and relict of Sir Edward Charlton, of Hesleyside, founded an almshouse for four poor widows of the Roman Catholic religion. During the Commonwealth, the estates were held by the Talbots: one signalised himself in arms, but was killed at the siege of Buda. He was succeeded by his son, who was concerned in the rebellion of 1715, and fled from Chester. Subsequently the estate became, by purchase, the property of Mr. Giles Alcock Beck, of Newcastle. In 1825, it was owned by Mr. J. C. Beck, of Cumberland.

An alarming fire broke out last week in the north-eastern transept of Beverley Minster, which some consider to be, on the whole, the very finest church in England. It originated in a flue connected with the vestry chimney, in close proximity to the tomb of the Hotham family, and not far from the celebrated Percy shrine. There was a plentiful supply of water at hand, and, a number of workmen being engaged in the interior at the time, the progress of the fire was checked, but not before considerable damage had been done to the vestry and other parts of the fabric.

In addition to the finds at Dover College already recorded (*ante*, p. 178), we hear that as some workmen were excavating in a field belonging to the college, they discovered a handsome, massive gold bracelet of an antique design. Several urns and other relics of antiquity have been found near to the same spot.

The Town Council of Stratford-on-Avon, on Tuesday, adopted a suggestion made by Mr. J. O. Halliwell Philipps, that the Corporation records, which are of great historical and Shakespearian interest, dating back several hundred years, should be reproduced by means of the autotype process and given to the world. Mr. Halliwell Philipps undertook to superintend the reproduction and to defray the whole cost of the work, merely stipulating that the Council should, when the copies were delivered into their hands, arrange for their sale at Stratford, the proceeds to be placed at the disposal of the Corporation. It was stated that the records date almost from the time of the Conquest.

It is proposed to raise a memorial to the late Rev. W. M. Gunson, to connect him in some permanent way with the Worthies of the College which he loved and served so well. It is therefore proposed to insert in the Hall of Christ's College, Cambridge, or to contribute towards inserting, a stained glass window, containing portraits of the chief *alumni* of Christ's from Milton and before Milton down to Darwin. Mr. Peile and Professor Hales are treasurer and secretary of the fund.

Correspondence.

THE HIDE OF LAND IN INDIA.

Mr. Fenton's very interesting communication suggests some instructive reflections.

(1) The English "hide," in the opinion of Professor Skeat and our best scholars, has nothing to do with a bull's hide, but is derived from the same root as "hive" in the old sense of "household." Mr. Fenton's important evidence seems at first sight to conflict with this view, but on examination we find that his Indian "bull's hide" refers to a totally distinct area, viz. (as I make it) less than a quarter of an acre, whereas the English "hide" is variously estimated at from 120 to 240 acres. The apparent similarity of name, therefore, is a misleading but singular coincidence.

(2) The coincidence is made stranger by the fact that the English "hide," like the Indian "bull's hide," was originally a term of relation, and meant a holding sufficient to support a household, independent of its area.

(3) The definition of the "bull's hide" as "a measure of surface 300 Hastas (cubits) long by 10 Hastas broad" is peculiarly suggestive. For the idea of "square measure" would seem to have been as alien to the Old English as it was to the Hebrews and other ancient races. Mr. Fenton does not mention the length of his "cubit"—that most vexed of measures—but on the estimate of Thenius for the Hebrew cubit, the "bull's hide" would be just equivalent to an area one perch wide by thirty long. Now, as Mr. Eyton expressed it, the Old English acre "had theoretically two opposite sides, measuring 40 lineal perches each and two sides measuring four perches each." Thus the "bull's hide" was equivalent to three-sixteenths of an acre; but also, which is more important, both areas were markedly *oblong*, a hint which, I think, is extremely significant.

It will be seen, therefore, that this Indian "bull's hide," though distinct in meaning from the English "hide," may prove a fruitful field for research.

Brighton.

J. H. ROUNDE.

WHOOPIING COUGH.

(vii. 38.)

Noticing the allusion to the Cornish cure for whooping cough, consisting in the use of a donkey's ear as an emetic, I may mention that in this part of the south of Ireland children with whooping cough are passed three times under the belly and over the back of a donkey. I fancy that the supposed connection between the cross on the donkey's back and its having been ridden by Christ has led to this superstitious practice.

JOHN MARKS.

The interesting letter anent a charm for whooping cough which is used in Cornwall, brings to my mind a curious practice in the Midlands with which I became acquainted some years ago. A cousin of mine had a little girl staying with her who was very ill with whooping cough. As she was a delicate child, Mrs. N— became very anxious about her, and nursed her

herself, calling in the family doctor, who treated the case successfully. After some weeks the little sufferer had a turn for the better, and hopes of her recovery (at first faint) began to be confidently entertained. Mrs. N——'s maid said to her one morning: "Oh, ma'am, it is not the doctor, though I will say he do take great pains and have paid attention to all the simptoms, but it is what we've done as have finished that business." "What do you mean?" enquired her mistress, much perplexed. "Why, ma'am, me and cook and Mrs. Jarvis, we thought as you would not be offended, it's only last week as ever was, we cut off some of Miss Fanny's hair, put it between two pieces of bread-and-butter, and gev it to Chumps, the butcher's dog. He ate it directly, and since that day the dear child have not been like the same." "But why not have given this wonderful sandwich to Sailor, or some other of our dogs?" "Oh, ma'am, that would have been no use at all; it must be a strange dog—not one about the place, or the charm would not work." My cousin's little *protégé* recovered, and all the female servants of her household believe to this day that the charm was efficacious. I should be glad to know from your readers if this superstition is peculiar to the Midlands?

MARK NESFIELD.

PRIESTS' HIDING HOLES.

(vii. 87.)

Your correspondent, Allan Fea, will find all he desires in Compton House, situate at Compton Wynter, in Warwickshire, a very interesting specimen of domestic architecture built by Sir William Compton, Privy Purse to Henry VIII., in 1519. Not only are there several sliding panels concealing recesses large enough for two persons, but a Roman Catholic chapel constructed right up in the roof of the house, between the ordinary timbers of the top; here are wainscot partitions, with spaces behind them forming "hiding holes," and there are several secret passages leading to various parts of the house. There is also a Protestant chapel upon the lower story. Mr. Langford expatiates upon the quaintness of this house under the title of *A Moated Grange*, in his book *Pheasant Spots and Famous Places*.

THOMAS POWELL.

There was a Priests' Hiding Hole, or secret room, in Gayhurst House," Bucks, also in Maddingley Hall, Cambs; but I cannot say whether they are still in existence.

J. W. T.

A RELIC OF SHREWSBURY.

All readers of THE ANTIQUARY will be glad to hear that the panel and window described on p. 223, vol. iv., have been most carefully repaired. The inscription has been gilded, and is now placed on the front of the house. It is in old English characters, and runs thus, "Ye Annciens House in which King Henry VII. lodged when he went to Bosworth Field, August 1485."

The Roses of the Houses of York and Lancaster are placed on either side of the legend.

It is to be hoped that other local antiquaries will

follow the good example shown at Shrewsbury, and do all in their power to perpetuate such links of the history of bygone days.

London.

THOMAS POWELL.

SIR DAVID GAM.

I shall be obliged to any reader of THE ANTIQUARY for information concerning Sir David Gam or Vaughan, who was killed at the Battle of Agincourt, and of his family connections.

R. R.

THE GREAT CASE OF THE IMPOSITIONS.

It is with the greatest reluctance that I again trouble you with a few remarks on this subject, but when Mr. Hall indulges in such "unduly acrimonious" terms (to use his own expression) as my "huge blunders" and my "gigantic errors," I am compelled to vindicate my statements.

The controversy between us is narrowed down to two points: (1) I emphatically repeat that the *Confirmatio* does make a marked distinction between the "aides mises et prises," which are referred to in the 5th and 6th clauses (which are virtually one clause) and the "custume des leines" which is referred to in the 7th clause. This distinction, which is "so huge a blunder" according to Mr. Hall, is taken, as any one may see for himself, from the actual *Confirmatio*:

CLAUSE V.

"E pur ceo qe aucunes gentz de nostre roiaume se doutent . . . avoms grante pur nous et pur nos heirs qe mes *tiels aides, mises, ne prises*, ne treroms a custume . . . (CLAUSE vi.) E ausi . . . qe mes pur nule busoigne *fiex manere des aides mises, ne prises* . . . ne prendroms, fors qe par commun assent . . . *sauve les aucienes aides et prises*," &c.

CLAUSE VII.

"E pur ceo qe tut le plus de la communante del roiaume se sentent durement grevea de *la male tolte des leines* . . . avoms grante qe cele ne autre mes ne prendrom sanz lour commun assent . . . *sauve a nous e a nos heirs la custume des leines, peaus, e quirs avont granties par la communante du roiaume avant dit.*"

No unbiassed person can fail at once to perceive that Clause VII. specifically abandons the *Maltote* (i.e. the exaction over and above the *custume*) on the wool, while specifically reserving the legal *custume* granted by Parliament in 1275. The addition of this clause proves that its provisions were *not* comprised, as Mr. Hall imagined, in the preceding clauses. The assertion that I referred the "aides, mises et prises" of the 5th and 6th clauses to "the Carta Mercatoria of 1303" has, as will be seen on reference, no foundation in fact. (2) As to "the episode of the refractory Earls," I adhere to my former contention that it is a most important historical fact that the original refusal of the Earls to discharge their duties *preceded* the *Maltote*, and thus was *not* in any way produced by this imposition, which notoriously affected the "*Commonalty*," while the attitude of the *Earls* was due to a purely class and personal grievance—that of their liability to general foreign service. Their refusal at

Westminster, after the *Mallotte*, was merely a repetition of their refusal before it, and was consequently in no way affected by it. Mr. Hall says, "I claim Professor Stubbs' authority on my side," but to do this he has to suppress the earlier passage from the *Select Charters* to which I referred him in my letter. I now append both passages, to show that the attitude of the Earls had not been affected by the *Mallotte* :

SALISBURY.

"The king . . . requested some of the Earls to undertake the expedition to Gascony. He was met by a flat refusal from the constable and marshal . . . and the assembly broke up in confusion."—(P. 479.)

But, on the second occasion, the Earls, anxious to strengthen their position by an alliance with other discontented classes, tacked on to their own grievances (observe the term "*Prateras*") the separate grievance of the *communalty*, which they carefully distinguished as that of the *tota communitas* ("tut le plus de la communauté"), as may be seen in the very extract which Mr. Hall quotes.

Brighton.

WESTMINSTER.

"The military force met : the earl marshal and constable refused to perform their duties, and being superseded thereupon by two other officers, left the court."—(P. 480.)

J. H. ROUND.

STREANE ARMS.

(vii. 86.)

I think it will be found that this family has neither crest nor coat of arms. Notwithstanding "the old MS." to which Mr. Thomson refers, and which gives them "on a field *argent* a chevron *or*, etc."—metal on metal; where such heraldic anomalies occur, the heralds have usually put them on record.

There is no coat of any description recorded in the English, Irish, or Scotch offices, I believe, under the head of "Streane."

NEMO.

GAYER FAMILY.

(vi. 278.)

My attention has been called to a question in THE ANTIQUARY asking for information as to the family of "Gayer." In reply I beg to state that nearly all the information to be had on the subject, so far as I know, will be found in a small book entitled *Memoirs of the Family of Gayer*, compiled by my father, the late A. E. Gayer, Q.C., and published for private circulation in 1870, a copy of which can be seen at the British Museum. A copy of the Gayer pedigree is also hung up in the vestry at St. Catherine Cree's Church, Lendhall Street, E.C., where the "Lion Sermon" is preached every year on the 16th October. Lincoln's Inn.

EDMUND R. GAYER.

MALTA.

It may not be out of place to record in THE ANTIQUARY the recent disappearance of a curious memorial of Buonaparte's occupation of Malta, not noticed by any antiquarian writer. On the corner of a house in

Strada Brettanica, where that street is joined by Strada Scozzese, there were dimly visible, until quite lately, the words, *Rue de la République*, roughly daubed with red paint. The wall has received, within the last few months, the last of several successive whitewashings, and the inscription is obliterated : but this genuine case of nonogenarianism seems, under the circumstances, rather wonderful.

Malta.

JOHN HOBSON MATTHEWS.

TERMS OF VENERY.

In the *Boke of St. Albans* the author or authoress gives a list of the "Companys of beestys and fowlys," by which I suppose is meant the terms which describe congregations or flocks of various animals, birds, and men. The list is a long one, and undoubtedly many of the terms are still used, e.g. :

Couple of spaniels,	Litter of whelps,
" running hounds,	Swarm of bees,
Brood of hens,	Flight of swallows,
Covey of partridges,	Nest of rabbits,
Drove of neat,	Flock of sheep,
Stud of mares,	Cluster of nuts, etc., etc.,

while some seem to have slightly changed their original meaning.

Mixed up with those which we recognise, we see many which are probably fanciful, for they surely could never have been used in literature without having been noticed, e.g. :

A superfluity of nuns,	A doctrine of doctors.
A sentence of judges,	A diligence of messengers,
A proud showing of sailors,	A temperance of cooks,
A fighting of beggars,	A melody of harpers, etc.
A disworship of Scots (!),	etc.

In such fanciful company one begins to doubt the rest of the natural history terms, e.g. :

A spring of teals,	A congregation of plovers.
A dessert of lapwings,	A covert of coots,
A fall of woodcock,	A chain of goldfinches,
A muster of peacocks,	A duell of turtles,
An exaltation of larks,	A titting of pies,
A host of sparrows,	A skulk of foxes,
A pase of asses,	A walk of snipes, etc.

As to the last, a "wisp" of snipe is, I believe, the right expression nowadays.

Can anyone say of his own knowledge if any of the last fourteen expressions are still in use in any of our English counties?

Selhurst.

WALTER RYE.

INSCRIPTION ON A STONE.

I should be glad if any of your readers could help me to supply the words in the following inscription that have been worn by footsteps of many.

It is on a stone in Holbeach Church to a Mrs. Jane Ampleford, ~~nee~~ Stukely, who died 1706.

Though for m	not choose but grieve
This comfort	yet retive
That Heaven	blessed state
Shall be a	mitigate
O what a	we
That no in	put for thee

It is quite possible the same words may be found elsewhere.

F. HEMMANS.

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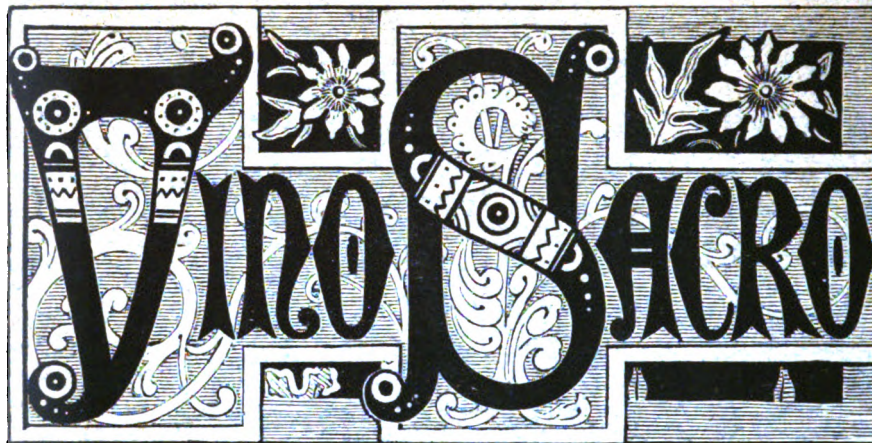
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The Antiquary.



MAY, 1883.

Ancient Bedsteads.

IN prehistoric times, when men lived in the rude bee-hive houses and stone huts of which so many curious remains exist, even in the present days, the mode of sleeping was as rude as the mode of living. The sleeping places or beds were constructed in the thickness of the walls, and this feature in the architecture of the rude dwellings of prehistoric man is, says Dr. Mitchell, perhaps more strictly archaic than anything else.* That it has not died out as a practice incident to the civilization of Scotland, is shown by the curious cupboard bedsteads still so prevalent, and which must, we think, be looked upon as a developed survival of the prehistoric practice.

But as soon as we reach historic times there are clear indications of a departure from this rude state of things. In subjugating the East, says Lacroix, the Romans assumed and brought back with them extreme notions of luxury and indolence. Previously their bedsteads were of plank, covered with straw, moss, or dried leaves. They borrowed from Asia those large carved bedsteads, gilt and plated with ivory, whereon were piled

cushions of wool and feathers, with counterpanes of the most beautiful furs and of the richest materials. These customs were handed down from the Romans to the Gauls, and from the Gauls to the Franks. There can be no doubt that this fact influenced English domestic furniture just as much as continental, though even here it appears that the influences of early custom are to be traced. So late down as Anglo-Norman times we find the bed attached to the wall. In illuminations of manuscripts they are exhibited sleeping on very low wooden frames, with a mere board to support the pillow. The first ornament we find represented in the pictures in manuscripts is, a canopy adorned with rich embroidered drapery *attached to the wall*;* under this the head of the bed was placed. These canopies are found in English manuscripts early in the fourteenth century. The cut annexed (taken from an illumination of the romance of the Comte d'Artois, in the collection of M. Barrois, of Paris), represents the bed of a countess, whose



husband was lord over princely domains. Nothing could be more simple than the bedstead in this picture. The canopy is evidently of rich materials, which we learn was the case, from the descriptions of old writers; and the bed itself was sometimes of softer materials than the artist appears here to have intended to represent.

Another class of ancient bed we must describe from the same source. The ancient beds were sometimes double, a smaller bed running underneath the larger one, which was drawn out for use at night. These were the truckle beds or trundle beds, not unfrequently mentioned in old writers. It is sometimes called a running bed. In the

* *The Past in the Present*, p. 57.

* See Wright's *Archæological Album*, p. 45.

inventory of effects formerly belonging to Sir J. Fastolfe we read :—

Item.—j rynnyn bedde with a materas.*

In "The Merry Wives of Windsor" (act iv. sc. 5), the host of the Garter, speaking of Falstaff's room, says :—

There's his chamber, his house, his castle, his standing bed and *truckle bed*.

When the knight and his squire were out on "adventures," the squire frequently occupied the truckle-bed, while his superior slept above him.

In the English universities, the master of arts had his pupil to sleep in his truckle bed. At an earlier period it was the place of the *valet de chambre*, who thus slept at his master's feet. The woodcut below, taken from the same manuscript of the romance of the Comte d'Artois which furnished our other cut, represents a truckle bed of the fifteenth century. The Comte d'Artois lies in the bed under the canopy, whilst his valet (in this instance his wife in disguise) occupies the truckle.

There is at Hinckley a curious and very ancient oak wooden bedstead, much gilt and ornamented, with various panelled compartments neatly painted, with the following emblematic devices, and Latin mottos in capital letters conspicuously introduced in each piece: the latter have been faithfully transcribed. A description of the different representations is attempted, with a translation of the mottos. On the outside of the top, among several other decorations not described, are arms: Sable, 3 mullets Gules, on a chevron Or; 3 stags' heads caboshed, Or.—Sable, an eagle displayed, Or.—Sable, a phoenix Or.—etc.

An horizontal sun-dial.....	1	<i>Et pila sua umbra</i>	Increases by its shade.
Two dogs barking at the shadow from the moon	2	<i>Rumpentur illa Codri</i>	Bursts its heart by exertion.
The sun appearing through the clouds	3	<i>Obstantia nubila solvot</i>	Its rays disperse the clouds.
A rock aspiring from the ocean	4	<i>Conantia frangere frangunt</i>	It pierces the towering rock.
A dog with a landscape	5	<i>Vide non confide</i>	Trust to your own sight.
An ostrich with a horseshoe in the beak.....	6	<i>Spiritus durissima coquit</i>	Strength subdues the hardest.
Reeds growing by the sides of water	7	<i>Flectimur non frangimur undis</i>	We are bent, not broken by the waves.
A cross bow bent at full stretch	8	<i>Ingenio superat vires</i>	Ingenuity surpasses strength.
A hand that has been writing, dropping the pen	9	<i>Ulleriis ne tende oclis</i>	Extend not your hatred.
The cross piercing through the world	10	<i>Pignora cara sui</i>	His dearest pledge.
A hand playing with a serpent	11	<i>Quis contra nos ?</i>	Who is against us ?
A man buried in the world with one foot on the grave	12	<i>Satis relicturo</i>	Sufficient on my departure.
An eye looking from heaven upon the world....	13	<i>Deus videt</i>	God sees all.
The tree of life springing from the cross on an altar	14	<i>Sola vivit in illo</i>	In him alone he lives.
Fiery tongues descending from heaven	15	<i>Animis illabere nostris</i>	Shower down on our breasts.
The brazen serpent exalted in the desert	16	<i>Secumferet omnia mortis</i>	It carries the picture of death.
A hand covering an eye from the rays of the sun	17	<i>Splendor summus non intusendus</i>	Too much splendour to be gazed at.
A displayed hand with awls under the nails ...	18	<i>Hec cadit in quemquam tantum scelus!</i>	Can so great an evil befall one !
A phoenix springing from its own ashes.....	19	<i>Unica revivisco</i>	I alone grow young.
Two hands pointing to a chain	20	<i>Nec fas est nec posse reor</i>	It is neither lawful nor possible.
An inverted tulip suspended	21	<i>Spe illuctat inani</i>	She feeds in vain on hope.
A flying horse beckoned to by a hand in the clouds	22	<i>Si te fata vocant</i>	Such is the destiny of fate.
A bush burning without consuming	23	<i>Aut absumar</i>	I am not eat up.
A tortoise walking on a bed of roses	24	<i>Inter spinas calcatus</i>	I walk safe among thorns.
A peacock with the tail spread and a mole at its feet	25	<i>Ne foris arcus nec domi talpa</i>	No deceit at home or abroad.
A hand waiting for a rolling ball.....	26	<i>Hospes ne curiosus</i>	Stranger, be not curious.
A chain circle, emblematical of eternity.....	27	<i>Gloria vento discutitur</i>	Our glory is dispersed in the wind.
A man leaning on his right, with the left hand pointing to death's head, with an hour-glass behind and a Bible before him	28	<i>Spe et fortuna valete</i>	Farewell hopes and fortune.
Jason's golden fleece	29	<i>Precibus emptum carum</i>	By intreaty bought too dear.

* *Archæologia*, vol. xxi., p. 264.

In the fifteenth century large square post bedsteads came into fashion in England. The dogs, says Lacroix, by whom the lords were constantly surrounded, had the privilege of reposing where their masters slept, and hence we recognize the object of those gigantic bedsteads, which were sometimes twelve feet in width. In the sixteenth century Francis I. of France testified his regard for Admiral Bonnivet by occasionally admitting him to share his bed. Hentzner speaks of beds at Windsor Castle eleven feet square, covered with quilts shining with gold and silver. The celebrated bed of Ware, immortalized by Shakespeare, is another instance, though it is not so large as that mentioned by Hentzner. A very magnificent four-poster is described and figured by Wright in the *Archæological Album*. It belonged to Turton Tower, Lancashire. But perhaps the most extraordinary example of ancient bedsteads is one described in the *Gentleman's Magazine* of November 1811.

Jacquemart observes that the bedstead would merit an entire history, for it has played an important part both in public and private life. In the middle ages it appeared in state on certain occasions, and as we know the expression *lit de Justice* obtained in France till the reign of Louis XVI. A little later the hour of rising was the time for giving audiences, the bed being placed under a canopy and on a platform with its head to the wall, and accessible from both sides. But the bed-chamber gradually obtained an increasing tendency to privacy, the drawing-room and boudoir becoming the only places of reception. This subject would be a very interesting one to work out, bearing as it does upon the domestic manners of our ancestors.

That bedsteads were considered important articles of household furniture we know by the oft-quoted clause in Shakespeare's will. Bequests of beds with worsted hangings frequently occur in the middle ages. The Countess of Northampton in 1356 bequeathed to her daughter "a bed of red worsted embroidered."

Lady Despencer gave her daughter Philippa in 1409 "a bed of red worsted." Other instances of testamentary dispositions of beds could be mentioned.* But perhaps the importance of the bed is best exemplified by a State act in the reign of Charles II. In 1660 the ambassadors of Holland presented to His Majesty a rich bed, thought worth £10,000.† There can be no doubt that the history of "the House" in England is one that has been unduly neglected; but when it is taken up by a competent authority, the relationship of the bed-chamber to the other portions of the house will perhaps be one of the most interesting and important chapters.

William Cecil, Lord Burghley, at Home.

BY T. FAIRMAN ORDISH.

PART I.



CECIL'S great industry, and his habit of drawing up elaborate memoranda of affairs of State, resulted in a remarkable wealth of material for a history of his own time. In the biography by "A Domestic," reference is made to this fact; Froude, in the seventh volume of his history, remarks upon the mass of documents in Cecil's handwriting among the State papers; and Nares, in his huge work, says that he "found it utterly impossible to treat the Life

of Lord Burghley otherwise than historically." This work by Nares, the merits of which Macaulay summed up by giving the cubical contents of the volumes and their weight avoirdupois, remains unrivalled, and except to the antiquary practically useless. Crammed with facts, by a careful and curious collector, it would



be a very useful work of reference if it had an Index, and this we may now hope the Index Society will give to the world.* Although Dr. Nares is doubtless correct in identifying Cecil's life with the enormous amount of political work which he did, and in viewing him as "a public man, almost from the very beginning," yet it could not be from lack of material that his private life is treated so scantily. The information in the State papers is abundant, and of great interest. It does not materially alter the character which Burghley bore before the publication of the Calendars, but it fills in an effective background, and yields points of light and shade.

Not the least interesting among the

* See *Bibliographer*, iii. 55.

* For other instances see *Notes and Queries*, 2nd ser., xi. 347, 477; xii. 135, 275.

† Hist. MS. Com., v., 145, 150.

Burghley letters are those written during the sojourn of Cecil's eldest son, Thomas, upon the Continent. It had already become customary for young gentlemen to finish their education by a tour. In May 1561, Thomas Cecil, under the charge of his tutor Windebank, set out for Paris. He was then nineteen years of age, according to the date of his birth noted in his father's diary. Hitherto, apparently, he had been regarded as otherwise than promising by his father, and it was doubtless with a shrewd expectation of the rousing effects of a complete change of scene that the careful statesman handed the three hundred crowns to the tutor for expenses, and saw them depart. They went by Dieppe, and on June 28th they were in Paris. On July 10th the tutor wrote to Sir William, saying that the King of Navarre had excused himself from receiving Mr. T. Cecil, that his pupil had no great taste for the lute, but liked the gittern, and that he had been presented to the Queen of Scots. In the meantime the following letter from Cecil to his son was on its way:—

I have received iii severall lettres from you, but none maketh any mention of what chardg you lyve at. In any wise be servisable but not chargeable to Sir Nicolas Throkemorton,—

the ambassador had provided a house for them on their arrival,—

Beginn by tyme to translate into French: serve God daylie: take good heede to your helth; and visitt once a week your Instructions. Fare ye well. Wryte at evry tyme somewhat to my wiffe. From London the xiiijth of July, 1561. Your loving Father, W. Cecill. To my sonne Thomas Cecill, in Pariss.*

The "Instructions" mentioned here are probably those, substantially if not literally, which he afterwards addressed to his son Robert, and which have been published to the world.† In a later letter, to the tutor, he says:—

I pray you let Tho. Cecill put my Instructions which I gave him into French, and send me them. ‡

* Burgon, *Sir Thomas Gresham and His Times*, i. 425. A few of the letters are printed in this work. It is dated 1539; the date of the Calendar under notice (*Domestic Series*, 1547-1580) is 1556.

† *Instructions for Youth, Gentlemen and Noblemen*. By SIR WALTER RALEIGH, LORD TREASURER BURLEIGH, CARDINAL SERMONETTA, AND MR. WALSYNGHAM. London, 1722.

‡ Burgon, i. 430.

But the cold prudent maxims, interjected with pious expressions, found no response in the youth. There is a sort of humour in the wide divergence in practice by the son from the precepts of the father. Many of the letters between Sir William and the tutor refer chiefly to expenses and remittances. In one, Cecil says he has heard that his son spends his time in idleness, and a few days later he wrote to his son complaining that he received so few letters from him, and admonishing him—

In this tyme take hede of surfetts by late suppers.*

He also wrote to the tutor with regard to his son's faults:—

I know some of his old faults wer, to be slowthful in keping his bedd; negligent and rash in expencees; uncarefull or careless of his apparrell; an unordynat lover of unmete playes, as dyce and cards; in study sone weary—in game never. If he contynew or increase in theis, it wer better he wer at home, than abrode at my grete charges.

Subsequently, we read of a promise by the pupil that he will be more diligent, and a letter in French is sent to his father. There is considerable questioning by the tutor whether his pupil shall not keep a horse; ultimately Cecil decides in the negative, expressing at the same time his fear that his son "will return home a spending sot, meet only to keep a tennis court."

In reply to a request from Sir William, Windebank writes to describe the course of his pupil's studies:—

In the morning, from viii to ix of the clocke, he hath one that readith Munster unto him; that don, he hath his houre to learne to daunse; and in these ii things is the whole of the forenoon consumid. After dynner at one of the clocke he goith to a lesson of the Institutes, whereof he wrote his determination himself unto you,—persuaded thereunto by my L. Ambassador. Toward iii of the clocke he hath one that teacheth him to plaie on the lute, wherein (and an houre's reading the historie of Josephus de bello Judaico), he bestoweth the whole afternoone. After supper he lackith no companie to talk with, for learning the tongue that waie, and besides eyther accordith on the lute, or takith some booke in hande. ‡

Then there are complaints of the dissolute conduct of Mr. Thomas. The tutor writes that in his own mind he wishes Mr. Thomas

* Burgon, i. 424.

† Burgon, i. 430. These interesting details are abridged in the Calendar—"Describes the course of his studies."

were safe returned; and Cecil writes quite touchingly as follows:—

Wyndebank : I am here used to paynes and troobles, but none creep so neare my hart as doth this of my lewd sonne. I am perplexed what to think ; the shame that I shall receave to have so unrul'd a sonne greveth me more than if I lost him by honest death.*

Doubtless the statesman was grieved to see his scheme for the education of his son go thus a'gley. Perhaps he felt his responsibility increased by the fact that he was the youth's sole surviving parent. Lady Mildred, his second wife, appears to have been as charitable as she was enlightened. The record of her active benevolence, drawn up by Burghley and entitled "A Meditation on the Death of his Lady," testifies that learning had not impeded womanly virtues. Her husband's appreciation is further shown in the opening lines of his advice to his son Robert:—

The vertuous inclination of thy matchless mother, by whose tender and godly care thy infancy was governed, etc.

It is not to be supposed that such a woman would have made distinctions between her husband's heir and her own children; and the difference in result of the training in Thomas and Robert must be referred to idiosyncrasy, and is therefore interesting. We have contemporary authority that William Cecil, the man, at home, with his children around him, was as happy as a father could well be:—

He was of the sweetest, kinde, and most tractable nature that ever I found in any man, gentle and courteous in speech, sweete in countenance, and pleasinglie sociable with such as he conversed; his kindness most expressed to his children, to whome there was never man more lovinge nor tender-hearted, and yet with so wise moderation and temper, as he was inwardly more kinde, then outwardly fond of them; and, which is ever a note of good nature, if he could gett his table set round with his young little children, he was then in his kingdome; it was exceeding pleasure to heare what sport he wold make with them, and how aptlie and merelie he wold talk with them, with such prettie questions and wittie allurements, as much delighted himself, the children, and the bearers.†

It is of the eldest of this loved circle of children that the father has to write so

* Burgon, i. 437.

† *Life of Lord Burghley*, from the original MS. in the Library of the Earl of Exeter, p. 60.

sorrowfully to the tutor. He continues the letter quoted above:—

For my greef will grow dooble to see hym untill some kynd of amends may be. If none of these will serve then bring him home; and I shall receyve that which it pleaseth God to laye on my sholders; that is, in the midst of my busyness, for comfort, a dayly torment.

Subsequent letters contain further complaints, and the tutor recommends that his pupil should be recalled. On one occasion he writes that Mr. Thomas has come

To this extremitie, that if good watch had not bene kepte, he had fled his waile from us all and you—no man can tell whither. The meanes for money was, that he woulde have solde all his apparell and myne. And by the meanes of a merchant (using rather good will than otherwise) he was upon the pointe to have had a cupple of horses upon credit of the merchant.

When remonstrances were used the young gentleman grew defiant, and boasted that Sir William could not disinherit him. In answer, there is a letter to the tutor, in which Cecil says that he has written to "that naughty boy of his," and commanded him "to putt away his servant and to banish his wanton lustes;" whereupon the scapegrace wrote to his father (in French, doubtless with an eye to propitiation) expressing his sorrow at having angered him by "spending his time in the vanities of love," entreating his blessing, and promising better obedience.

The English ambassador advised they should remove to a house seven leagues from Paris, and they went to Dammart. Here it was found that Mr. Cecil had no opportunity of frequenting his customary places of resort; but the anxious tutor recommended his removal altogether out of France. Cecil thereupon directed them to proceed to Strasburg or Antwerp, or, if that could not be done safely, to return home. They left France secretly, and arrived at Antwerp, where the tutor was able to report that the conduct of his charge had improved. Cecil, in writing to express his gratification and thanks to Windebank, says:—

I pray you teach my sonne to wryte trulyer in the orthography of the French; for I myself can find his faults.

After staying in Antwerp, at the house of Sir Thomas Gresham, and receiving there many civilities, they set out for Germany, in company with Mr. Henry Knolles. Letters

were sent from Spires and Heidelberg by the way, and they arrived at 'Frankford,' where they remained some time. While here Mr. Cecil visited the Landgrave of Hesse, the Duke Augustus, and the Duke John Frederick, in company with Mr. Knolles. On the 16th of the following month, November 1562, Cecil wrote from "My house next the Savoy" to Windebank, saying that he wished his son to leave Germany, *incognito*,—

Because of the malice that I know the papists owe me; and could be content to avenge the same on my sonne,*

and to visit Italy, Switzerland, and Geneva. Cecil goes on to say :—

My meaning is that sence my sone is abroad he shuld see all thyngs requisite, for I doo meane at his retorne to move him to marry, and then to plant him at home.

There is a letter dated the 25th of the previous January at Tynemouth Castle, from Sir Henry Percy to Cecil, in which Sir Henry says that, having married a daughter of Lord Latimer, he recommends the second, fifteen years of age, as an eligible wife for Cecil's son. The marriage took place, and Thomas Cecil settled down in an exemplary manner. There are two notes of the event in Lord Burghley's diary. On 21st August, 1564, "At Bever to see my Lord Latymer's daughter for my son;" and on 27th November following, "My son Thomas Cecil (afterwards first Earl of Exeter) married at Monckton in Yorkshire."† A numerous family ensued,—five sons and eight daughters.

But in the meantime Thomas Cecil is on the Continent, and there are a few letters, illustrative of contemporary manners and Burghley's character, yet to be glanced at. In reply to the suggestion of a visit to other countries, Windebank expresses his opinion that Mr. Cecil should not go to Italy, "by reason of the inticements to pleasure and wantonness there." There is correspondence on the subject, Windebank being for return home, seconded by his pupil, who expresses his anxiety to leave Germany. Windebank afterwards wrote to the same effect, and says that Germany is not the place to acquire the accomplishments of a gentleman!

* Burgon, i. 449.

† Nares, *Burleigh and His Times*, ii., chap. vi., 336.

In the following January (1563) Cecil lost his youngest son. Windebank, in his letter of condolence, suggests that his pupil should now return. At the end of the month Thomas wrote from Antwerp, expressing a wish to see his father; and he appears to have returned about this time.

An account of Thomas Cecil, afterwards Earl of Exeter, is given in Blore's *Rutland* and Charlton's *Burghley*. He was a gallant soldier, and he distinguished himself at the Royal Challenge in 1571 :—

This triumph continued three days; the first at tilt, the second at turney, and the third at the barrier. On every of the challengers Her Majesty bestowed a prize, for the receiving whereof they were particularly led, armed, by two ladies unto her presence-chamber. The prize at the tilt, on the defender's party, was given unto Henry Gray; at the tournay to the Lord Henry Seamor; at the barriers to Thomas Cecil.*

Lord Burghley, in his economy of time and plenitude of activity, would be remarkable even in our iron age of electricity and steam. His contemporary biographer states (p. 24) :—

I never saw him half an hower idle in twenty-four yeres together; for if there weare cause of buysines he was occupied tyll that weare done (which commonly was not long in hand); if he had no buisiness (which was verie seldome) he was reading or collecting.

The extent of his correspondence we learn from the same authority (p. 30) :—

By his place and greatnes he had daily intelligence from many contries; and besides forreine letters he receaved not so fewe as 20 or 30 other letters in a daie."

It is interesting to find the careful busy statesman was a student. He realised the benefit of changing the occupation: when business was finished he was "reading or collecting." And his studies were devoted to the Past. "He was particularly disposed, as his nephew Lord Bacon tells us, to genealogical researches, heraldry, and antiquities."† He laid a good foundation at St. John's College, Cambridge.‡ He hired the college bell-ringer to call him up at four o'clock in the morning for study. At sixteen years of age he lectured upon logic, at nineteen he delivered lectures upon the Greek language. It was supposed that he

* Nares, ii., 575, note.

† Nares, i., 79.

‡ Charlton's *Burghley*.

contracted at this period the sedentary habit which led to the bad humour in the legs, and the gout, to which he was in after years so great a martyr. Although he lectured on Greek, probably he was not so proficient in that language as his wife, Lady Mildred, and her sisters, and Lady Jane Grey.

There are many indications in the Calendars of Cecil's taste for reading, and especially for genealogy. In the correspondence with his son and Windebank during their stay abroad, books are frequently the subject. For instance, in one letter he specifies certain books of which he wishes to know the prices, and also what Bibles and charts can be procured in Paris. Windebank sends the information with regard to the books, but says that charts can better be had at Antwerp. There are further letters on the subject of books sent over to Cecil by Windebank, and then, on January 12th, 1562, Cecil writes:—

My desyre is to have my son know the estates and families of the nobilitie of that realme; in which nature you know I have here bene dilligent. I wold have hym acquaynted with some herald, to understand the principall families and their allyancies.*

On several occasions Windebank forwarded parcels of books to Sir William. One of the parcels consisted of "the two treatises on the civil and canon law." In the contemporary Life we are told (pp. 63, 64):—

His recreation was chiefly in his books, where if he had tyme he was more delighted then others with plaie at cards; or if he could get a learned man to talke withall, he was much pleased. It was notable to heare howe learnedly he could dispute, or rather confute lerned men of any profession; nothing came amisse to him wherein he cold not saie somthing: Books weare so pleasing to him, as when he gott libertie to goe unto his house to take ayre, if he found a book worth openinge, he wold rather lose his ridinge then his redinge; and yet ryding in his garden walks upon his little moile was his greatest disport.

The same authority also states,

He tooke great paines and delight in pedegrees, wherein he had greate knowledge, and wrote whole books of them with his owne hand, which greatly augmented his knowledge both abroad and at home.

And Nares tells us in a note,

Among some papers obligingly put aside for my inspection by Mr. Lemon of the State Paper Office, there is a large collection of pedigrees of the kings of

Judah, Israel, Macedonia, Egypt; of the kings of Assyria, Chaldea, Medes and Persians; of the Maccabees and Herodian families, all in Lord Burghley's own handwriting, and marked by him *Collecta ex Historiis sacr. trib. Regum Jerusalem.***

These are probably the papers described in the Calendar of State Papers, under date 1590, as "Genealogical and other notes in Lord Burghley's hand relating to remarkable persons in Scripture history." Another instance occurs in the Calendar for 1593 (p. 405), where documents 90-111 consist of "Pedigrees written, annotated, or endorsed by Lord Burghley," the last of which is as follows:—"List by Geo. Nicolo Doglioni of all kings, princes, and potentates who have reigned from the beginning of the world to the present time, 1593." [Italian, 23 pp.]

Naturally Cecil employed his genealogical love and lore upon his own family history. There were those who disputed its antiquity, but Cecil claimed high descent, and kept the evidence of it too.

In the sixth year of Edward 3rd, we are told, a Sir John Sitsilt was at Hallidown near Berwick, when a dispute arose between him and William Faknam for the armorial ensigns of the Sitsilt family. . . . Bossewell, who in his *Workes of Armorie* (1597) gives transcripts of the proceedings in this affair, has also given a portrait of "James Sitsilt, Lord of Beauporte," armed in mail from head to foot, with a surcoat, and a banner of the arms of Sitsilt in his right hand, and a shield of the same arms in his left, and says, "The which said originall writings, being written in parchment, according to the antiquitie of the time, I myselfe have seene, being in the possession of the right honourable the Lord of Burghley, etc.†

Really the amount of material for a history of Burghley and his times is astonishing. The contemporary authority already quoted says, (p. 67):

He observed all daiely accidents, writing whatsoever passed, which he contynued from the tyme he was nineteen yeres old even till he died, and if his notes and writings weare well perused and reconciled, there wold be found notable matter for a good writer to ground an excellent story of this tyme, which writings doe better describe his worthies then words can afford.

It was very well of Macaulay to make fun of Nares, and to picture him in the position of Casaubon in the popular novel, sunk under the weight of his material, but really the magnitude of the material suggests the problem which will have to be solved in the

* *Burghley and His Times*, vol. ii., chap. xiii., p. 600.

† *Blore's Rutland*, p. 77.

* Burgon's *Gresham*, vol. i., p. 229.

history of the nineteenth century. The newspapers and blue-books contain the history, but how about the digesting apparatus? In the case of Burghley, unhappily, all the information is not at the disposal of the public, and it is difficult for one interested in the subject to read the Report of the Historical MSS. Commission, where the contents of the Salisbury collection are just suggested to the imagination, without a sort of envy. We are so apt to regard a great public man as a national character, and national property. But the State Papers contain much, and to a great extent are now accessible in the Calendars themselves. The degree in which they elucidate the character of Cecil may be further indicated in another article.



The Old Law Courts at Westminster.

By W. E. MILLIKEN.

Quid tam difficile quam, in controversiis plurimorum dijudicandis, ab omnibus diligi? Consequeris tamen ut etiam eos quos contra statuas æquos placatosque dimittas. Itaque efficias ut, quum nihil gratiæ causâ facias, tamen omnia sint grata quæ facis.

CICERO: *Orator ad Marcum Brutum.*



FROM time immemorial in England there has subsisted an intimate relation between the sovereign's palace and his *curia regia*. The Law Courts, like our Cathedrals, are not merely buildings, they are an institution, and one in whose substance recent modifications of forensic style, rank or procedure have wrought no change though in a sense forming a new departure in history. It were beyond the purview of this article to more than briefly indicate how the subject obtained redress from his king. The very names of the provincial courts and the councils in immediate attendance upon the presence are obsolete. The latter comprised the *micel-synoth*, *bower-thegn*, *kyfr-y-thegn*, and the like, whilst of the former the hundred-gemôt and the *scyr-gemôt* survived in our modern courts baron, hundred (or wapentake), and county courts. The hundred court or *centuriata* constituted a larger court baron, being held for all the inhabitants of a particular hundred

instead of a manor; the county court was originally of great dignity and splendour, the bishop and ealdorman, or earl, with the leading men of the shire sitting therein to administer justice in causes ecclesiastical and lay. At the great trial between Lanfranc and the king's brother, Odo, in the county court of Kent, sat bishop Geoffrey, justice of England, with others of his order and many barons. At that time, as appears by a grant of archbishop Anselm to the monks at Rochester, in the Cottonian MSS., the judges in these courts were Geoffrey, Ægelric, bishop of Chichester, and Hamon, sheriff of the county. The county court was sometimes held in the church according to, amongst others, Ger vase of Dover, who describing Canterbury Cathedral speaks of the south door as a place often expressed by name in the old laws of the kingdom where disputes, whether in the hundred or county, used to be tried. It was Ælfred's policy, says Blackstone—

to bring justice home to every man's door by setting up as many courts of judicature as there are manors and townships in the realm.

These communicated with others of wider jurisdiction, and they again with courts of a higher power still—

The source of justice thus flowing in large streams from the king as the fountain to his superior courts of record and being then subdivided into smaller channels, till the whole and every part of the kingdom were plentifully watered and refreshed.

In the reigns of the Norman kings the judicial functions of the *Witena-gemôt* their personal counsellors, the *seniores sapientes* of Ina's laws, devolved upon the *Concilium ordinarium*, which, as the *Aula Regia* or *Curia Regis*, was presided over by the sovereign and accompanied him whithersoever he himself should go. The 14th clause of the *Charta Communis Libertatum*, commonly termed *Magna Charta*, provided a remedy for so inconvenient and costly a practice. The Hall of Westminster Palace was chosen for the "certain place" in which common pleas, no longer following the sovereign, were in future to be held. It is true that at the first building of that Hall by William Rufus the *Regia Curia* removing from the adjoining palace had frequently assembled there, but this was only during the sojourn at Westminster of the king. The king's court was

composed of the chief justiciary (who acted as deputy in his absence), the chancellor, constable, marshal, chamberlain, treasurer, and steward, with some of the greater barons of parliament nominees of the crown. Fixed permanently at Westminster, and surrounded by the effigies of former presidents from St. Eadward, *legum Anglicanarum restitutor*, to King Stephen, their province and duties rapidly extended. Ægelwyn the Pious,* founder of Ramsey Abbey in Huntingdonshire, Tosti earl of Northumberland, and Harold son to Godwine earl of Kent, were amongst the first justiciaries of England; the last, in succession to Hugh Bigod, being Philip Basset, appointed 45th Hen. III. Before this epoch however the *Aula Regis* had divided into the four divisions which the next generation will know only by repute. Some subsidiary Courts such as those of Chivalry, of the Palace, and of Conscience (the Poor Man's Court), have long ago disappeared. Camden, differing from Blackstone, derives the name of the Court of Chancery, most ancient of these, from the latticed screens which were used to keep off the pressure of the crowd without intercepting their vision. Be this as it may, the office and title of chancellor are not peculiar to our country alone.

From the Roman Empire the title passed to the Roman Church ever emulous of imperial state, and hence every bishop has to this day his chancellor, the principal judge of his consistory: and when the modern kingdoms of Europe were established upon the ruins of the empire almost every state preserved its chancellor. . . . In all of them he seems to have had the supervision of all charters, letters, and such other public instruments of the crown as were authenticated in the most solemn manner; and therefore when seals came into use he had always the custody of the great seal. —Blackstone's *Commentaries*, vol. iii., fo. 74.

Selden† refers the antiquity of the chancellor's office to the reign of our first Christian king. A charter of his to the church at Canterbury bears date A.D. 605,‡ and is witnessed

by one Augemundus *referendarius*, where *referendarius*, he maintains, is equivalent to *cancellarius*. Still it is evident these high officers had a variety of designations, for amongst the earliest that can on good authority be cited are Unwona (the first), who is called "*cancellarius*" to Offa; next to him Bosa "*scriba*" to King Withlafa, and after him Swithulfus "*notarius*" under Berthulphus, circa 850. Ingulphus tells us of Turketill, afterwards abbot of Croyland, that Eadward the Elder *cancellarium suum cum constituit*, in which capacity he served that king's three sons and successors. Æthelred appointed the abbots of Ely, of St. Augustine's at Canterbury and at Glastonbury, to act as his chancellors by turns annually, each for four months in the year. From charters of Charles the Great and Ludovicus Pius his son it is evident that seals were used by the Franks of the house of Hlodwig before their adoption in England. Yet many believe Eadgar's charter to Pershore monastery presents traces of the three seals—of the King, Dunstan, and Alferus duke of Mercia; and support their belief by the express mention of three seals belonging to those personages which occurs in a letter from Godfrey, archdeacon of Worcester, to Pope Alexander III. Whilst one or two instances exist of other charters sealed by Eadgar, Dunstan, Eadwy, and Æthelred, it seems that a practice uncommon before the Conquest subsequently became usual, though even then seals of others than parties to the instrument were often employed.* King Henry III. used the seals of, amongst others, William earl Marshal, Hubert de Burgh justiciar, and Peter de Rupibus bishop of Winchester. The last of our deceased sovereigns to honour the movable court of King's Bench with his presence was James I., when, however, he was given to understand with an apt quotation by Sir Edward Coke from Bracton that anything he had to say

* H. Hunt, *Hist.*, lib. vi., *Jani. Angl.*, fo. 128-9. In Eadgar's time Ægelwyn's style was *totius Angliæ aldermanus*; after the Conquest the chief judge had for title *capitalis justiciar*, or *totius Angliæ justiciarius*, of which rank were Odo, Bishop of Bayeux, and William Fitz-Osbern, with Lanfranc, Robert of Mortton, and Goisfride of Constance. See Cottonian MSS., *sub effigie Titi*. A. 1, fo. 25 b.

† In his discourse of the name and dignity of Lord Chancellor; presented to Sir Francis Bacon.

‡ *Momas. Anglia*, fo. 24, col. i., l. 40.

* Wulwius and Reimbaldus, chancellors to King Eadward the Confessor, kept his seal, as see his charters to West Minster—"Nostræq: imaginis sigillo insuper assignari jussimus;" again, "Wulwius regie dignitatis cancellarius relegit et sigillavit;" and again, "Ego Reimbaldus regis cancellarius relegit et sigillavit, etc." Maurice, chancellor of William I., signed and sealed his confirmatory charter to the Minster; that sovereign ordained charters should be sealed in wax with each man's peculiar seal. See Ingulphus, *Hist.*, fo. 512.

must be delivered by the mouth of his judges, to whom his whole judicial authority had been committed. Robert de Bruis, on the 8th March, 52nd Hen. III., was the first to be constituted chief justice *coram ipso rege*. The Court of Common Pleas was an offshoot of the Court of Exchequer, which latter, according to a MS. of Gervaise of Tilbury, *temp.* Henry II.—

was erected by King William [I.], but the reason and proportion thereof is taken from the exchequer [of Normandy] beyond sea.

The board that gave its name to the court was about ten by five feet in area, having on it

a cloth [chequy] brought in Easter term, which is of black colour rowed with streaks distant about a foot or a span.

This court assumed the altered character it since bore at the hands of King Edward I.

Four centuries after the erection of a Christian church upon the traditionary site of the temple to Apollo, Cnut, Wulnoth being abbot, built for himself a palace by the shore where some would say he rebuked his courtiers. Soehbert, king of the East Saxons, co-founder, as Bede relates, with his uncle Æthelbert of St. Paul's, established what since became the collegiate church and abbey of St. Peter amidst the bramble thickets and springs of the Isle of Thorns—haunt of the wild ox, elk, and red deer from the neighbouring forests, the *locus terribilis* of Offa's earliest genuine charter.* Cnut's Palace was rebuilt by the monarch, a lineal descendant of Cerdic and last of his English race, whom a subsequent age enrolled among canonised saints. As at Windsor, Dunfermline and Holy Rood the abbey and palace grew up together, the monastery and church were in the palace precincts. The church, in Edward III.'s own words, was *capella palatii nostri principalis*; his successors have been crowned "within our Palace at Westminster."† On Wednesday, Innocent's Day, 1065, the king signed the charter of dedication for the Abbey which

* Two of the springs flowed within the past few years in Great Dean's Yard and the churchyard of St. Margaret's. Remains of the deer, with earlier fossils, were found in the pleistocene gravels when building Drummonds' new premises at Charing Cross.

† A quaint illustration of this will be seen in the Bayeux tapestry, where a figure advances on a ladder from the palace to grasp the abbey weathercock.

still lies in the chapter-house; on the 5th of January, he expired in a room of his new palace which long known under his own name was afterwards designated the Painted Chamber, and was laid in that shrine which, reconstructed by Cavalini for Henry III., is to this day visited by devout Roman Catholics. The Hall as it now stands is a re-building of the period 1397-1399 (the contract for its erection is printed in Rymer's *Fœdera*, vol. vii., fo. 794-5), and forms but a small part of Richard II.'s magnificent project. He cleared away the interior pillars and the roof of his predecessor; the walls were raised by two feet, the windows modified, and a stately porch with a new roof of chestnut designed by Zenely. To support the thrust of the new walls and roof Richard II. designed ten massive flying buttresses, of which seven exist, in whole or in part, along the western side. Those along the other side have since disappeared. On this point the work of Brayley and Britton may be profitably consulted. By one of time's revenges the first parliament that met here decreed the dethronement of him who had built it. The Law Courts were established here in Henry III.'s reign. The Courts of Chancery and King's Bench sat at the southern end, to the west and east respectively of what is now St. Stephen's Porch; the Common Pleas and Exchequer ranged along the western wall, the last-named nearer to the northern door. The chancellors sat upon the marble bench which is specified in the record of the institution of Simon Langham, bishop of Ely, in the thirty-sixth year of King Edward III. The judges had canopied seats, a few benches sufficed for the counsel and those concerned in the causes, the public moved about at will. In course of time stalls for the sale of papers and books, food, drink, and haberdashery were permitted. In the midst of such disturbing elements, it is difficult to conceive how the law was accurately administered. The literature of the last century abounds in allusions to the resort hither of litigants, witnesses, and lawyers. Gravelot's drawing,* engraved by Moseley, gives a graphic picture of the interior of the hall on the first day of term. The satirical verses beneath speak of "Wreat-

* This is the print alluded to in *Ancient Mysteries*, fo. 266. Gravelot died 1773.

hock's gang": he being a notorious attorney transported for life in 1736, the "gang" of witnesses who openly proclaimed their venality by placing straw in their shoes. The shops along the side walls are kept by booksellers, a dealer in mathematical instruments, a map and print seller, and sempstresses. One of the last named takes charge of a barrister's hat; her counter displays a lot of the turnovers and ruffles which, as Ned Ward testifies *passim*, she would "nicely pleat" for the Templars of the day.* Above hang some of the colours taken in Marlborough's campaigns, succeeding those which had been deposited here after their capture at Naseby and Worcester, Preston and Dunbar.

The place was worthy of such a trial. It was the great hall of William Rufus; the hall which had resounded with acclamations at the inauguration of thirty kings; the hall which had witnessed the just sentence of Bacon and the just absolution of Somers; the hall where the eloquence of Strafford had for a moment awed and melted a victorious party inflamed with just resentment; the hall where Charles had confronted the High Court of Justice with the placid courage which has half-redeemed his fame.

So writes Macaulay of the scene of Warren Hastings' impeachment,—a place which then echoed with the impassioned voices of Sheridan and Burke, of Fox and Grey; from whose floor a dethroned Stewart might have raised the gauntlet of the newly-crowned king's champion; whence Wallace and Raleigh, More and Fisher, the rivals Somerset and Northumberland, Buckingham and Laud, went to their death; where three queens obtained Henry VIII.'s clemency for the city apprentices, and the seven bishops were acquitted;—this venerable pile heard sentence passed upon the Scottish noblemen who suffered on Tower Hill for their fidelity to him they deemed their lawful king.

About sixty years since the northern front of the Hall was repaired by Gayfere, and the Court of Chancery migrated to Old Square, Lincoln's Inn. Some mean dwellings, including the notorious taverns "Heaven," "Purgatory," and "Hell" —mentioned in a grant of 1st Henry VII. (see Gifford's *Jonson*) —abutting on the western wall of the Hall, were cleared away. On their site Sir John

Soane erected the buildings whose demolition is nearly completed. No one will regret them, or raise a murmur if the Chancery Courts were likewise removed from the eastern side of the older of the Halls in Lincoln's Inn. But we should in common fairness remember the limited space at his command, and that however condemned by a later age Soane's fabric harmonized well with the houses which then stood along the opposite side of the way to the north of St. Margaret's Church. They form part only of his design—yet extant—for a range of courts and offices with a grand Gothic entrance into the old House of Lords.* Moreover he made some desirable changes at the Hall itself, facing it internally with ashlar, taking down the ugly obstructions from its southern end within, and restoring the beautiful stone moulding and stringcourse which reproduce the favourite badges and device of King Richard II. Sir Charles Barry's plans for New Palace Yard would restore to it something of the aspect it bears in Hollar's print. His proposed archway at the south-western corner of Bridge Street would have replaced the gate which formerly stood there by the bell tower. But within living memory the southern side of that street was pulled down, a screen and railing erected along two sides of the yard, and the spacious bricked-up doorway in the western front of the Clock Tower covered over. It is a curious circumstance that whilst some writers say nothing of the flying buttresses along the west side of the Hall, those who refer to them do so with uncertainty. Their existence was plain enough to any one looking over the skylights of the Courts from the roof or the back windows of the block facing the church, or looking upwards from Soane's long gallery between the Courts and the Hall. Between each pair of buttresses are two windows, and below the lower tier of windows the only

* The Court of Requests, to the south of the Hall, whither on the legislative union with Ireland the peers removed from the White Hall (the original hall of the Confessor's palace), between the Painted and Prince's Chambers, its site now occupied by Baron Marochetti's reminiscence of the neighbouring Astley's. For a view of the interior of the White Hall see Copley's painting in the National Collection of the death-seizure of Lord Chatham. A block-plan of Soane's building may be found in his museum, Lincoln's Inn Fields.

* Confer also Pepys' Diary, 20th January, 1659-60. Wycherley, Epilogue to the *Plain Dealer*, and Tom Brown's *Amusements*, 1700.

portions of the Hall which date from the time of William II. Most of the wall joining the north front of the Hall with the octagonal turret at the extreme north-western corner (being on the site of Queen Elizabeth's Chamber), was but a screen to conceal the ugly roofs of the five Courts behind. Other interesting details are gradually exposed to view; the renovation of St. Margaret's churchyard induces a hope that it is now no longer contemplated to remove so precious a structure; whereas the exuberant decoration of Henry VII.'s chapel and of the new Houses assuredly gains a welcome counterfoil in the simpler and grander elevation of Westminster Hall.



The Book of Howth.

BY J. H. ROUND.

PART I.

HAVING recently been engaged in original research on the history of those dignities in the Peerage of Ireland known as the Baronies of Kingsale and Howth, I have had occasion to refer to the remarkable compilation which bears the above title, and which has been edited by Messrs. Brewer and Bullen, in the fifth volume of the *Calendars of the Carew MSS.* (1871). The excellence of Professor Brewer's prefaces to the *Calendars*, and their extreme value to the historical student, has been long and widely recognized. The *Book of Howth* enjoys the great advantage of a careful introduction from his pen, in which he lays stress on the peculiar importance of much of the information which it contains:—

Fortunately, whatever diversity of opinion may exist as to this question (the authorship), none whatever exists as to the value of the chronicle itself. On that head, all who have had an opportunity of studying it or consulting its contents are unanimous. (p. xiii.)

But it is obviously impossible that we should correctly gauge the historical worth of these contents till we have determined the authorship of the Chronicle, and the authorities on which its statements are based. Now, on these points I have been led to believe, as the result of my independent investigations,

that Professor Brewer's conclusions are strangely at fault.

First, as to the authorship. On this point Professor Brewer makes the following singular statement:—

No other evidence appears as to the title, or the reasons for attaching it to the House of Howth, than what is furnished by the following passages: "This much from the beginning of Cnocketwo, that field, to this, was had in a book of Mr. Walter Housse's of Dobbore, beside Donsogle, written with his own hand; on whose soul God have mercy. He bore office in the Exchequer sixty years and more, and was of the age of five score years and seven ere he died, and was as perfect in his wits at the last as he was in his youth. He was servant to William Howthe, when he slew James, Earl of Wormon's (Ormond's) brother and seven of his men at the Bridge of Kilmaham,"* (p. 195). And again: "There was one Waller Housse, clerk or chief engrosser of the Queen's Majesty Exchequer, foster-father to my brother Richard, Lord of Howthe, (who) died the 9th of March, 1554" (p. 260). And a ff. 178 of the manuscript the name of Christopher Howthe appears as the possessor of this book. That would leave the question open, whether Howthe was only the possessor, or whether we are also indebted to him, if not for the whole compilation, for those parts of it which are manifestly of a later date" (p. xii.)

And on page xiii. he assigns one of the

* I may note, as bearing on the credibility of this narrative, that the passage proceeds thus:—"This James Earl, Perse Botler slew, and after was made Earl of Wormone," which incident is described at greater length on pp. 176-8. It is there related how (in 1485) the Earl of Kildare gave his sister in marriage to this "Perse," and used him as a thorn in the side of his rival "the Earl of Ormond," who was eventually slain by him. Now this Perse was none other than "the Red Piers," the famous Earl of Ossory (and Ormond), who laid claim to the earldom in 1515, and the fate of whose claim has been traced in my *Earldoms of Ormond in Ireland* (Foster's *Collect. Geneal.*, p. 84). The narrative itself is very circumstantial, and is repeated, as above, by the Lord of Howth. Moreover, the writer was likely to be well acquainted with the facts, for in the struggle between the Houses of Kildare and Ormonde, the Lords of Howth were active in support of the former. Yet when tested by referring to the history of the Butlers, we find that James, Earl of Ormond, was dead long before, and that neither he, nor any other Earl, was slain by Piers Butler. But Mr. J. T. Gilbert, in his *Viceroys of Ireland* (1865), has fortunately given us (chap. xii.) an excellent account of these very events. We learn from him that Sir James "of Ormonde," a bastard of John, the sixth Earl, became (though ignored by the judicious Peerage-writers) the virtual head of the Butler clan, and ousting his kinsman Piers as Deputy of the absentee Earls, "*publisheth and nameth himself Earl of Ormond.*" The struggle between the "Red" Butler (Piers) and the "Black" (Sir James) lingered on for years. But at length

handwritings to a "brother to Richard, Lord of Howth."

I have termed these statements "singular," because the connection of this chronicle with "the house of Howth," instead of depending on a stray note or two, is patent at every turn. Not only is page after page of it devoted to what I may term the Howth family legend, but also such passages as those on pp. 125, 154, 227, etc., testify to the connection of the chronicle with the house. It is, however, in that portion which deals with the sixteenth century, and which is admitted to be historically the most valuable, that the lords of Howth are specially conspicuous. The explanation is not far to seek. Christopher, here merely described as "brother to Richard, Lord of Howth," was *himself* the Lord of Howth from 1558 to 1589. This fact, which, though easy to ascertain, Professor Brewer would seem to have overlooked, increases incalculably the value of his own portion of the Chronicle, which will be found to extend from 1558 to 1579 (pp. 196-217). The fact that this portion is distinct from the others, combined with the internal evidence, convinces me that it is the work of Howth himself. The personal touches are at times unmistakeable. On p. 201 he records, with evident amusement, having been asked by Queen Elizabeth—

whether he could speak the English tongue. Believe, such was the report of the country made to the Queen.

Piers (the *strips* of the present noble house), rendered desperate by persecution and poverty, inflicted on his rival and kinsman "the wild justice of revenge." Finding one day that he would, unprotected, pass a certain spot, he "forestalled him in the way" and "gored him through with a spear." It must be remembered, however, that his own branch of the house had relapsed into the ranks of the natives, his fathers, for three generations, having married into "the wild Irishrie."

Thus the truth of the Howth narrative is most fully confirmed.

To guard, however, against future confusion, I may as well explain that there was *another* James (nominal) "Earl of Ormond," viz., the father of the "Red" Piers, who died in 1486, and had borne the title, in his time, as deputy for his absentee kinsmen. This we learn from an Act of the Irish Parliament, of which an abstract is to be found in the Public Record Office, and which is assigned in the *Calendars of Irish State Papers* (vol. i., p. 4), to the year 1521, but on no sufficient ground. It was unquestionably passed many years earlier.

This Act was passed "at the supplication of Sir

On the same page we have a skirmish with O'Neill, at which he commanded a body of foot:—

As these companies marched through the woods at eight of the clock in the morning till 7 afternoon, O'Neill never gave over to skirmish with them. All that while the woods so rang with the shot, that it was strange to hear, and also the noise of the Scots that O'Neill had, crying all that day till a little afore night.

Again, on p. 209, we see him posing as the Hampden of the Pale, and bitterly recording an attempt to betray him:—

The first day, one of the greatest, as he thought himself, of the gentlemen, was put in such fear that he recanted, and did lay the fault in the L. of Howth, that he spake more than was desired him to speak, which all the gentlemen was thereat grieved at that gentleman's word. This part I have put in memory, for that every man should beware to speak for the commons, for some will halt and flatter, as there it did appear by this gentleman, which I will not at this time nominate.

The thin veil of the third person cannot conceal from our eyes the fact, that the writer had personal experience of all those events at which "the Lord of Howth" was present, and on p. 260, he drops even that disguise. Or, again, when he describes an attempt to deprive Cheevers of Mastone of his land, p. 206, and when we find, on search, that this Cheevers was his cousin, we similarly detect the authorship.

I think we may see another personal touch

Piers Butler, knight, son and heir unto James Fitz Edmond Fitz Richard Butler, *otherwise called Erle of Ormonde*." It reveals a curious episode in the history of the Butler family. This "James Fitz Edmond Fitz Richard Butler, gentleman (he did not become Deputy-Earl till 12 Oct., 1477) . . . after affyaunce had betwixte" him and his native wife Sabdh (daughter of Donald MacMurrough *the swarthy*), but "before the spousels betwixte thym, had issue Esmond and Theobald." When Edward IV. took this James (a Lancastrian) into favour, early in 1468, an Act was passed by the Irish Parliament, legitimating these two boys. It was this Act which was now repealed at the instance of Sir Piers, the son born "within the spousells." This repealing Act seems to have been confirmed by 28 Henry VIII., cap. 6, with the proviso that it was not to prejudice the Indentures of 18 Feb., 1528 (by which Piers had renounced heirship to the Earls of Ormonde). Doubtful legitimacy is a familiar feature to those who have studied the great Irish families, and may be traceable to the customs of the native Irish. The extraordinary case of the Barony of Upper Ossory, decided in 1607, is an instance in point.

in a much earlier portion of the chronicle, viz., on p. 21 :—

By conference with certain gentlemen attendant upon Sir Henry Sydney, L. Deputy, who excelleth in that knowledge, I took notice of noble Englishmen in Ireland and their arms, which here, with their surnames, as they stand and sit at the Parliament by degrees at this present.

Howth was often brought in contact with the deputy, and had sat in at least two Parliaments. He was likely, therefore, to be conversant with this subject. Nor does he forget to append to his own title the flourish of the family legend—

St. Lawrence, Baron of Howth, which came before the Conquest in company with Sir John Courcey, Earl and President (†) of Ulster.

Even he, however, would have been surprised to learn, from Lodge and the modern peerage writers,* that he enjoyed the proud distinction of being the “*twentieth* Baron of Howth!”

I now pass to that portion of the Chronicle immediately preceding the Lord of Howth's narrative. It will be found on pp. 176-195 of the *Calendar*. When we see that this portion also is distinct, all written by the same hand, and forming unmistakably a connected whole, we are justified, I think, in assigning it throughout to that “Walter Housse” to whom the Lord of Howth alludes as “perfect in his wits at his last,” *i.e.*, at his death in 1554, the very period at which this portion closes.† The writer, as chief clerk of the Exchequer, had special means for acquiring official information, and it is to him that we owe most of those contemporary observations of which Professor Brewer perceived the value. If I am right in believing him to be their author, they must undoubtedly gain in importance, as they do in authenticity, from the parallel evidence adduced in my note above. The writer's connection with the Lords of Howth is confirmed by the large part they play in his narrative, and by the prominence assigned to their relatives and kinsmen, as Darcy of Plassen, Hollywood of Tartayne, and Bermingham of Ballydounigan.

* And also, I regret to say, from the Index to the *Calendars of Irish State Papers*, vol. i., p. 604.

† The statement on p. 195 would seem to confine his authorship to the latter portion, but it is somewhat vague, and not sufficient to outweigh the internal evidence.

The rest of the *Book* seems strangely disjointed, and, at first sight, so interpolated as to present a mass of confusion. But this is because it was never intended to form a continuous chronicle, but represented what we should now term “Collections for the History of Ireland.” In a word, it was nothing else, in my opinion, than the *common-place book* of the Lord of Howth.

I gather from these collections that in many respects he was a typical Elizabethan gentleman. The avidity with which he gathered every sort of information, his delightful credulity, his family pride, his utter want of historical perspective, are all to be traced throughout his “book.” After entering the bill for his keep when in prison, he grimly records, in the next paragraph, the remission by the Crown of that very cess for resisting which he had been sent to the Castle. And then he instantly breaks off to make an entry of all the giants he ever “did read and hear of . . . in Ireland and other wheres.” So too, on the very first page, in the midst of a farrago of Irish traditions, he suddenly jots down a “fact” from Boccaccio :—

I find that a woman called Zenobia was the best and hardest of women that ever was in feats of arms. See Boccas.

Howth was at this time a favourite landing-place, and many of the English gentlemen who kept passing into Ireland availed themselves of the hospitality which was traditional with its Lords. It is to be feared, however, that they occasionally betrayed a sense of their innate superiority. The House of Howth was conspicuous for its loyalty, and our author, resenting certain taunts on this point, resolves to turn the tables.* Forthwith he hunts up all the Englishmen who have “rebelled against their natural Prince since William Conqueror's time,” and gives us the result of his labours—

The occasion of this remembrance is, for that when any of England birth come to Ireland, they report and brag that all that therein is are traitors, as who would say and affirm that there was nor is any treason ever in England committed. The truth is that n^o country that is known ever more rebelled against their Prince than England ; so hereby you do understand the cause of this rehearsal (p. 222).

* This illustrates the old jealousy between the English “by birth,” and the English “by blood,” which so long marked the history of Ireland.

But I must hasten on to that portion of the *Book* with which I am more immediately concerned.

This portion extends from p. 36 to p. 117, and its statements have been carefully traced to their source in Professor Brewer's preface. Among "the authorities followed" (p. xv.), he enumerates—

A translation of *The Conquest of Ireland*, made by order of Primate Dowdall, which is evidently the original of what is here called the *Book of Bray** (see p. 261).

and

A chronicle of the gestes or doings of John de Courcey, Earl of Ulster† (p. 89).

And in dealing with *The Conquest of Ireland*, the second chronicle in this volume, he repeats his belief—

That this Chronicle is the same as that which Dowdall is said to have translated from the Latin original (see *ante*, p. xv.), and that Bray's work is only one of several versions. In *The Book of Howth* there is a more modern translation or rather abridgment of the same work, which is there said to have been written in Latin and to have belonged to O'Neil (p. 36), (p. xxii.). . . . What Mr. Dimock and others have supposed to be an early English translation of Giraldus, is nothing more than a translation of the Latin Chronicle once in O'Neil's possession, which Carew calls *The Conquest of Ireland*, written by Thomas Bray (p. xxiii.).

These expressions can only mean that the writers of the *Book of Howth* and *The Conquest of Ireland* derived their information, not from Giraldus, but from this mysterious Latin Chronicle. And yet Professor Brewer himself tells us that Giraldus was among

The authorities followed by the author or authors of *The Book of Howth* (p. xv.);

and adds, of *The Conquest of Ireland*, that

Bray, like all other Irish writers of this period of Irish history, follows closely the footsteps of Giraldus, and though his work contains very little else than what is found in Giraldus, he evidently regarded himself in the light of an original compiler (p. xxiii.).

It will, I think, be admitted that these opinions are not easy to reconcile with those previously quoted, and that we are left in much doubt as to Professor Brewer's meaning. His hypothesis involved him in confusion from the outset, the inevitable result of what I am compelled to believe was a total misapprehension of the state of the case.

* Or rather, *The Conquest of Ireland*, written by Thomas Bray (see p. 261).

† The belief that John de Courci was Earl of Ulster is widespread, but quite unfounded.

That "the Latin Chronicle once in O'Neil's possession" was the same as that "which Carew calls 'the Conquest of Ireland, written by Thomas Bray'" (p. xxiii.), is, in the first place, a mere assumption. We have no proof whatever that such was the case, and Carew does not tell us so. Professor Brewer's theory can, in fact, be traced entirely to the statement in the *Book of Howth* (p. 36), to which he refers us. But his statement is not in the text, and is a mere marginal annotation of Carew's:—

Followeth unto folio 60, was translated out of an old book of O'Neale's written in Latin, and put into English by Dowdall . . . in the which there are many things which Giraldus Cambrensis omitteth.

It will at once be seen that this note, which occurs at the beginning of the portion, is merely taken from the writer's own statement at its close:—

This much that is in this book more than Camerans did write of was translated by the Primate Dowdall, in the year of our Lord 1551, out of a Latin Book into English, which was found with O'Neil in Armaghe (p. 117).

Carew thus carelessly represents that the whole chronicle was copied from O'Neil's book, whereas the writer himself expressly tells us that only those incidents were copied from it which are not written of by Giraldus. It was then from Giraldus that he derived the great bulk of his narrative. By this careless annotation of Carew, Professor Brewer was led astray throughout.

We shall find that his whole hypothesis can be proved fundamentally erroneous, and that this Chronicle can be indisputably traced to two distinct sources, the bulk of it (which deals with the conquest of Ireland) being derived, not from Dowdall, but from Cambrensis, and the interpolated portions alone being taken from Dowdall's "book."



The Medals of the Peninsular Campaign, 1793—1814.

BY R. K. WALKER, M.A.



IN no period of warfare in the world's history have rewards been more lavishly bestowed than in that campaign whose eventful close was consummated on the plains of Waterloo by the gallant heroes of Wellington. But these

rewards were, with the exception of a few, only given to general officers, while the men who earned the reward, for equally gallant deeds, were denied a small tribute of the people's gratitude till the year 1848!

I do not intend, in the following brief sketch, to enter into the details of the various engagements which led to the results of such rewards being granted, but merely to give as far as possible an accurate account of each medal, with the inscription thereon and the date of victory.

The first medal I shall draw attention to is the *War Medal* given for the whole Peninsular campaign between the years 1793—1814. It carries 28 clasps. This medal was not struck till 1848, and was given to officers and men of all ranks. The hardship of not granting some decoration for so arduous a war was felt for many years, and never would have seen the light had it not been for the great exertions of the Duke of Richmond in Parliament, aided by public opinion. In recognition of his services the surviving war officers presented His Grace with a piece of plate, at a dinner in London, on 21st June, 1851. It is needless to add that many who should have received this coveted gift were then in the silent tomb, a space of thirty-three years elapsing before the nation awoke to a sense of duty.

1. *War Medal*. Obverse, head of queen with the date, 1848. Reverse, queen crowned, with robes on, standing on pedestal, *r.*, placing wreath on head of Duke of Wellington, who is kneeling; at her feet recumbent lion. In exergue is engraved 1793—1814, and inscription TO - THE - BRITISH - ARMY. Silver, size 1-4; by W. Wyon.

2. *Naval Medal*. A separate medal was struck for such services, commencing with the capture of the French frigate *Cleopatra*, 18th June, 1793. This medal is the same size as the *War Medal*, and on obverse, head of queen, with the date, 1848; the reverse having Britannia seated on a sea horse, holding a trident in right hand, and in left an olive branch (clasps were only granted for the principal engagements in the Peninsular war). On the edge of the medal is the name of the recipient only; this is unusual, as in military medals the regiment is inscribed. This medal is very scarce, and

was not granted till 1848, and is not mentioned by Carter in his work on British Medals.

3. *The Turkish Medal*, 1801. Granted by the Sultan, who instituted an order of knighthood called the Crescent, and conferred on general officers, admirals, captains, and subalterns of the English forces. On the obverse side are the crescent and star, ornamental border; on reverse, Sultan Selim III, cypher, under which is the year 1801. Gold; ribbon, dark orange.

4. *The Maida Medal*, 1806. Given for campaigning in Southern Italy and Sicily, and worn only by general officers. On obverse side head of George III, 1. laur, GEORGIUS - TERTIVS - REX; on neck, G.F.P. Reverse, Britannia as Pallas, brandishing spear; on left arm shield; above, victory, with wreath; behind, trinacria, the symbol of Sicily. MAIDA, IVL - IV - MDCCCVI. Gold; by G. F. Pidgeon.

5. *Medal for Roleia and Vimiera*, 1808. Obverse, Britannia seated on a globe, in her right hand extended a wreath of laurel, and in her left a palm branch; to her right the British lion, and on the left a shield, charged with the crosses of the Union banner. Reverse, a wreath of laurel, within which the name of the event is engraved, and the year thus, "Roleia and Vimiera, 1808." Gold. This medal was bestowed on officers of all ranks. No mention is made of this medal, nor the succeeding one for *Talavera*, by Mr. H. A. Grueber, of the British Museum, in his recent work.

6. *Medal for Talavera*, 1809. This medal is gold, and in every respect similar to that granted for Roleia and Vimiera, the name and date being only changed, on the reverse side; another one was inscribed "Corunna," and was conferred on field and other officers.

7. *Medal for Barrosa*, 1811. Gold; similar to that granted for victories commencing with Roleia, and worn by general officers and chiefs of military departments. It may here be mentioned that medals of general officers were worn suspended by a ribbon round the neck, and by others attached to the button-hole of their uniform.

8. *Medal for Busaco and Fuentes d'Onor*, 1811.

9. *Medal for Albuera*, 1811. These

medals were gold, and were the same as those conferred for other actions of this period. When the silver war medal was authorized, a bar was granted for these victories.

10. *Medal for Java, 1811.* The medal given for the capture of the island of Java was similar to those before enumerated, and similarly distributed. This valuable island was annexed to the dominions of the British Crown, but was restored to Holland at the termination of the war, by the treaty of Vienna, in 1814.

11. *Gold cross and clasps for the battles of the Pyrenees, 1813—1814, viz.: Vittoria, Pyrenees, Nivelle, Nive, and Toulouse.* In the course of this prolonged campaign officers had received so many medals that it became extremely inconvenient to wear them, and frequently the name of the second engagement was engraved on the medal. In order to avoid this, the gold cross was instituted; its form was similar to the Victoria cross, and was fastened to a ribbon, or swivel, by a large ring, chased with laurel, in the centre of which is a lion statant; to the left, in each compartment, surrounded by an edge of laurel, is the name of the action; wreaths of laurel surround the names of the action on the clasps. Where the recipient was present at more than four engagements, a clasp was given with the name upon it. The ribbon is of the same colour as that for the whole war, viz., red with blue edges, but was nearly double the width of the ordinary one. The officers who gained the cross were not precluded from receiving the silver war medal and eight clasps for *Sahagun and Benevente, Corunna, Talavera, Busaco, Fuentes d'Onor, Ciudad Rodrigo, Badajoz, and Salamanca.*

12. For the battles of the Pyrenees, medals of three distinct classes were struck at the expense of the officers of the 88th Regiment Connaught Rangers. The medal was in the form of a Maltese cross, and had on obverse Hibernia seated, l., holding wreath; at her side, harp. Reverse, within laurel wreath, ORTHES - TOULOUSE - PYRENEES - NIVELLE - NIVE, engraved, above 88; wearer's name on edge, silver 1-2, clasp, PENINSULA.

13. *Waterloo Medal, 1815.* On obverse, VOL. VII.

head of Prince Regent, l. laur, GEORGE - P. - REGENT; T. - WYON, junr., s. Reverse, Victory holding palm and olive branch, seated l., on pedestal; inscribed WATER-LOO, beneath, JUNE 18, 1815; above, WELLINGTON, - T. WYON - S.; wearer's name on edge; silver. It may here be noted that the figure on the reverse owes its origin to the ancient Greek coin of Elis, about 450 B.C., a copy of which may be seen in the British Museum. This special distinction, given for the battle of Waterloo, became the more valuable from the fact that there was only *one* medal, and *one* ribbon, for all ranks of the army, from the commander of the forces to the youngest drummer.

In conclusion, I trust that these few words may be acceptable to those who are in the habit of collecting medals, and will serve as a true and accurate account of *all* the decorations given for this campaign.



The Wentworth Papers.



THE historic value and general importance attaching to collections of old family letters and papers, which until investigated might be thought to possess simply a private interest, become more and more apparent each time one of these collections is edited and presented to the public. The *Wentworth Papers*,* that have just appeared under the editorship of Mr. J. J. Cartwright, bear abundant testimony to the truth of this assertion. The collection in question has been compiled from the documents relating to the Earl of Strafford, recently acquired by the trustees of the British Museum. The "papers" embodied in Mr. Cartwright's volume cover the period from 1705 to 1739, a very eventful one in English history both at home and abroad. As the writers of the greater part of the letters held a high social position, and as Thomas Wentworth, the person to whom they were

* *The Wentworth Papers, 1705—1739, with a memoir and notes by James J. Cartwright, M.A., of H. M. Public Record Office, Editor of the Memoirs of Sir John Reresby.* (London: Wyman & Sons, 1883.)

addressed, occupied a distinguished diplomatic office, it may be conjectured that—though perhaps few *new* facts are elicited—a curious side light is constantly thrown upon already known historic events.

Thomas Wentworth, afterwards Lord Raby, and finally Earl of Strafford, was grand-nephew to Charles the First's ill-fated minister, who bore the same title. Young Wentworth was born in 1672, and began active life about the time of the Revolution as a cornet in Lord Colchester's troop of horse. In 1697 he was appointed to the command of the royal regiment of Dragoons; and in this capacity he continually distinguished himself; but although his tastes evidently turned towards a military career, he was, in 1703, at Marlborough's instigation, sent as British minister to the court at Berlin. From that time he turned his attention with excellent effect to diplomacy, though it would seem that even success did not make this occupation congenial to him, for in 1711—when writing to congratulate the Duke of Argyll on receiving the command of the Queen's forces in Spain—he regretfully refers to his own profession as "his scribbling trade." In 1711, Wentworth, then Earl of Strafford, quitted Berlin and acted as ambassador at the Hague, till, on the accession of George the First, and the collapse of the Tory party, the victorious Whigs recalled him from the embassy, by filling which he was, to use his own words, several thousand pounds the worse in his own pocket. On his return to England he was unsuccessfully impeached for his share in the Treaty of Utrecht. After his acquittal he appears to have left public life in disgust, devoting himself to country pursuits, and the completion of his Yorkshire mansion, relieving the monotony of a rustic life by an occasional correspondence with the Pretender.

Though, as we have said, a curious side light is, throughout Mr. Cartwright's volume, often thrown upon historic events, the letters are chiefly valuable and amusing as a means of illustrating the every-day life and feelings of men and women of fashion in England during the first five-and-thirty years of the last century. The bulk of the letters were written by Lord Strafford's mother, Lady Wentworth, by his wife, and by his brother

Peter. By far the most entertaining of his correspondents was his mother. With brother Peter one can feel but scanty interest; he had received "little school learning," as he himself put it, and he was withal so sly a fellow that his mother wrote of him as "Wheedling Peter;" he had also a fatal attachment to the bottle, as is often evident by his letters. Lady Strafford's letters are entertaining enough, but the effusions of Lady Wentworth are certainly those which will most attract the reader's attention; the old lady's true character comes out in every letter she writes; there is not one in which she does not express some good-hearted sentiment about someone, and prove herself the most affectionate of mothers. Throughout her son's absence from England she was busying herself about the orderly management of his affairs at home. One thing in particular she wanted him to do, and that was to get comfortably married; and in this her selfishness is particularly apparent, as it was only for his good she desired it, "for," she says, "sartainly / should never desier to liv with a daughter-in-law;" "be they ever so good themselves," she continues, "sum tattling sarvents or acquaintance will put jealosees in thear head to breed discontents." In the second letter in the collection she writes to Lord Strafford, "It is time you thinck of a wife, for this will be Peter's fifth childe!" Lady Wentworth showed her good sense by, on more than one occasion, condemning the practice of elderly ladies donning youthful apparel; speaking of one such she writes, "She was very ugly, as all old people are that is very youthful in thear dress." A marked trait in Lady Wentworth's character was her intense affection for animals—her "dums," as she calls them. Throughout her letters there is mention of "Fubs" (a pet dog), "Pug" (a pet monkey), "Pus," "Flet," "Pearl," etc. "'Fubs' is in some trouble," she writes to her son, "for yesterday she parted with her last little one; but it was as great a trouble to Pug, for she was infenit fond of it." A little later she refers to the death of "Fubs," of whom she says that she "shall never lov anything of that kynde a quarter soe well again. I had rather lost a hundred p^d." . . . "As it leved," she continues, "soe it dyed, full of lov, leening its

head in my bosom." The kind old lady's daughter-in-law, Lady Strafford, did her best to meet her wishes as regarded the animals, though, as she tells her husband, she had a hard task to keep from smiling at Lady Wentworth's grief at their illness or decease. Once she writes to Lord Strafford—

Pearl is very well again, which I am very glad of, for 'tis not to be exprest, the rout Lady W— made with it, while 'twas sick; she brought it here every day in two little night gounds, made fit for it; and its leggs was put into sleeves; and I had great deal to do to keep myself grave, for her affliction was too great for me to laugh.

Again Lady Strafford tells her husband of the death of the pet monkey *Pug*; she will only trouble him with a short letter she says, for—

—I am sure you'll have a very long one from Lady Wentworth, with very great lamentation, for her monkey is dead. . . . The day it dyd I expected Lady W— to dinner, and she nether cam nor sent word, and would not so much as see me that day. But what is the most extraordinary thing, she has had two of its Picktures drawn since 'tis dead; won large and the other in minatur."

The end of the poor old Lady Wentworth's life was not so comfortable as it ought to have been, considering how thoughtful she was for the well-being of others, and it is to be feared *Wheedling Peter* had something to do with this. She spent her last years at Twickenham, receiving from her "best of sons" £200 a year. One of her receipts, which Mr. Cartwright prints in full, is curious enough to quote—

June 10th, 1728.

Received of my son Strafford ten pound in part of my Quarter due next Midsummer. I hope God will forgive him for paying me before it is due, and breaking his resolutions, but it is because he is going into the country, and I promise to be a better manger (*sic*) for the future, and never to ask him before my quarter is due only this time. My son Peter took advantage of my good nature, and weedled me out of six and twenty shilling, which I fear he will never pay me.

ISABELLA WENWORTH.

Twickenham parish register records Lady Wentworth's death there on August 10th, 1733. Lord Strafford died at Wentworth Castle about six years later.

The whole of the Letters embodied in Mr. Cartwright's volume abound with chit-chat and anecdotes, relating to well-known people of the period; there is some curious information concerning Bolingbroke; and

there are plenty of stories about the Marlboroughs, the Duke and Duchess of Somerset, Robert Harley, and others; indeed there is scarcely a well-known name of the period that does not find a mention in the Wentworth Papers. Mr. Cartwright is specially to be complimented on his *Memoir* and *Notes*; the latter enable us, without difficulty, to recognise the persons referred to in the Letters who, what with bad spelling and pet names, would be, without the "Notes," sometimes hard to identify.



Christ Church Cathedral, Dublin.

BY W. HARDMAN, LL.D.



FTEN it occurs that ecclesiastical buildings of comparatively small size possess an architectural value and an historical interest of which more pretentious structures are destitute. The eye that has dwelt with delight on the stately triplet of towers which still enshrines the bones of St. Cuthbert, or has gazed at the foreign glories of Amiens or Chartres, may be tempted to turn aside with some indifference from the cold grey gables of Christ Church Cathedral as they rise amongst the somewhat dingy and repulsive surroundings of the central and business part of Dublin. Yet the stranger here surveys a building whose history is almost unique, and where recent restoration and investigations have shed further light on that history.

Dublin, like almost all ancient cities, was situated on a hill, and had the natural fortifications of a tidal river, a tributary stream, and a marsh; but it owed all its early importance to the settler and the stranger. "Ath-Cliaith," the ford of the hurdles, so called by the native Irish from the rude expedient used to cross the swamp, was a spot of little note till the Norwegian immigrants, arriving in their long keels—half-merchants, half-pirates—fixed on the rising ground for their settlement. And during the late repairs in that peaty soil, which caused the settlement and fall of the mediæval arches, were found fragments of primeval antlers, and yet more curious pieces of bone carved with Runic patterns, and supposed to have

been used as "working drawings" for those who sculptured the stone crosses and other monuments of early Celtic art. "The Ostman," as the Scandanavian settlers were called as coming from the east, established a dynasty of their own—chief succeeding chief; and it was not till after the tenth century had ended that Donagh, or Donatus in his latinized title, had sufficient influence, as bishop, over Sytryg, "the King of Onthan" (Dublin, "the city of the black pool"), to induce him to found a great church and monastery on the rising bank of the Liffey. This church was dedicated to the Holy Trinity in the year 1038, and was endowed with certain lands (which it retained to the year 1871); and after the lapse of nearly eight hundred years bequeathed to the restorers *only three* carved stones, which could be identified by their interlaced patterns as belonging to the first church.

With the invasion of the Anglo-Normans, another chapter opens in the history of Christ Church. Its rebuilding was commenced on a peculiar ground-plan, whose very existence was concealed under the accumulated strata of later structures. This plan consisted of a cruciform church, with aisles finished by a square-ended sacrum and adjacent chapels, also rectangular; but the curious feature is that a plan so thoroughly Romanesque in feeling should have yet escaped the infection of the apsidal termination which is so characteristic of that style. The hidden trace of this early plan was laboriously investigated by the late Mr. Street, creeping on hands and knees through the gloomy recesses of the crypt half-filled with bones and rubbish. The architectural theory is that the rude piers and vaulting of the under-church were raised by the local masons; but there came a master-hand to the work, who was, if the evidence of arch and moulding can be accepted, the same architect who designed the charming phase of "transition" which appears at Haverfordwest, and in the secluded glories of St. David's. Two nephews of the then bishop of Menævia or St. David's were in the train of Strongbow; and it is easy to imagine the chain of connection between the architectural features of South Wales and of Dublin.

But the early plan of the quire and its

surrounding chapels was extensively altered in the fifteenth century. The quire was extended to a length of one hundred and five feet, and bent out of the line of strict orientation to suit the wall of the older Lady-chapel, which was a separate structure projecting to the north-east, and which possibly represents the site of some Celtic oratory. This fifteenth century quire, though in architectural character only poor Perpendicular, yet had been the scene of many most interesting events in Irish Church history; and it was a great pity that Mr. Street should have swept it utterly away for the sake of reverting to the buried ground-plan of the twelfth century cathedral. True it was that the fifteenth century work had been barbarized in the most extraordinary manner, not only by constructions of late date, but also by plaster imitations of the twelfth century rich Romanesque; and, lastly, by stucco Gothic of the worst Georgian period, carefully painted and grained as sham oak. Yet this modernized structure was full of historic associations. Here, by a tempest in 1461, the great east window being blown in, the falling tracery destroyed the chest in which the deeds of the chapter were kept; and it was only by a *special miracle* (so tradition said) that the precious relic, "the Baculum Jesu," the sacred staff that the sainted Patrick had brought with him on his Hibernian mission, escaped; but only to be burnt by the reforming Archbishop Brown a few generations later! There were other relics treasured in the Cathedral, the shrine of St. Cubi, brought from Wales after a piratical descent; a fragment of the clothing of St. Olaf, king and martyr, of Norwegian fame; and a wonder-working crucifix, whose marble brow was seen to bleed during the Reformation crisis, till a sceptical Protestant discovered a sponge of blood concealed behind the carved chaplet of thorns.

It was this quire that echoed to the sound of the first reading of the first prayer-book of King Edward VI. on Easter Day in 1550; and the said work was the first book ever printed in Ireland; one Humphrey Powell being the printer. But twice again it was to be the scene of the Latin rite—in the days of Mary and of James II., whose *régime* has left behind a "renaissance" tabernacle to hold the Host, and a pair of large brass candelabra,

which were replaced, *mirabile dictu*, by handsome gold ones, the gift of William, of Orange idolatry, and which are still permitted to adorn the altar on Sundays, in spite of the prejudices of his modern admirers.

A quaint incident happened here in 1578, when one James Bidlow, a Dublin citizen, did penance, standing barefoot before the pulpit, acknowledging amongst his other faults that he had declared that "the preachers, when they were out of their matter, and knew not what to say, fell to railing at the Pope." Which heresy, although it was refuted on that occasion in an eloquent sermon by Archbishop Loftus, might yet find many adherents amongst those who "sit under" the modern Irish pulpit orators.

In 1562 the north wall of the nave fell, carrying with it the groining of the central roof, and the English viceroy rebuilt the wall in very poor style, but with a grandiloquent inscription, and it was left to Mr. Street to reproduce the south arcade and aisle in exact conformity with the exquisite range of arch and shaft on the north side. The *debris* of the fall was now removed, and beneath the rubbish Mr. Street discovered many portions of the original tiled pavement; these have been copied with happy effect, one single segmental tile sometimes giving the plan of a whole circle. Many of the tiles in red and yellow represent begging friars staff in hand, and some are green-glazed and with the pattern incised, which are rarely found in England, and seem to have been an art manufacture of mediæval Ireland.

The nature of the ground on which Christ Church was erected gave unusual facilities for a crypt or under crypt. These vaults were at one time used for the sale of "usquebaugh," to the scandal of the worshippers above, but at length were only used for interments.

These vaults are the scene of a ghastly tradition of a party of visitors to them having accidentally left behind a young officer, and that when, too late, he was sought for nothing was found but his sword, his epaulets, and his skeleton, surrounded by a myriad of dead rats, which he had killed in his defence. Of these cathedral rats or mice a memento remains,—the dried-up body of a cat holding in its withered paws a skeleton mouse; these

were found in one of the great organ pipes, pussy having fallen headlong down the tube in the ardour of pursuit.

The general effect of the restored cathedral, though so much reduced in length, is dignified and solemn. The stern grandeur of each arch, with its dark marble shafts, the polished gleaming of the floor, the dim light of the coloured glass, give all the impressiveness produced by the best Gothic art. The glass in some of the nave windows is, however, rather "over-mediæval" in its drawing; and the story runs that a common-sense and excellent citizen, who had ordered a window to be erected to the memory of a great musician, and who had requested something appropriate, indignantly asked, when he beheld the result, "Do you mane to say there is anything musical in your two pictures? Job sitting on a dung-hill scratching himself, and a pay-green whale vomiting up Jonah!" But no such criticism can be passed on the dignified range of saints which fills the small lancets of the baptistry, a little chamber of imagery and Gothic art worthy of its ancient days.

Under the western arch of the tower (which, with its fellow-arches, has, by a marvellous effort of builders' skill, been raised above eight feet) stands the marble arcade of the chancel screen, which has been the subject of hot debate in the Irish Church Synod, and concerning which a fiery but eccentric preacher delivered a course of sermons, taking for his text that passage of the Psalms, "By the help of my God I will *lape* over the wall."

On the east side of the south transept is a small chapel, which was originally dedicated to the memory of St. Lorcan-na-Tuathal, which is familiarly translated "Larry-o-Toole." He it was who transferred the convent from a body of secular canons, in 1163, to "the Regulars"; but amongst the various later changes, this chapel had been levelled to the ground, and its site used for the erection of the stocks; again added to the consecrated pile, it now contains the slab of marble which covered the coffin of the great Celtic Archbishop.

Few of his race have held office in this cathedral, for in 1380 an Act of the Anglo-Irish Parliament forbade any native to be placed on the foundation, and this rule remained in force, with the exception of James II.'s

ultramontane epoch, until the well-known musician, Sir John Stephenson, the compiler of "The Melodies," was attached to the quire, in almost recent times. The monument erected to the memory of this charming composer, whose music immortalized the somewhat inflated mixture of sentiment and patriotism which "Tommy Moore" gave to the world, was an exquisite piece of sculpture—a little chorister full of childish and innocent grace, standing near the bust of the musician. But alas! these monuments of great interest, some of rare beauty, and many of them of persons of considerable note in Irish history, have been ruthlessly consigned to the crypt, where they can only be seen by gas-light. The ground has risen through the accumulation of ages, so that the old door into the cloisters is now seven or eight feet under the level of the southern approach to the cathedral. Here in damp and darkness these historic monuments are being left to perish, unseen and forgotten; though one, erected to the memory of a Dublin philanthropist, consists of one of the most graceful figures—a little beggar child—that the chisel ever produced out of marble. The present architect of the cathedral, Mr. Drew, a man whose conservative appreciation of other men's art-works is only equalled by his own rare taste and judgment in his original designs, has formed a plan for restoring these statues and monuments to light and sight. It is a great pity that a man of genius like Mr. Street should in the interests of mediævalism have repeated that mistake which we have so often reprehended, as to the way in which Queen Anne church builders removed some knight's effigy to the coal-hole, and repaved the aisles with floriated slabs turned upside down.

The supposed figure of Strongbow—"Comes de Strigul"—with the apocryphal demi-effigy of his son (which is most likely that of a poor lady) alone are permitted to remain in the cathedral aisle. This figure, carved in limestone, of a mail-clad knight in hauberk and shield, was for centuries the spot on which bargains were paid. As late as 1605, a trial is recorded as to the value of "the harps," the debased coins of the Tudors; so called, a number of which had been contracted "to be payed at the tomb of Strongbow." There is a cavity formed in the helmet by the old

practice of striking against it the "luck penny," which was given back. But, in later days, each young chorister, on his admission, was instructed by his mischievous colleagues to try and smell gunpowder at this spot; on innocently attempting to do this, a sudden blow from behind brought his proboscis in contact with the hollow in the stone, and left him to depart a wiser but a sadder boy.

Most interesting discoveries have been made by Mr. Drew, tracing out the plan of the old monastic buildings, the cloisters being on the south side of the nave, and the chapter house near the south transept. These buildings were at the close of the sixteenth century turned into the Courts of Justice. "The slype," remaining as a very dark and narrow passage by which they were approached, and which got the slang name of "Hell," a carved old figure of oak at the entrance being generally introduced to the new comers as "the devil." Close by there were houses and tenements frequented by the legal brotherhood, and, it is said, an advertisement appeared in the last century in a Dublin newspaper, "Lodgings to be let in Hell: N.B. Suitable to a Lawyer." Of these domestic buildings, the last traces were removed to enable Mr. Street to carry out his picturesque conception of the staircase and Gothic bridge, which forms a communication between the Cathedral and the new Synod Hall.

This large building, as well as the restored Cathedral in its solid grandeur and renewed dignity, where everything tells that wealth has been freely and without stint given to the glory of God, are lasting memorials of the liberality of Mr. Roe and the taste of Mr. Street, and in them the Irish Church seems to breathe forth the apostolic sentiment, "Cast down, but not destroyed."



Ancient Register of the Parish of Saint Mary Bedford.

By GEORGE HURST.



IN the early parish registers facts have been occasionally recorded of considerable interest to the antiquary.

Although chiefly relating to births, marriages, and burials, still the methods

observed in keeping these records, and the changes that have happened in the lapse of years in the orthography of the language, especially of names, are well worthy of notice. From these documents we may infer a great deal relative to the thought, habits, and manners of bygone ages; and they often throw much light upon the facts of history.

In many parishes the old registers have been greatly mutilated, lost, or destroyed; and, accordingly, those that remain are the more valuable. In the town of Bedford, consisting of five parishes, the registers of St. Mary are the most ancient, dating back to the period of the Reformation.

The parish of St. Mary was formerly the united parishes of St. Mary and St. Peter, Dunstable, and had two churches. That of St. Peter, Dunstable, stood only about thirty-five feet to the west of the other church. It was taken down in the middle of the sixteenth century; and a considerable portion of the materials was used for the enlargement of St. Mary's. The site is now an open space attached to the rectory of St. Mary's, over which there is a right of way, by ancient custom, to the public, and on which large booths of the St. Mary's fair were allowed to stand by payment of one pound to the Rector.

There are three of these registers remaining; the oldest is of paper, with parchment covers, and is in a dilapidated condition. It commences with the year 1540, and ends with the year 1630. It has no title, the earlier pages being lost, so that originally it might have extended some years more remotely. In it there are some entries worthy of remark, particularly of the burial of four nuns of Elstow Abbey, a convent of Benedictine nuns, situated about a mile and a half from Bedford, which was of considerable importance, from being founded and richly endowed by Judith, Countess of Huntingdon, niece to William the Conqueror. This abbey was surrendered in the year 1540; and the nuns, giving up possession peaceably, were pensioned. It would seem that some of these ladies on their retirement came to reside at Bedford, as the following extracts of their burial indicate:—

1540 *Itm. Seximo die Sepembris sepulta fuit Alisi Boyvill nun de monasterio de Elnestow.*

1556 *Itm. the seventh of December was Buried Dame Ann Preston, sometime nun of Elnestow.*

1558, August. *Itm. the 20th of the same was Buried Dame Elizabeth flox, nun of Elnestow.*

Itm. the 27th of the same was Buried Dame Elizabeth Napton, nun of Elnestow.

In this register some of the entries are written in English, but the greater part are in Latin. The form in which it was kept will be shown by a few examples:—

1558, December. *Itm. xxii. of the same was Buried John Croft, alias John Baxter.*

There are in other parts an alias applied to the cognomen, which in a limited locality, where the inhabitants were all well known to each other, could not have been on account of secrecy, so that the individual might avoid being recognized; but probably from illegitimacy, and that the name of the mother and reputed father might have been used indifferently.

1559. In the xxiii. Day of June was married John Ridge & Agnes Robinson.

1567. *Sara filia Joannis Emerson baptizatus fuit nono die Februarii.*

1592. *Thomas Christi filius Gaspar Christy baptiza, Mar. 19.*

1594. *Thomas Stackhouse obiit 23 die Septemb. sepultus est Kempston Postridie.*

1595. *Johannis Chamber hujus ecclesie Rector duxit Helena Stackhouse viduam die 12 Feb.*

We may conclude that as Thomas Stackhouse was buried the day following his death, he must have died from some disease that required immediate interment; and we cannot too much applaud the benevolent spirit evinced by the pious and reverend Rector in wiping away the tears and giving the balm of consolation to the afflicted widow by marrying her when only about four months had elapsed from her bereavement.

1600. *Jana Shiry uxor Gulihelmi Shiry Paritura emortura sepelior est sexto die Augusti.*

1603. *Martha Hawes filia, Thomas Hawes generosi baptiza fuit decimo quarto de Sepembris. Amia Scoley de Cauldwell generosa vidua sepulta fuit 7 Dec.*

1604. *Johannes Upton duxit uxorem Joanna Welowod famula Johannes Leighe armigera de Cauldwell 8 Oct.*

There are several entries of the Bunyan connection, but in this register spelt Bonion; for example:—

1567. *Thomas Bonion filius Thomæ Bonion baptizatus fuit iii die July.*

In the third Register the spelling comes nearer to the present method, as in the year 1645 we have :—

Martha Bunnyon uxor sepulta fuit vicissimo die Maie. This was about the year that the celebrated author of the *Pilgrim's Progress* entered into the army. The place of John Bunyan's birth being only a mile from Bedford, the probability is that his might have been a branch of the Bedford family.

There is on one page recorded the license granted to ten persons to eat flesh, showing that the days of abstinence were more strictly observed than at the present time. The form observed in noting this privilege is as follows :—

Anno do. 1607. Licenced to eat flesh Rodolphe Spencely for y^e time of his sickness Feb. 18. Richard Lowther son of Richard Lowther for y^e time of his sickness at y^e instance of Lancelot Lodger of y^e parish of St. Paul. Lettice Hawes y^e wife of Thomas Hawes she being wth child.

The writing, as must be expected, is various in different parts of this book; in some it is difficult to decipher, but in others plain, and beautifully executed.

The second register is in part a transcript of the first, but is written on parchment, commencing Anno 1558, and continues to the year 1643. It has the following heading :—

An Exemplification of the Register of Saint Maries and Peter Dunstable, containing names of all such as have been baptised, married, buried sithence y^e beginning of y^e most happie raigne of o^r sovaine Lady Elizabeth by y^e grace of God of England, France, and Ireland, Queen defender of y^e fagth now made and examined according to the Law in that case prouided anno do 1598 in y^e monoth of September.

On the cover is written :—

Memorandum by Charles Abbot, Curate in 1800.

Mem.—Part of this Register was copied by John Chamber, Rector of this Parish, from a more ancient Register written on Paper.

The part copied by the rector is beautifully written, and shows that the art of writing was then cultivated by men of education.

Some parts of this register are carefully kept, and have at the end of the year, in some places, the signatures of the clergyman and churchwardens, thus :—

WILLIAM FLOYDE,
Curate.

JOHN HAWES,
WILLIAM FALDOE,
Churchwardens 1631.

From the end of the second register in the year 1645 to the commencement of the third, there appears to have been a lapse of a few years, of which there is no account, or the record has been lost, as the third register only commences with the year 1653, and is styled :—

A Register booke for the Parish of St. Marie in the towne of Bedford, 1653.

The baptisms, marriages, and burials are kept separately, being headed severally as :—

Nomina Sepultum 1680,
Nomina Matrimonie 1680,
Nomina Baptizatorum 1680 ;

but the entries are chiefly made in English.

1663. Maria Hurst filia Ricardi Hurst baptizata fuit.

1671. Giles Thorne, Dr. in Divinity, Buried, Jan^r. 24.

This is the celebrated Dr. Giles Thorne, whose persecution is narrated in *Walker's Sufferings of the Clergy*.

1673. William Hurst and Elizabeth Negus Married Novemb. 7.

In the page for the year 1695, in the reign of William III., is, as title notifies, the record kept for the payment of the tax upon marriages, christenings, and burials, upon which a duty was charged, according to the Act William and Mary passed in the previous year by the parliament which was opened November 12.

It is named "A True Register of Christnings, Marriages, and Burials from y^e first day of May, 1695, from which day commences y^e late Act of Parliament for granting to his Majesty certain duties upon Marriages, Births, and Burials for y^e term of five years." This Act also imposed a tax upon bachelors and widows.

There is an entry of the birth of two dissenters' children, but as this is the only entry of the kind, it may be a question whether it was not made in compliance with the request of the parents :—

What children were born to dissenters from the Church 1697?

Sarah, daughter of William Wilshire and Sarah his wife, July 1st.

John, son of George and Elizabeth Darling, Jan. 23rd.

This account might have been additionally extended, but the notice here given is sufficient to exemplify the manner in which these ancient records have been kept, and to make prominent some of the records that merit the attention they are certain to receive in the pages of THE ANTIQUARY.

Chain Mail Armour.

BY W. C. WADE.

THE article by Mr. F. Hodgetts on this subject (vol. vii., p. 89) is interesting in itself as an expression of individual opinion, and there are few who will differ from his theory as to the probable remote antiquity of interlinked and riveted chain mail defences, and further of their originally having probably been imported in this state from the East. It would, however, seem that he has gone too far when he broadly challenges the whole of Sir Samuel Meyrick's theories respecting the construction of the Saxon, Danish, and Norman mail armour. He throws down the gauntlet, or rather the "Mail Mitten," to Meyrick's theories, although perhaps forgetting that that authority is not only supported by the laborious researches of a lifetime, but also that his opinions have been endorsed to a very large extent by all later writers who have made this subject a matter of study. At the same time, it is generally admitted that the enthusiasm which he brought to bear on the subject has sometimes led him into errors of detail, which the critical sagacity and exactitude of later writers have enabled them to correct.

Mr. Hodgetts says:—

From the East no hint is furnished of rings placed contiguously—*rings set upon some fabric below*. There are traces of rings just hooked together without being riveted, *but none whatever of their being attached by thread or wire to an under lining*.

Unfortunately for this theory, I have before me some Oriental specimens which *are* composed of rings hooked together without being riveted, and which *are* attached by thread and wire to an underlining. They consist in the first place of a coif or hood, and hauberk or sleeved coat of chain mail. The rings are interlaced together in the usual way, but are not riveted, and are of rather a thinner make than usual. This mail is fastened in a strong manner with thread to a lining of coarse linen. The lining is black except at the waist, where there are spaces left for the belt, and where the lining is yellow figured with blue. The lining was evidently made for this especial purpose, being all in one piece. The coat opens in front. The hood is of

exactly the same shape as the old mail coifs to be found on old brasses and tombs, representing the Crusaders, having an oval aperture for the vision of the wearer. These specimens are of considerable age, and were originally at Adsdean Park. I may mention also two other Oriental specimens which I have, and which are also fastened with wire to an inner lining. They consist of two long vambrace gauntlets composed of long strips of small chain mail, interlaced with strips of metal, and terminating over the knuckles and fingers with plates, the whole being lacquered black. These gauntlets are mounted on a backing of yellow cotton velvet figured with red and blue flowers, and laced on the inside of the arm with long red laces. They belong to a class still frequently to be met with among the Japanese armour imported into this country.

If, as Mr. Hodgetts concludes, the form and construction of mail accoutrements differ but little in various climes and ages, and one period or country may be held to illustrate all the others, then I think that the specimens above referred to would clearly show that it *was* the custom to lay interlinked chain mail on a backing of linen or leather, somewhat in the manner described by Meyrick. I ought here to mention, that Boutell, in his translation of Lacombe's *Arms and Armour in the Middle Ages*, states that in the Parham Armoury is a coif or hood of mail which still retains *its original leather lining*. Does not this specimen go a long way towards supporting Meyrick's statement, as this specimen is without doubt riveted, and yet attached, or in other words stitched to an inner lining. If riveted mail was anciently worn in this manner, why not other rings, scales, plates or "mascles" before riveted mail came into general use? Mr. Hodgetts ridicules the Bayeux Tapestry in a very amusing way, and I agree with him that it would in itself have been a very poor authority, had it not been illustrated and explained by contemporary literature. Meyrick did not depend on the tapestry alone for his varied information on and descriptions of Saxon and Norman armour, but makes frequent reference to the valuable illuminations to be found in contemporary MSS. in the Harleian Collection, and in the Cottonian Library, and also to a MS. in the British

Museum, commonly called "Canute's Prayer Book."

Aneurin, the British bard, states that Hengist wore scale armour. These scales must have been fastened on some base, whether of linen or leather. The ancient laminated Lorica, of which one reads so much, must have consisted of plates or scales fastened in some manner to an under garment or lining. (See Meyrick's observations on the body armour anciently worn in England, and upon the Lorica Catena of the Romans, in *Archæologia*, vol. xix.) While on this subject, I might quote a further remark from Boutell's translation of Lacombe, which opens up an important field for enquiry and debate, for collectors and students of mail armour. In his notes to the work referred to, Mr. Boutell states :—

It is worthy of special remark that the numerous fine examples of riveted mail defences that of late years have been brought to England, (and particularly the mail armour worn by the Sikhs in their fierce but unavailing struggle, of which there is a singularly characteristic collection in the Tower armoury), appear to be *identical in manufacture and general treatment* with that mail of the XIIth and following centuries which the warriors of Western Europe brought from the Crusades and subsequently established amongst themselves.

If this close similarity exists, it is very desirable that some competent authority should, if possible, define the best means by which "the actual nationality or period of a specimen may be determined." One frequently meets with articles of riveted chain mail in a more or less rusty or dilapidated state, and would not like to purchase Oriental and comparatively modern pieces at high prices, under the supposition of their being veritable relics of the feudal ages.

The following are the only specimens of riveted mail which I possess. A very fine pair of chausses, of unusual size and *length* (being in fact of the exact shape of a modern pair of trousers), and having larger rings at the waist where the legs are joined. It is in a very corroded state, and was for generations preserved at a mansion in Cornwall, the residence of a baronet, and whence it came into my hands. There is therefore no room for doubt as to the antiquity and rarity of this specimen. The other riveted specimen consists of a small hauberk or shirt of mail,

without sleeves, opening at the side, being about two inches longer behind, and having small slits on each side over the hips to enable the wearer to draw it on with greater ease. The latter is brown with rust, but not very much corroded. There are no traces of linings to either of these specimens. I might also mention two other articles which I have, and which are nearly connected with this subject; viz., two ancient iron arm guards, to which some fragments of unriveted chain mail remain attached. The rings are of rather larger size than usually met with. These pieces are much corroded, apparently of great antiquity, and originally were in the collection of an Italian nobleman. They are possibly of Oriental origin, as Grose always refers all non-riveted mail to the East.



Boxley Abbey and the Rood of Grace.

BY THE REV. J. BROWNBILL, M.A.

PART II.

2. THE "ROOD OF GRACE" (*continued*).

THE Abbey surrendered, we know not to whom, on the 29th of January, 1538. Soon afterwards Robert Southwell visited the place on behalf of the king. We do not know the exact day of his visit; his letter (Wright's *Letters*, Cam. Soc., p. 172) is dated from Northampton on March 3rd; but as he appears ignorant of the "discovery" which had been made, his visit must have been paid within a week from the surrender. His letter is a business one on the property of the monastery, winding up with a request for himself. He states that the monks had shown him "the idol" that [?had] stood there, "in mine opinion a very monstrous sight."

The next thing we hear about it is that in the beginning of February, Geoffrey Chambers and others, in looking over the Abbey, came to this image; and, on looking behind it, saw the "rusty wires" by which the motions of the eyes and mouth had been regulated.

He at once made his way to the sick Abbot's presence, and charged him and his monks with fraud, and tried to make them confess; but they denied all knowledge of these contrivances. Then, to shame them, he and his companions determined to expose the image; and so on the market day,* Thursday, at Maidstone, they showed it, and the way of working it, in the midst of the throng; raising so great an indignation amongst the people assembled that they would have gone to the Abbey and sacked it, had it not been already sufficiently dismantled. This is the account we have from Chambers himself in a letter to Cromwell (Ellis, 3rd series, iii. 168), dated the 7th of February, a Thursday, and probably the day of the exposure. He describes the woodwork as rotten. Chambers had probably been sent down by Cromwell for some such purpose, for he had no connection with the place, and appears elsewhere as the companion and dependant of the King's Vicar General.*

Burnet prints a letter from one John Hoper, a Maidstone man, to Bullinger; Burnet calls him a "minister" of Maidstone, but does not give any reason for so doing, and there is no further allusion to him. He has *heard* of the exposure of the image (which he had probably seen in former times), and says that the actual discovery was made by a brother of "our Nicholas Partridge," of whom no more is known. His letter is written in a very inflated style, with much exaggeration.

We have also letters from the Nicholas Partridge just mentioned, and others (Parker Soc., *Orig. Lett.*, 604, 606, 609), about the image and its subsequent destruction; but they are written merely on the report of one of the "German merchants" lately come to Frankfurt from London. Partridge was a native of Lenham in Kent; he had been in England in 1537, and returned thither in 1539; he died in 1540.

We have, however, what seems to be a trustworthy account of the fate of the image in the *Chronicle* of Charles Wriothesley, Windsor Herald (Camden Society; pp. 74—76). He tells us that the Rood was brought from Maidstone, after having been exposed there, to the king at Westminster. Henry

* See Fox, v. 363, and the Calendars of State Papers of H. VIII. from 1530.

was greatly delighted, and seized the opportunity of defaming the monks he had robbed by the exposure of this apparent fraud in a single monastery. So on Sexagesima Sunday (also St. Matthias' Day), 1538, the image was exhibited at St. Paul's Cross, while Bishop Hilsey of Rochester preached a sermon against idolatry. The manner of working the eyes and mouth having been shown, the Bishop broke the wires, etc., and threw the image down to "the rude people and boys," who soon broke it to pieces. Many of the people secured fragments; while some of the chronicles state that the fragments were collected at once and publicly burnt.

Wriothesley gives the following description of the image, though perhaps not from his own observation: "It was made to move the eyes and lips by means of strings of hair, when they would show a miracle;" and again, "which image was made of paper and clouts from the legs upwards; the legs and arms were of timber." This agrees sufficiently well with Chambers and Lambard; and Hoper says that it was "found in the monks' temple bound round with . . . waxed linen-cloths."

We have other brief notices of the "Rood of Grace" and its fate in the following: A Ballad called *A Fantasie of Idolatry*, written by one Gray, a member of Cromwell's household (Fox); Holinshed; Stow; a *London Chronicle* in the Camden Society's *Miscellanies* (iv. 11), where there is no mention of fraud; a *Chronicle* of a monk of St. Augustine's, Canterbury (Cam. Soc.), where mention is made of "certain sleights and false inventions."

In the above accounts we have hints that the monks had removed the Rood from its place, no doubt for security against sacrilege. Wriothesley says it was taken down at Cranmer's visitation; but this seems to be a mistake, unless it refers to a passing visit paid by the Archbishop on his way from Lambeth to Ford. [Strype (*Life of C.*, bk. i. 14), indeed, says that Cranmer visited his diocese in the first half of 1537, and prints a letter of the Archbishop's in his Appendix xix. In Cranmer's *Letters* (Parker Society, and Jenkins) there is only one letter between 31st March and 20th July, 1537, and that is dated from Lambeth, May 26. Hook does not allude to any such visitation.]

3. WAS THERE ANY FRAUD?

It is needful to ask this question, because the "Rood of Grace" has supplied the chief and almost the only proof of the wholesale charge of "monkish impostures" brought by Protestant historians. Yet one is unwilling to suppose the children of St. Bernard guilty of such a fraud, if any reasonable explanation can be given.

As other instances, these historians have alleged the "Blood of Hales," and "Our Lady's Milk" kept at Walsingham. These can be explained in a way which will not apply to the case of Boxley; for at the latter place there must have been wilful and conscious imposture, if there was any imposture at all; while there is no reason to doubt that the guardians of the other two relics believed in their genuineness as sincerely as the pilgrims who came to see and worship. This is certainly the impression one gets from Erasmus' *Peregrinatio*.

The monks themselves have left us no defence in this or in other cases; probably they were too dispirited by recent events to care what was said about them. Yet something may yet be discovered which will show us what the people around thought of this image in the times before the Reformation; whether they supposed the miracle to consist (1) in the motions of the face of the figure, or (2) in the history, or (3) in the cures that were done there, or whether (4) they used the word "miracle" *loosely* for a wonderful piece of mechanism.

Meantime, there are several considerations which seem sufficient at least to make us suspend our judgment.

I. Of the witnesses alleged, only Hoper and Partridge seem to have been acquainted with the image and its supposed miracles before the exposure by Chambers. Chambers, Southwell, Wriothesley, and the others were strangers, writing from hearsay; Hoper and Partridge are not very conclusive, on account of the extravagance of their language, and their Protestant way of looking at things.*

II. Supposing that the image had been originally intended for working fraudulent miracles, yet there is no proof of such use having been made of it in *recent* times. The

* For example, the Protestant would say that a man was "deceived" by *any* image he worshipped.

accounts we have, only state generally that it had been so used, but give no instance. Then, according to Warham, the Abbot was "inclined to live precisely;" and the character of a convent depended chiefly on that of the Abbot; thus we have no reason to doubt the statement of the Abbot and his monks to Chambers, that they knew nothing about the fraud, *i.e.*, that they had never used the image fraudulently. Again, Bishop Hilsey's sermon insisted on the *idolatry* rather than on any *fraud*. But the condition of the image itself seems to show that it had been much neglected of late, whereas if it had been regularly used for fraud, it would surely have been kept in order; on the other hand, "monstrous sight," "rusty wires," "rotten wood," may be expressions vituperative rather than descriptive. Further, the indignation of the people of Maidstone may have been misinterpreted by Chambers; they may have been angry with *him* for his profanity, although he gives it another turn in his letter to his employer; or perhaps the more devout kept out of the way, while the more Protestant part surrounded Chambers and applauded.

III. We have, however, a story of its origin given by Lambard, which, if true, entirely refutes the charge of fraud. For it is evident from his account (when stripped of his decorations) that the real reason why the image was supposed to be miraculous, was the extraordinary way in which the monastery had acquired it. Supposing that this was the *traditional* account in the neighbourhood, in other words, supposing that it is *true*, no one *could* suppose that the movements of eyes and mouth were miraculous because they would know all about the "clever carpenter" and his work. In favour of the authenticity of the tale it may be said (1) that Lambard's authority is good; (2) that he was a Protestant, and goes on to charge the monks with fraud, not perceiving that his story refutes the charge; and (3) that it is a story so very unlike the ordinary "rough and ready" legends of the Protestants, such as the one Lambard had just given about St. Rumbald's image, and the story that the "Blood of Hales" was a duck's blood renewed every week; legends meant, in the first instance, most probably as jokes.

This is all that can be said at present; perhaps others may be able to bring forward further information which will show conclusively either that there was no fraud at all, or that there was *one* monastery amongst hundreds in England which had so far forgotten its early virtue as to descend to such a fraud.



Monumental Brasses.

By J. A. A. SPARVEL BAYLEY, F.S.A.

PART II.

KENT (*continued*).

HEADCORN.—A mural brass with small kneeling figure of a child wearing a long tunic with a large turned-down collar. Before him is a table on which is a skull supporting a book. The inscription is, "Here lyeth the body of John Byrd sonn of William Byrd of thys parrysh of Headcorne who was borne the 10th of May 1629, and in the time of his sicknesse deliured many Godly exortations to his parents takinge his leaue of them with such unexpected Expressions as are not common in so younge a childe he departed this life y^e 31th of January anno 1636."

Iwade.—Small full-length figures of a civilian and his wife. He wears the short girded gown with full sleeves, and has very pointed shoes. His head is lost. The lady wears the tightly-fitting robe, with horned head-dress and short veil. The inscription is mutilated, and my rubbing not being very clear, I can only offer it as, "Hic jacent Symon Snelling et *Foknosta* uxor eius quor animabus ppicietur Deus Amen."

Sir S. R. Glynn, in his *Churches of Kent*, gives the lady's name as *Jokuosa*: but the n in Snelling is precisely similar to the fourth letter in her name. The will of Simon Snelling is preserved at Canterbury, and is dated during the reign of Edward IV.

Leeds.—Add 2. Very small full-length female figure in the tightly-fitting robe with richly jewelled girdle and chain. She has remarkably long flowing hair. A strip of velvet is placed across the head, and, depending upon either side of the face, gives

the appearance of a kennel head-dress. The inscription is "Orate p̄ aia Katherine Lambe filie Robti Lambe de Ledes qui obiit xvi die Augusti a^o dñi millio cccccxiiii cuius aīe ppiciet' De' ame."

The Museum, Maidstone.—1. Small full-length figure of a priest in eucharistic vestments, c. 1500. 2. Full-length figure of a priest with chalice and Host, c. 1520. 3. Full-length figure of a Lady, c. 1535.

Preston.—No. 3. The male figure is lost. Add English inscription to "Peeter Jackson for thirty years Preacher of Gods Worde in thys church." He died in 1616.

St. Paul, Canterbury.—Add Latin inscription to John Twynn, Esq., 1581. Also two shields of arms.

Ripple.—Five small shields of arms, and an English inscription to Thomas Warren, who died in 1591.

Staplehurst.—The fine female figure in this church commemorates one of the wives of Walter Mayney, Esq., of Spillill, who was Sheriff of Kent in the 13th year of Queen Elizabeth. He died in 1577.

Stoke.—The brass to William Cardiff, 1415, is now apparently lost. Insert, 1. Two shields of arms and English inscription to John Wilkins, gentleman, who died in 1575; 2. An English inscription to Frances, wife of Henry Grimston, 1608.

East Wickham.—No. 1 is, I fear, gone. Thanks to the kindness of a friend, I possess a rubbing taken some years since. The engraving is wonderfully correct.

LINCOLNSHIRE.

Althorpe.—Half length figure of a priest in eucharistic vestments. Inscription—"Hic jacet Willelmus de Lound quondam clericus cancellarie domini Regis, cujus anime propicietur Deus." This interesting little brass was discovered during the restoration of the church in 1874 or 1875. It was found affixed to the seat of the sedilia, and having been repeatedly covered over with coats of colour wash, and lime, had remained hidden until the work of restoration disclosed its existence. From the list of rectors it appears that William de Lound was presented to the rectory of Althorpe in 1355 by Joseph Pavely, Prior of the Knights of St. John of Jerusalem.

MIDDLESEX.

Chelsea.—Add a mural plate with the kneeling figures of a man in armour, his wife, six sons and five daughters. Beneath is a smaller plate with shield of arms. Inscription lost.

Tottenham.—Not any to be seen in the church. Where are they?

NORFOLK.

Great Bircham.—1. Inscription, "Orate p̄ aia Edithe Coote quodā uxuris Magri johs Wattes notary." 2. A very small full-length headless figure of a civilian, *c.* 1470.

Brancaster.—1. Latin inscription to "Magri Willi Cotyng quondm̄ rectoris," date of death not filled in beyond "millmo cccc lxxx." 2. Latin inscription, "Hic jacet Jacobi Habling quondm̄ rector isti ecclie q̄ obiit a' dñi m^o.v^o.xix." 3. Long English inscription, recording his charity, etc., to Robert Smithe, who died in 1596. 4. Latin inscription to William Tayler, 1641.

Burnham Thorpe.—Add, 1. Latin inscription to "Philip Cornwaleys quondam rectoris," 1680. 2. Portion of a late English inscription to Katherine Hoo, daughter of Phillip Rossel.

Burnham Westgate.—The date is 1523. The figures of the husband, second wife, and part of the inscription are now lost. (?)

Colby.—There are two brasses in this church; the font has been carefully placed upon one, a pew over the second.

Fring.—In this church is a very worn Latin inscription to Richard —.

Trowse.—There are two shields of arms and a long English inscription attached to the figure of the nameless wife of Roger Dalyson. Add, 1. A Latin inscription to "Richard Loude quondam vicarie isti ecclie," 1506. 2. English inscription to Elizabeth, wife of Thomas Clypwell, 1728.

Wiggenhall St. Germans.—1. A mutilated Latin inscription to "Willi Elvyn generos'" 1508. 2. Inscription, "Orate p̄ aia Ele Cheyne quonda uxoris Willim Cheyne cuius aie ppiciet' deus."

NORTHAMPTONSHIRE.

Great Brington.—Add a shield of arms and English inscription to Elizabeth Washington, who died in 1622.

Burton Latimer.—With the exception of one shield of arms all is covered by the harmonium, or lost.

Grendon.—Add inscription, "Hic jacet Johēs . . . armig' qui obiit xviii die mensis Aprilis a^o dñi m.ccccxlvi et Agnes uxōr eūis quor' aiābs' ppiciet' De' ame."

Sudborough.—Add the full-length figures of a civilian and his wife. He wears the short girded gown with surplice sleeves. She is represented in the closely-fitting fur-trimmed robe, kennel head-dress, and short veil. Beneath is the inscription, "Hic iacent Willms West qui obiit in die purificaciōis de Marie Virgis anno dñi millō ccc lxxx et Johna uxōr eī' qui obiit xvi die Decemb' a' dñi m^o.cccc^o.xv^o q̄r aiābs' ppiciet' Deus Amen."

SUFFOLK.

Bury St. Edmunds.—St. James. English inscription to John Spelman, 1572.

Dennington.—1. Short Latin inscription to "Henri' Edgar Generosos," died 1619. 2. Latin inscription to Elizabeth, second wife of Edward Barker, 1613.

Halesworth.—No. 2. This memorial is now represented in the church by the head and body of the female figure, the groups of six sons and ten daughters, with a portion of the English inscription. No. 4 is not to be found.

Long Melford.—Add, 1. A long Latin inscription to Thomas Clopton, Esq., 1597. 2. Two shields bearing the Clopton arms. 3. A very worn plate with twenty-two Latin verses.

Rendham.—Add a Latin inscription to Richard Thurston, "put up in 1616."

Sibton.—Add a mutilated Latin inscription to Edmund Chapman, who died in 157—.

Wilby.—The inscription to William James, rector, is in Latin. No. 1 and the inscriptions to the Bayles family appear to be lost.

Yoxford.—Add an English inscription to Robert Rivet and Margere his wife; he died in 1593.

SURREY.

Beddington.—The choir stalls are unfortunately placed over several brasses.

Lambeth.—Add an English inscription to Margaret, daughter of Sir George Chute, 1638.

Putney.—No. 1 lost. No. 2 is said to commemorate a Jane Robertson.

WARWICKSHIRE.

Charlcote.—Disappeared! Where?

Coleshill.—Add four shields and English inscription to Richard Beresford, died 1651.

My rubbings from the following churches agree with the number and description given by Mr. Haines.

Bedfordshire.—Barton-in-the-Clay, Houghton Regis, Yelden.

Berkshire.—Binfield, Brightwell, Stanford-in-the-Vale, Tidmarsh, Tilehurst.

Buckinghamshire.—Amersham, Denham, Turweston, Twyford.

Cumberland.—Edenhall.

Devonshire.—Clovelly.

Dorsetshire.—Caundle Purse, Evershot.

Essex.—Arkesden, Aveley, Great Baddow, Boreham, Bowers Gifford, Brightlingsea, Little Chesterford, Christhall (with exception of canopy), Dagenham, Eastwood, Faulk-bourn, Gosfield, East Horndon, Ingrave, Laindon, Leigh, Low Leyton, Littlebury, North Ockendon, South Ockendon, Pebmarsh, Rayleigh, Rawreth, Rainham, Rochford, Runwell, Sandon, Shopland, Springfield, Stifford, Stondon Massey, Thaxted, Walthamstow, Little Warley, Wenden, Wendon Lofts, Willingale Doe.

Hertfordshire.—Broxbourne (excepting three scrolls), Cheshunt, Hinxworth, Ippolys, Ickleford.

Kent.—Boughton-under-Bleare; in Canterbury—St. Alphage, St. George, St. Margaret, St. Martin, St. Mary Northgate, Chartham, Dartford, Davington, Darenth, Erith, Hayes, Herne, Hoo St. Werburgh, Lydd, St. Margaret, Rochester, Old Romney, Staplehurst, St. Laurence Thanet, Thannington, West Wickham.

Lincolnshire.—Buslingthorpe, Croft, Fiskerton, Ingoldmells, Waltham.

Middlesex.—Ealing, Great Greenford, Harrow, Hornsey, Islington; in London—St. Bartholomew the Less, St. Katherine (Regent's Park), Great St. Helen, Bishopsgate (which also contains the brasses from the church of St. Martin Outwich, now pulled down), Holy Trinity in the Minories, St. Mary Magdalen (Old Fish Street), All Hallows; Barking.

Norfolk.—Beachamwell, Burnham Thorpe, North Creak, South Creak, Felbrigg, West Harling, West Lynn, Shernbourne, Sprowston, Wiggenshall St. Mary.

Norwich.—St. Andrew, St. Clement, St. George (Colegate), St. John Sepulchre, St. Laurence, St. Margaret, St. Michael (Coslany), St. Peter (Southgate), St. Stephen, St. Swithin.

Northamptonshire.—Barton Segrave, Cranford St. Andrew, Geddington, Higham Ferrers (three are at the Vicarage), Kettering, Lowick, Newton by Geddington, Newton Bromshold, St. Sepulchre (Northampton), Rothwell, Tansor, Woodford-cum-Membris.

Oxfordshire.—Charlton-upon-Otmoor, Dorchester, Oddington, Thame, Whitchurch.

Suffolk.—Burgate, Darsham, Gorlestone, Great Saxham.

Surrey.—Barnes, Nutfield, Oakwood, Streatham.

Sussex.—Poling, Winchelsea, Warbleton.

Wiltshire.—Devizes, St. John, Upton Lovell, Berwick Bassett, Seend.

I shall be very pleased to exchange rubbings of Essex brasses for those of any other county. Information as to the present condition of the brasses in any church, or rubbings thereof, will be very acceptable. It is only by means of such inter-communication and exchange that a complete collection can be formed, or an exhaustive catalogue made. In many remote and almost unknown parish churches there may possibly exist most interesting memorials of this description. It should never be forgotten that the smallest inscription, like that in the church of St. John Sepulchre, Norwich—"Hic jacet Johanna Cok,"—or a single escocheon of arms left upon an otherwise despoiled slab, like the one at Ingatestone, Essex, is worthy of record, and whenever the opportunity occurs should be rubbed, and noted with as much care as is devoted to a well-known fine example. Though many of the seventeenth century long English inscriptions are highly objectionable on account of their absolute profaneness, as in the examples I have previously quoted as existing at Yoxford in Suffolk, East Mersea, Essex, and in other churches, they have their value, and should never be passed over.

Reviews.

The Civil War in Hampshire (1642-45), and the Story of Basing House. By the Rev. G. N. GODWIN, Chaplain of the Forces. (London: Elliot Stock, 1882.) 4to, pp. 270.

A VERY honest endeavour in English history should command sympathy. To readers of Carlyle's *Cromwell*, Clarendon's *History of the Great Rebellion*, D'Israeli's *Charles I.*, and other works on the period, the above history will be found useful for following up the details within a limited area. As an extensive chapter in the history of the county it should not fail to interest Hampshire people.

Mr. Godwin's authorities are chiefly contemporary. Besides the "Mercurius Aulicus" he draws largely on the following: the *Moderate Intelligencer*, *Mercurius Veridicus*, *Scottish Dove*, *Perfect Diurnall*, *True Informer*, *Kingdom's Weekly Post*, and other newspapers. It results from the "method of judicious condensation" used that we lose sight of the authorities frequently. In an *Appendix* some additional facts are given from the journals of the House of Commons, and from a contemporary account of the siege of Portsmouth, etc. The value of these facts, some of which are curious and interesting, would have been enhanced if reference had been made to them in the body of the work, and cohesion, as a whole, would have been further attained by a good index, instead of the meagre unexplanatory index of persons and places—just the name with a string of numerals to it.

But the book is interesting and valuable, as we have indicated. We learn something of Fuller as Chaplain of the Forces at Basing House. Several interesting letters are printed, and the perspective of concurrent events is fairly well kept in view. Hampden's name is not in the index of persons, yet he is said to have been placed in confinement in Hampshire after making his first stand against the king in the matter of the forced loan.

The Promus of Formularies and Elegancies (being private notes circ. 1594, hitherto unpublished). By FRANCIS BACON. Illustrated and elucidated by passages from Shakespeare by MRS. HENRY POTT, with preface by E. A. ABBOTT, D.D. (London, 1883: Longmans, Green, & Co.) 8vo, pp. xix., 628.

We are thankful indeed for anything from the mind of Francis Bacon, but it comes to us in "such questionable shape." It is tacked on to a theory monstrous in itself and monstrous in its results. We are to bid good-bye to Shakespeare, and we are to henceforth welcome Bacon in his place! We thought that those who believed that Shakespeare was not Shakespeare were among the outsiders of literary and scholarly thought, but it comes terribly near to the inner circle when we have the name of Dr. Abbott appended to such a book as this, and can only discover a few words of mild dissent against Mrs. Pott's theory that Bacon was the real author of Shakespeare's Plays. But we have said that, putting this on one side, we are thank-

ful to get anything new about Bacon. The MSS. from which the book is printed form part of the Harleian Collection at the British Museum, consisting of fifty sheets or folios; and it consists of metaphors, aphorisms, pithy sayings, proverbs, forms of speech, Latin quotations, and other miscellaneous writings of very great interest. Particularly may we note the value of the proverbs. The compiler has taken these notes just as they stand in the MS., and added to them, in each case, passages from Shakespeare which contain similar turns of thought. It will be at once recognized that this laborious undertaking has its uses in illustration of Elizabethan literature and thought. This system, when applied to the many English, French, Spanish, Italian, and other proverbs, is specially useful to the student of folklore and its influences on literature; and the author adds an acceptable appendix on Lyly's Proverbs compared with Heywood's, and with those noted in the *Promus* and used in the plays. There is a good index, and, altogether, we regret only that the author did not leave out her theories and give us only her labours.

Hawick Archaeological Society. 1881, 1882. 4to., pp. 5, 48.

This little fasciculus of the society's transactions (it does not possess a title page) shows a degree of activity which is very acceptable to the antiquary. The papers are on "Mills and Multures," "Border Ballads," "Ancient Religions," "The Archaeology of Books," "The Buccleuch Book," "Life in Florida," "Lower Rulewater and its Associations," "Local Names of Teviotdale;" and we are afraid our criticism must be that we would rather have a greater attention to local antiquities where, surely, there is yet much to be done.

The Western Antiquary, or Devon and Cornwall Note Book. Edited by W. H. K. WRIGHT. (Plymouth: Latimer & Sons.)

This excellently conducted local gleaner still continues its career of collecting all that is to be collected in its neighbourhood. Mr. Wright has got some willing and able supporters, and he deserves to succeed. We cordially recommend this journal to the notice of our readers, some of whom, notably Mr. Lach-Szyrma, we observe lend their literary aid to it.

Retrospections, Social and Archaeological. Vol. I. By C. ROACH-SMITH, F.S.A. (George Bell & Sons, York Street, Covent Garden.)

This volume is confined chiefly to the author's earlier days, and his life in London; including his connections with the Society of Antiquaries, the Numismatic Society, and the British Archaeological Association, of the last of the origin and early years, of which it gives the fullest history, with many particulars not before published, including details of importance and anecdotes of the first six congresses. Among the friends noticed at length are the Revs. R. H. Barham and S. Isaacson, T. Bateman, H. Hatcher, John Brent, Joseph Mayer, Charles Warne, Thomas Wright, F. W. Fairholt, the late Lord Lonsborough, J. Y.

Akerman, Lieut. Waghorn, T. Charles, C. T. Smythe, William Bland, Crofton and Dillon Croker, Dawson Turner, Hudson Gurney, M. de Gerville, M. de Cammont, Seth W. Stevenson, W. H. Brooke, J. R. Planché, etc. The author's archaeological researches in France, with C. Warne, and with other friends at Richborough, Reculver, Lymne, Pevensey, and along the great Roman Wall, are detailed not merely to amuse but to instruct; and the work is used throughout for information and for the rectification of errors in various works. Roman London receives due attention. The frontispiece of this deeply interesting volume is a photograph of the author, presented by Mr. Joseph Mayer.

Origines Celtica (a Fragment), and other Contributions to the History of Britain. By EDWIN GUEST, LL.D. (London, 1883: Macmillan & Co.) 8vo., 2 vols.

We must frankly confess to a disappointment in these printed remains from a wonderfully original thinker in the domain of English history. But perhaps the fault is our own in having expected too much. Seldom is a reputation such as Dr. Guest enjoyed built up by so small a literary production. But seldom, on the other hand, has that literary production been so important a contribution to current student-thought as were Dr. Guest's papers on *Early English Settlements in South Britain*, and *The Belgic Ditches and the probable Date of Stonehenge*. These two papers, originally printed in the proceedings of the Archaeological Institute, are now reprinted in the second of the two volumes before us, together with other important local contributions to the history of Britain, namely, British Buildings and Weapons, The Four Roman Ways, The Welsh and English Boundaries, after A.D. 577, The Northern Termination of Offa's Dyke, The English Conquest of the Severn Valley, On Fethanleag and Uriconium, The Fall of Uriconium, Invasion of Britain by Julius Caesar, The Campaign of Aulus Plantius in Britain, A.D. 43. All these papers are really invaluable to the student of early English history, and we cannot sufficiently express our appreciation of the editorial care and learning which have placed them so accessibly before students. And when we add that Dr. Stubbs is one of the editors, there is not much more to be said in recommendation of the volumes before us.

Dr. Guest was in many ways a remarkable man. He undertook his literary labours in no half-hearted way. His first care was to survey his ground. His topographical knowledge of English history was probably the first influence towards getting that remarkable hold of the modern facts, if we may so put it, of early English history, which Mr. J. R. Green has so popularly brought into notice. "As an illustration of his method in thus going to work, it may be mentioned that before writing his paper on The Landing of Julius Caesar in Britain, he, having already made a most careful survey on the English side, spent many days in investigating the opposite coast of France, and in scientifically calculating the possible changes caused by time and tide, which, more especially on the English side, owing to the great changes which have taken place in the coast, proved

so considerable as to form a most important element in the solution of the problem." A man who could work like this was no ordinary antiquary, and it would be well if younger antiquaries of modern days would emulate this grand example. Much that Dr. Guest has done was work unique in its way, and we all know the kindly eloquence of Mr. Freeman in acknowledging his indebtedness to this one of his masters. One of the masters of Mr. Freeman is a position indeed among English historians! and yet it is one that Dr. Guest is thoroughly qualified to hold. That he has done so little is because what he did he has done so well; and though the regrets expressed in our opening sentence extend for the most part to the ethnological papers in the first volume, they do not for one moment have reference to the important papers in the second volume. If readers will only take the trouble to check the philological speculations which Dr. Guest has given in his *Origines Celtica*, there is an immense accumulation of important historical material in these papers, but our only fear is that some writers, not too profound themselves, will use the great name of Dr. Guest to push forward some historical theories no longer tenable by the light of science. Other than this qualification we have none to the very learned and interesting volumes before us, volumes which are graced by the following important maps—Ancient Wales, South Eastern Britain in 520, Map to illustrate Belgic Ditches, The Four Roman Ways, Welsh Boundaries after 577, The Severn Valley, Invasion of Julius Caesar, The Campaign of Aulus Plantius; and by an index of 130 pages, which is as complete as anything wished for by the Index Society.

Epics and Romances of the Middle Ages. Adapted from the works of Dr. W. WAGNER. By M. W. MACDOWALL, and edited by W. S. W. ANSON, (London, 1883: Swan Sonnenschein & Co.) 8vo., pp. xi. 488.

In gorgeous cover and gilt edgings, illustrated by some good and some not good engravings, we have presented to us this, shall we say, old favourite? The Langobardian Legends, The Amelungs, Dietrich of Bern, The Nibelung Hero, The Nibelung's Love, The Heggeling Legend, Beowulf, The Carolingian Legends, Legends of King Arthur and the Holy Grail, and Tannhäuser, are the divisions of the work, and they will be sufficient indication to our readers of its general interest. One cannot well explain the interest always aroused by these old legends—there is nothing in modern literature to equal them in purely creative fancy; and then their position as the legendary history of a scarcely historical epoch is one that opens up all those vast questions so dear to the folklorist. Altogether we are pleased with this handsome volume, and the publishers are certainly to be thanked for their enterprise in giving these aids to the spread of knowledge on folklore and legendary history.



Meetings of Antiquarian Societies.

METROPOLITAN.

Society of Antiquaries.—Feb. 22.—Mr. A. W. Franks, Vice-President, in the chair.—Mr. C. S. Perceval exhibited several seals, including one belonging to the provost of the collegiate church of St. Anscarius, Bremen, and two hitherto unknown statute merchant seals of the towns of Salisbury and Wigan.—Mr. Franks exhibited a gold armlet bearing two gryphons found in the bed of the Oxus, and supposed to be of the period of Alexander the Great.—Mr. Entwistle exhibited a lock of Edward IV.'s hair, taken when his tomb was opened in the last century.

March 8.—Mr. John Evans, Vice-President, in the chair.—An account was read, written by Mr. North, of the discovery of a Roman milestone at Llanfairfechan, in February last, marking the eighth mile from Conovium (Conway). The stone bore the name of the Emperor Hadrian, of which there are only two or three examples in England, one being near Leicester. [*See News, page 227*].—Mr. A. J. Evans continued his narration of his researches among the Roman remains in Illyricum, referring principally to the gold mines at Salone.

March 15.—Mr. E. Freshfield, Vice-President, in the chair.—Mr. A. Nesbitt exhibited and presented a photograph of a very beautiful ivory diptych (preserved at Aosta) of Probus, Consul A.D. 406. This is, perhaps, the earliest diptych on which the name of the consul occurs with the title of Consul Ordinarius. It differs from all other consular diptychs in bearing the effigy not of the consul, but of the emperor (Honorius).—Mr. E. Freshfield exhibited a processional cross of copper gilt, 2 ft. 3 in. long by 18 in. wide, and of Spanish work, which had been a good deal knocked about, and had been very coarsely repaired.—Mr. L. B. Phillips exhibited a seal-headed silver spoon bearing the Exeter mark.—The remainder of the evening was occupied with the exhibition and description of numerous and valuable specimens of ecclesiastical embroidery.

March 12.—Dr. Samuel Birch in the chair.—A paper was read by Mr. H. Rassam on "Recent Discoveries of Ancient Babylonian Cities." Mr. Rassam detailed how, on visiting the mound Dair, where some fragments of bricks inscribed with cuneiform writing had been picked up, the site Abou-habba was passed, and upon examination proved to be the remains of an old Babylonian city.

British Archaeological Association.—Feb. 21.—The Rev. S. M. Mayhew in the chair.—Mr. L. Brock exhibited a contemporary drawing of Winchester Palace, Southwark, showing its ruins after the fire; also a Roman cinerary urn found in King Street by the late Mr. G. Gwilt in 1819.—Mr. C. Brent described an Indian stiletto-scissors of very peculiar form.—The chairman exhibited a fine collection of antiquities, principally from excavations in London, the most important being a Roman jet ring with a cross and

palm leaves of Christian origin, found in the Minories; also a Roman axe-head similar to those carried by lictors, from Leadenhall, and a fire-arrow with arms below the dart for holding the combustibles.—Mr. Martin exhibited some Roman pottery found in Holborn, one pot being similar to the olive or honey pots used in Spain to the present day.—A paper was then read "On Roman Southwark," by Dr. Rendle.—The proceedings were brought to a close by a discussion on the interesting paper "On Signboards in St. Paul's Churchyard," by Mr. S. Cuming, read at the previous meeting.

March 21.—Mr. T. Morgan in the chair.—The Rev. Prebendary Scarth rendered a report of his recent visit to inspect the remarkable Gallo-Roman town now being excavated near Poitiers. It is of considerable extent, but, no enclosing wall having been found, it would appear that it was a health resort rather than a place of strength. The remains of a large temple, measuring 250 feet to the façade, have been already open to view. The temple is approached by two flights of steps, and has a triple colonnade, each composed of twenty-two fluted columns. It is in the form of a Greek cross, with an octagonal cella, and it appears to have been dedicated to the Gallo-Roman Apollo. This building is but one of several, baths of large extent, a hostelry, and a theatre having been already met with.—A paper was read by Mr. E. Walford on the curious old Flemish glass in Vane House, Hampstead, formerly the residence of Bishop Butler, 1740-50, when Dean of St. Paul's.

Anthropological Institute.—Feb. 27.—Prof. W. H. Flower, President, in the chair.—Mr. A. Taylor read a paper "On the Homological Nature of the Human Skeleton."

Historical.—March 15.—Mr. Alderman Hurst in the chair.—Mr. C. Walford read a paper "On Historical Incidents associated with Bridges."—The Rev. W. Dawson read a paper "On the Celtic Church and Early English Christianity," in which he pointed out the peculiar circumstances of the country when the Italian mission arrived under Augustine.

Folk-lore.—March 14.—Earl Beauchamp, President, in the chair.—Mr. A. Lang read a paper "On the Mythology of the Aryans of India." Mr. Lang first pointed out the sources of evidence of Aryan mythology in the Vedas and Brahmana. Describing these early Hindu books, Mr. Lang pointed out how necessary it was that some standard of evidence should be arrived at to distinguish in the Vedas what hymns are modern and what old. He then proceeded to discuss the myths about the origin of the world and of man, and showed how inconsistent and fanciful sagas were in their theories on this subject. Mr. Lang then dwelt with the subject of Aryan myths derived from the savage, and gave evidence that one hymn in the Vedas proved the existence of human sacrifice among the Aryans of India; that the gods of the Vedic hymns have power over earth and heaven, as well as over the moral world; that the Vedic mythology touches savage mythology in the scurrilous stories told of the gods, wherein every act of folly is attributed to Aryan deities. The Vedas do not contain the oldest ideas—they contain ideas very old and very new, very mythological and very philosophical; and in the course of his paper Mr. Lang set forth

many examples where savage myths touched upon Hindu myths.—In the discussion which followed, the President, Mr. Gomme, Mr. Nutt, and Mr. Blind took part.

Philological.—March 16.—Mr. A. J. Ellis, Vice-President, in the chair.—The papers read were: A postscript by Prince L. L. Bonaparte to his paper "On Neuter Neo-Latin Substantives;" "On Spoken Portuguese," by Mr. H. Sweet.

Numismatic.—March 15.—Dr. J. Evans, President, in the chair.—Mr. F. Whelan exhibited a selection of Italian and German medals from the collection of Sir W. F. Douglas.—Mr. Hoblyn brought for exhibition a silver medal struck on the occasion of the reinstitution of the Order of the Garter by Charles II. in 1678. Mr. Hoblyn also showed a selection of patterns, proofs, and fine impressions of English, Irish, and Scottish halfpennies from Charles II. to Victoria.—Mr. J. G. Hall exhibited a selection of ecclesiastical coins in gold and silver of the Popes Martin V., Nicholas V., Alexander VI., Paul III. and IV., and Pius IV.; of the Archbishops of Treves, Bohemund II., 1354-62, and Cuno II. von Falkenstein, 1362-88; of the Archbishops of Cologne, Walram, Count of Jülich, 1332-49, Wilhelm von Gennep, 1349-62, Friedrich III., Count of Saarwerden, 1370-1414, and Dietrich II., Count of Mörsz, 1414-63; of the Bishops of Würzburg, Gerhard von Schwarzburg, 1372-1400, and Godfried von Limburg, 1443-55; and of the Bishop of Durham, Sever or Seveyer, 1502-5.—Mr. R. A. Hoblyn read a paper, communicated by Mr. Wakeford, on a hoard of English coins of Henry I. and Stephen, lately found by some labourers while trenching a piece of waste land in the parish of Linton, about three miles from Maidstone.

Royal Society of Literature.—Feb. 21.—Mr. E. W. Brabrook in the chair.—Mr. Pfoundes read a paper "On Art and Literature, their Connection: a Lesson from Old Japan."

March 21.—Mr. J. Haynes in the chair.—Mr. C. J. Stone read a paper "On the Excavated Temples of India and their Antiquity reconsidered from the Evidence of the Buddhist Pilgrims," in which he contended that the excavations of Ellora, Elephanta, etc., ought to be again relegated to the remote ages assigned to them by Heeren and other writers of former days.

Archæological Institute.—March 1.—The Rev. Sir T. H. B. Baker, Bart., in the chair.—Mr. J. P. Harrison read a paper "On Saxon Remains in Minster Church, Isle of Sheppey." Among the features belonging to the early church, an arcade of seven openings, extending across the east wall, and possibly connected with the upper choir, was commented upon, as well as five sets of Roman flue-tiles, passing through the wall about twelve feet from the ground, which had been discovered by Mr. Harrison. It was noticeable that the semicircular-headed openings were built irregularly of Roman tiles, *more Romano*, as at Brixworth.—Mr. C. E. Keyser read a paper "On Mural Paintings at Farnborough Church, Hampshire."—Mr. Keyser read a second paper "On Mural Paintings at Oakwood Chapel, Surrey."—Mr. Hartshorne read some notes on two suits of Japanese armour exhibited by himself, and called attention to the survival in their details of classical and mediæval methods of defence.—Mr. W. T. Watkin communicated his seventh annual list of Roman inscriptions found in Britain.—

Mr. A. E. Griffiths sent a collection of views of old London; the Rev. J. E. Waldey exhibited a silver dish from Claverton Church, near Bath, engraved in Dutch style after a Greek design; Mr. Ready laid before the meeting a series of twelve bowls in Roman glass, objects of the greatest beauty; and Mr. Court sent an acanthus leaf in bronze, terminating in a bat's head, a beautiful Roman relic from Carlisle.

PROVINCIAL.

Chetham Society.—March 30th.—Annual Meeting.—Mr. James Crossley, President, in the chair.—The report presented by the Council stated that they regret that during the past year only one volume has been issued, viz., part ii. of the *Visitation of Lancashire and part of Cheshire in 1533*, by commission from Thomas Benalt, Clarencieux, forming vol. cx. of the series. The volumes of the old series already due for the years 1881 and 1882 are in the following state:—(a) Mr. Corser's *Collectanea Anglo-Poetica*, part xi., is printed up to page 140. Its issue has been delayed on account of the preparation of the index to the complete work of eleven parts. (b) The *Comptus of Henry de Lacy, Earl of Lincoln, respecting his lands in Lancashire and Cheshire, A.D. 1297*, is printed off as far as page 176. It is expected that the editor, the Rev. P. A. Lyons, will shortly complete it. (c) The *Inventories of Goods in the Churches and Chapels of Lancashire A.D. 1552*. Edited by Mr. J. E. Bailey. The Inventories for West Derby Hundred are printed off or are in type; and there only remains the northern hundreds, to which the editor is now giving his attention. (d) The *Diary and Correspondence of Dr. John Worthington*, vol. ii. part ii., concluding the work.—Mr. Crossley's engagements during the past year have prevented him from completing the copy for the press; but he hopes to be able shortly to give his undivided attention to it. (e) *General Index to Vols. XXXI. to the end of the first Series* (excluding Mr. Corser's *Anglo-Poetica*, separately indexed), in two vols. The work has been placed in the hands of Mr. W. E. Axon, from whom an accurate and complete Index may be expected. He expects to complete it within the year. These two volumes will thus complete the Old Series. For the New Series, beginning with the year 1882-3, the following volumes have been put in hand:—The first to be issued will be a volume taken from the Raines MSS., entitled the *Vicars of Rochdale*, now in the press, under the care of Mr. H. H. Howorth. Another volume, from the same source, and also in the press, is entitled the *Rectors and Wardens of Manchester*. This volume will be edited by Mr. James Crossley and Mr. J. E. Bailey. The third volume will either be *An account of the Old Church Libraries of Lancashire and Cheshire*, by Mr. R. C. Christie, or the *Statutes of Chester Cathedral, 1544*, by the very Rev. Dr. Howson, Dean of Chester. The Council have also in view the publication of volumes on the following subjects:—The Common-Place Book of John Byrom, including his Journal and Letters, for the years 1730-1; The Accounts of the Constables of Manchester, 1613-47,

and 1742-80; A volume of Lancashire and Cheshire Wills; A History of Poulton-le-Fyde; A selection from Canon Raines's Literary and Antiquarian Correspondence; The Chartulary of Furness Abbey.

Norfolk and Norwich Archæological Society.—Annual Meeting, March 13th, 1883.—The Very Rev. the Dean of Norwich presided.—It has long been a subject of enquiry and uncertainty among Norfolk antiquaries from what source the historian Blomefield obtained his knowledge of the number of "communicants" in the different parishes for the year 1603. One of the members has now made the discovery, and it is proposed to print and expend a small sum in copying this document,—a return made in 1603 to Archbishop Whitgift of "Communicants and Recusants," and other interesting points, so far as relates to this county. Attention has been called of late by many archæological societies and leading journals, as well as by some bishops and archdeacons in their charges, to the importance of collecting accurate information as to the old church plate still existing. A volume has been published of this nature for the diocese of Carlisle; several societies and private persons have undertaken other districts; we have already in vol. ix., part 1, catalogued the Deanery of Redenhall, and considerable progress has been made for a list of all the plate belonging to churches in the city of Norwich, which it is expected may appear in the next part. Some good service, it is hoped, was done by the society in the past year, by the efforts of the President and committee in preventing the destruction of existing remains, and the disturbance of ancient and hallowed precincts. Their strong protest against the invasion of the Cathedral Close by a railway, and the removal and entire loss of the Old Tolhouse of Great Yarmouth, were among the most prevailing causes of the abandonment of those objectionable schemes.—The summer meeting of the past year was one of much interest, and was largely attended. Its chief object was to take advantage of the kind permission of A. C. Fountaine, Esq., to visit his unrivalled collection, chiefly of majolica, and the pottery of Henry II. and Palissy, at Narford Hall. The excursion also included the Churches of Narburgh, Narford, Westacre, and Castleacre, with the extremely fine earthworks at the latter place.—The Rev. C. R. Manning placed upon the table some photographs of drawings from the screen of Babingly Church, in the collection of the late Mr. Dawson Turner, which are now in the British Museum.—Dr. Bennet exhibited some highly interesting documents from the muniment room of Shadwell Court, the seat of Sir R. J. Buxton, M. P., and offered some remarks as to the origin of the collegiate institutions throughout the county.—The Rev. W. F. Creeny had on view some examples from his collection of the rubbings of brasses, and gave a very interesting account of each. The rubbings, twenty-five in number, were obtained in North Germany, and included a *facsimile* of the oldest brass in existence, viz., that in the church at Verden, bearing date 1231; from Meissen, near Dresden, were rubbings of the monumental brasses of the founders of the Saxon Royal Family—the ancestors of the late Prince Consort.

Somerset Archæological and Natural History Society.—March 12.—Mr. C. E. J. Eadale occupied

the chair.—A paper was read by the Rev. A. B. Prole, upon the "Cistercian Rule," as adopted by the monks of Cleve Abbey, near Washford. The Cistercians originated from Stephen Harding, of Sherborne, in Dorset, in 1098, including the monks of Molesme, to found a stricter Canon on the Benedictine foundation at Cîteaux, in Burgundy. These in 1115 were called Bernardines, from St. Bernard, Abbot of Clairvaux, who adopted the dress of an Italian peasant for his Cîteaux or Cistercian monks, just as in later times the Dominicans assumed the usual country garb then common in Spain. The formation of the Cistercian rule had only been comparatively lately discovered among MSS., and edited for the first time by Walcott. His translation gave the first principles of architectural arrangement both of their ecclesiastical and domestic buildings, as well as the rubrics which governed their ritual. One of their rules was that they were to build not less than ten miles from any considerable town, amidst green woods, rapid streams, or the gloomy Glastonbury-like moor. All their houses were abbeys, in order that each might be independent and its position equal either to other. The site was generally chosen as the result of a parent's grief, or of a dream, as at Bath, where the abbey was founded by a person who had a dream of angels; or from real or fancied resemblance to some spot in Palestine. At Durham it was supposed there was a resemblance to Mount Zion, and at Hulne to Mount Carmel. The nuns of Grace Dieu fancied a certain spot bore a likeness to the Garden of Gethsemane, and accordingly planted it with olive-trees, which remain to this day. In every foundation an abbot and twelve brethren were sent to occupy, build, and work, all having the essential canon of their order well imprinted in their mind—"labore est orare." It was an inflexible Cistercian rule that the minsters should be built in the shape of a Roman cross, that there were to be no pinnacled steeples, and only one massive central tower, which was to contain one bell only. Inside, the windows were plain and undivided, there was no wall colouring, and none of that superfluous ornamentation which was calculated to deaden all feelings of reverence and to draw away the mind from its chief centre, which was, of course, the altar in the holy sanctuary. The west front was noticeable for its severe simplicity. The altar, for some unknown reason, stood apart from the wall. There was no lady chapel, for all their churches, almost without exception, were dedicated to the Blessed Virgin. The rev. gentleman proceeded to refer to the conventual or domestic Cistercian rule. There were four classes of buildings, the claustral, occupied by the monks; the domestic, occupied by the servants; and the hospitable, where alms were distributed. A monastery was like a little town, for all trades were represented within its walls, to supply all domestic, farm, and agricultural wants. The canonical hours were said duly in the monk's choir after midnight. After this they again retired to their rest, and slept until six a.m., when there rang the "skills," which proclaimed that it was time to go to the lavatory. The matin mass followed, then chapter and breakfast. In earlier times holy mass followed Sexts, and dinner was served at home, a word from which the word lunch, and the Somersetshire word nunch, were derived. This was at three p.m. On

leaving the refectory the monks went to the choir to say Sexts, and thence to the cemetery, where, bareheaded, they remembered that the dead and the alive were one through Holy Baptism. In summer there was the meridian sleep, and then study until the evening or supper time, which was fixed at 5 p.m. After vespers they proceeded to the chapter-house for collations until salvi at 6 p.m. Sometimes they took a short walk in the summer, in the gardens and meadows, and had perhaps a game of bowls. After this it was "all in," and the monastery was locked up until seven a.m. next morning. They also had their days of recreation, when there were spectacles, answering to private theatricals, interludes, watchnights, outdoor and indoor preachments, feasts; and rare feasts too, within the close, at the installation of a new abbot. Then they also celebrated the anniversaries of those who had been connected with them, but who had died. During their ordinary avocations and meals silence was always observed, and it was shown how conversation formed one of the most important of the items of the days of recreation.

Andover Archaeological Society.—March 5.—The President (the Vicar) occupied the chair.—A paper was read by the Rev. R. H. Clutterbuck, on "the Clothing Trade in Hampshire."—The entries about matters connected with the Clothing Trade in the "State Papers Domestic Series" were almost countless. He selected one of the shortest, which he thought would enable them to go on as from a kind of text. "Concerning ye Cloth of Reading, etc. That the Cloth of Reading, Newbury, and Basingstoke is more falsely made than ye white cloth ever was appeareth by ye copy of ye letter herewith going written fro ye compa in in chaunds advent at Hambrough to ye compa yt are in London. If those townes were putt into ye commission it would not coste one penny more by the yeare for looking to ye commission is fro yt all interlop, and whoever will doe trade in this kinde of coloured cloath, and sell the same in a straggling and dispezed manner within ye territorys where ye merchants advents were (until of late) solely privileged, and doe much debase ye commoditie and doe greate damage unto ye trade of yt company and yeat would then have their cloth bettered by ye compans names and they contribute nothing thereunto." 3rd Jan., 1633. He was proposing himself to try and make these points the clearer, and yet he thought he could as they passed dispose of one most important fact. These centres—these market towns—were the emporia whence the produce of the adjacent county would go to the central market. Thus very likely it may turn out that the produce of our surrounding would be sent to Basingstoke. Our Hampshire clothier—for they would be as local as they may—would, first of all, have to buy his wool, and for that purpose he would, at times at any rate, have to go to the wool-market towns. From thence he would bring it in a "pack," on a horse or mule. Having got it home he would give it out to some of the villagers to be cleansed and picked. The operation of opening out the locks of the wool was often performed by women, who, standing round a wattle hurdle placed table-wise, and each armed with a willow wand in either hand, beat on the wool spread before them in a regular timed succession of blows, till the locks of wool were disentangled,

and the dust shaken out. The next process was the dyeing. The preliminary "blue lying," is still called "woading," from the use of woad, which was originally employed. The dyes used now were indigo and log-wood, which latter substance had been the subject of much curious litigation. Various localities had, or were supposed to have, peculiar advantages for special colours. Thus the Stroud Valley, he had already mentioned, where his forefathers lived, was famous for its production of scarlet, and so Fuller says, "They have the benefit of an excellent water for colouring their cloth, being the sweet rivulet of Stroud. Now no rational man will deny occult qualities of perfection in some above other waters (whereby Spanish steel, *non natura sed hinctura*, becomes more tough than ours in England), as the best reds are dyed in Stroud waters. Hence it is that this shire hath afforded many wealthy clothiers, whereof some may seem in their looms into their clothes called Webb's cloth, and Clutterbuck's after the name of the first makers of them, for many years after." He had an old journal of his great grandfather, in which he speaks in 1773 of going to see his cousin "colour scarlet." The wool after having been washed in running water was dried, and if they ever made the journey he had recommended they would see on this side of Stroud some curious-looking round towers which were erected for this purpose. When dried, the wool had to be scribbled—opened out, or carded, as the process was called—and when this was complete it was ready for spinning into threads. This spinning was the peculiar industry of the gentler sex, who, in their unmarried condition, even yet, dignified this most ancient craft by condescending to bear the name of spinsters. It was done by means of a wheel which wound the thread from a distaff, at least it was in comparatively later times, but the spindle was the prototype of the wheel. The body of clothiers who came over with the Conqueror were increased by several considerable emigrations from Flanders subsequently, particularly in the reign of Henry I. and of Stephen. He laid much stress on this because it was not uncommon to hear it stated that the clothing trade in this country owes its origin, or at any rate its renewal, to the Flemish brought over by Philippa, wife of Edward III.

Bradford Historical and Antiquarian Society.—March 16.—Mr. T. T. Fenwell in the chair.—Mr. S. O. Bailey, the secretary, reported that several members of the council had attended the meeting held at the Town Hall on Tuesday, summoned by the Mayor with a view of encouraging the various scientific, art, and literary societies to amalgamate, and a letter was read from the Town Clerk which embodied the resolution passed at that meeting.—Mr. Glossop then read his paper on "The Ancient British Remains on Rom-balds Moor," and pointed out that this moor is very rich indeed in circles, camps, grave mounds, cairns, and various other proofs of Ancient British habitation.

Early Scottish Text Society.—March 7th.—Lieutenant-Colonel Fergusson in the chair.—The Rev. Walter Gregor, secretary, reported that the Lord Justice-General had intimated his acceptance of the office of president, and that the following noblemen and gentlemen had agreed to become vice-presidents:—The Marquis of Lothian, the Marquis of Bute, the Earl of Rosebery, Professor Masson, and Lieutenant-

Colonel Fergusson. Mr. Gregor further reported that the number of members now amounted to something over 300, and that Professor Skeat, who had undertaken to edit the "King's Quhair," wrote stating that he had prepared most of it for the press.

Society of Antiquaries of Scotland.—March 12th.—Dr. Arthur Mitchell, vice-president, in the chair.—The first paper read was entitled "St. Ninian's Suburb and the Collegiate Church of the Holy Trinity, founded at Edinburgh by Queen Mary of Gueldres, the widow of James II., in 1462," by Daniel Wilson, LL.D. After referring to the fact that thirty-five years had now elapsed since the demolition of this venerable structure, and that he alone survived of the band of antiquaries who assembled within its walls in 1848 to take part in the search for the remains of its royal foundress, Dr. Wilson went on to say that it seemed fitting that such a historical memorial of the fifteenth century should not be allowed to be swept away without some effort to preserve a definite record of its actual appearance and architectural details. Of this interesting building, which was the earliest specimen of the ecclesiastical architecture of the reign of James III., Dr. Wilson was enabled to make careful sketches, and these he submitted to the Society. In his paper, Dr. Wilson described these drawings in detail, and he also gave a historical notice of the Suburb of St. Ninian's, so named from the chapel of that Saint which stood on its north side, and called attention to the hall of the Cordwainers, from which a sketch was exhibited of the arms and motto over the main entrance. The neighbouring structure, known as Dingwall Castle; the adjacent Leper Hospital; and the supposed Roman road which traversed the quarter, were likewise referred to.—In the second paper, the Rev. R. R. Lingard-Guthrie contributed a very interesting notice of the graves of the Regicides at Vevay, in Switzerland, with copies of the inscriptions, some of which have not been visible for a century at least, but which he had the opportunity of copying while some repairs were being executed on the church in autumn last.—The third paper was a notice of an ancient portrait on a panel formerly in Stirling Castle, by Mr. Dalrymple. The picture, which is now the property of Mr. Dalrymple, was exhibited to the meeting. It is on an oak panel 15½ inches by 19 inches, and represents a man in the costume and armour of the second half of the sixteenth century. It has been considered to be of the school of Clouet, the French portrait painter of that period, but the character of the countenance is Scottish, and the original may have been one of the many Scots who frequented France in that age.—The fourth paper was a description by Dr. John Alexander Smith, secretary, of a considerable collection of stone implements and other objects, chiefly of what has been called a neo-archaic character, from Shetland and Fair Isle, which had recently been presented to the Museum by Mr. John Bruce, jun., of Sumburgh, and others. The casts of the Kildalton cross, and of six other sculptured stones in Islay, which were some time ago sent to the Museum by Mrs. Ramsay of Kildalton, were described by Dr. Arthur Mitchell from notes supplied by Mrs. Ramsay.

Cambridge Philological Society.—March 1st.—The President, Professor Skeat, in the chair.—Dr.

Kennedy read a paper on "Soph. *Oed. Tyr.* 44, 45."—Mr. Fennell read a paper on Greek representation of aspirates after nasals.

Cambridge Antiquarian Society.—March 5th. The Rev. R. Burn, M.A. (President) in the chair.—Mr. Lewis exhibited (on the part of the Rev. C. W. King) and described an onyx cameo in two strata, white upon brown, bearing in high relief the portrait-bust of Marcia, wife of the Emperor Commodus (A.D. 180—192); on her head she wears the Nemean lion's skin, which is tied by the claws under her neck, thus giving her the character of *Omphale*, just as her husband loved to be represented as the *Hercules Romanus*. The stone is 1½ inch long by ½ in. broad, and was recently found in laying gas-pipes at Caerleon-on-Usk.—Mr. G. F. Browne showed a drawing of ornamental scrolls from the mausoleum of Galla Placidia at Ravenna, and pointed out their almost exact resemblance to the scrolls on "Paulinus's Cross" at Whalley, of which no other example is known in England. He gave reasons for thinking it probable that Paulinus had visited Ravenna before being sent to England (A.D. 601). He showed also a drawing of continuous scrolls with birds, leaves, fruit, etc., from the tomb of St. Januarius in the Catacomb of St. Praetextatus at Rome, and pointed out their remarkable resemblance to the scrolls with birds, etc., on the great crosses at Ruthwell and Bewcastle, remarking that the date indicated on the Bewcastle cross, about A.D. 665, coincided with the time at which Wilfrid was making visits to Rome, and was not long prior to the date at which the Catacombs ceased to be places of pilgrimage, on the removal of the relics of saints to the churches in Rome. Mr. Browne then showed a drawing of a Saxon stone in the portico of the Fitzwilliam Museum, with rubbings of its four panels of interlacing work. It was one of ten stones found in 1810 at the foundations of the Castle of William I. at Cambridge. The stone is divided into four panels by a rectangular cross, the head and foot of which terminate in a horse-shoe. Many of the Irish sculptured slabs, and some of those found at Hartlepool and elsewhere in the north of England, are divided into panels by crosses with arms ending in semicircles, the old symbol of the moon-deity in the north of Europe; but the only instance quoted by Mr. Browne of the use of the horse-shoe in this connection is in the magnificent fly-leaf at the commencement of St. Matthew in the Lindisfarne Gospels. One of the horse-shoes on the Cambridge stone contains a Latin cross with the head in the form of a capital T with vertical returns, and across the shaft below the arms there is a similar figure. The fly-leaf at the commencement of St. Luke in the Lindisfarne Gospels has exactly this figure at the termination of the arms.—Professor Hughes gave some archaeological notes on the neighbourhood of Mentone. First he called attention to the caves of Baoussé Roussé or the Rochers Rouges. These caves occur somewhat irregularly at heights varying from sixty to four hundred feet above the sea in the cliffs which bound the east bay of Mentone. He found among other things the entire skeleton of a man lying at full length at a considerable depth in the cave *débris*—in which he records the occurrence of the extinct mammalia. The skeleton was whole,

whereas all the other remains were in a fragmentary condition. It was laid out with ornaments of shell arranged on the head. So it was inferred that the skeleton was certainly buried, and therefore may belong to any period even later than palæolithic times. The neolithic implements being photographed with it showed a want of knowledge or want of care. In the caves examined no evidence was found of remains of the period of the mammoth, but in the collection of M. Bomfils were molars of that species, which were said to have been derived from a deep stony clay deposit through which the railway was cut, and which probably did extend into some of the caves. There were flakes and chips in abundance in the cave by the quarry, and remains of sea-shells, small birds, oxen, deer, and others of the more recent groups of animals. On the hills chiefly west of Mentone there are a number of rude stone-works. Immediately below the road from Roccabrunna to Turbia, where it winds round one of the limestone bluffs that form such a marked feature on this part of the coast, there is a series of terraces built up with large stones such as occur all over the slope of the hill, broken off by the action of the weather from the crags. The uppermost terrace was about ten feet high, the next below it about seven, the third about four, and the lowest about fifteen, as shown in the diagram. The average breadth of the terraces was about twenty feet. Stones were roughly arranged to form side walls, the most eastern of which was prolonged down the steep crest of the ridge, and there were some indications of its having been continued to the end of the promontory. These have been compared to the walls of Tiryns in Argolis. Fragments of pottery were found in the surface soil, which, though resembling the coarser Roman tiles and vessels, might easily have belonged to a much more recent date, and have been carried on to the land in top-dressing. Besides, if there were no doubt about the age of the pottery there is nothing to connect them in any way with the building of the terraces, and we cannot refer cycloplan buildings to the Romans. There are other stoneworks in the neighbourhood, which, from the description received, may have been rude primæval forts, but it is needful to be much on one's guard in a country where shepherds wander far from home, and where the wolf and the bear are still sometimes seen, and the flocks must be carefully protected in a fold at night. Near Vintimiglia a small portion of a Roman theatre has been recently found in digging for sand, and the enlightened Government of Italy has taken charge of the exploration. The part opened out consists of an entrance low door, and a portion of the lower stone benches. They are built of enormous slabs of a cream-coloured limestone referred to the Lower Cretaceous, and all look as fresh as if the building were now being erected instead of being exhumed after many centuries. So also the smaller buildings close by, from which Roman sepulchral urns and funeral ornaments and offerings were procured, are marvellously fresh, even the plaster being sound. These buildings are covered by a grey sand and ruin rubbish, the usual surface debris and growth of a waste place over which strong winds frequently swept, carrying sand and dust. Was it ever finished, and if so what rough scenes did its walls witness before Roman luxury was driven away

for ever? Where did the Romans and Romanized natives live who frequented it?



The Antiquary's Note-Book.

Beefsteak Society.—17th March.—Mr. T. W. Robinson, at a recent meeting of the Newcastle Society of Antiquaries, exhibited two silver salt-spoons belonging to the Beefsteak Society, and gave an account of the origin of that famous social institution:—In 1735, when John Rich occupied a conspicuous position at Covent Garden Theatre, he was accustomed to arrange the "business" of his pantomimes and plays in a private room; and here it was his habit to remain to dinner and cook his own beefsteak on his own gridiron. On these occasions he was frequently visited by persons of note, and amongst them, on one occasion, was Mordaunt, Earl of Peterborough, who, after partaking of the humble meal, expressed himself so delighted that, on going away, he proposed a renewal of it on the following Saturday. The old earl returned at the same hour the next week, accompanied by three or four men of wit and learning; and although one historian records that the Beefsteak Society originated in the painting room of Lambert, at the same period, the visit to Rich would appear to have been the circumstance which gave rise to it. The society being established, its meetings took place every Saturday in a room at the top of Covent Garden Theatre, and the food was rigidly confined to beefsteaks. As time wore on the society was considered an important element in the theatrical events of the day, and it became a matter of considerable difficulty to obtain access to it, either as member or visitor. All furniture in the room, and the various articles used for the convivial purposes of the society, were ornamented with the emblematical gridiron, and the eccentric motto, "Beef and Liberty." That equality did exist amongst the members is illustrated by the fact that such men as Lord Brougham and the Duke of Leinster (who, in their time, joined the society) were compelled in their turn to do butler's duty by conveying wine from the cellars to the dining room. The society came to an end in 1869, and the whole of the furniture, portraits, prints, and plate belonging to the society were sold by auction, and realised upwards of £600.

Staple Parish Registers.—The Rev. C. T. Bromwich, the late curate of Fairfield, who is acting as a *locum tenens* at Staple, Kent, has been examining the registers of his new parish, and writing to a local friend a few days since, gives the following interesting particulars:—Our registers begin with 1544, and our churchwardens' accounts in 1636. At the end of an old register I found a record of an indulgence: "Be it known unto all men whom it may concern that I, Edward Fellon, Curate of Staple, in East Kent, do give Licence to Mary Omer and her daughter Ann of the same parish (so far as the Statute in that case

provided doth allow me) I grant them this Licence to eat flesh during the time of this present Lent; in regard that the said Mrs. Mary Omer being lately brought to bed and continuing weak and sickly cannot eat fish without the great hurt and detriment of her health. And the said daughter being about the age of three years and an half old cannot eat fish. February 22nd, 1636."—This indulgence is signed by the Vicar and two Churchwardens. The following is an entry of a Parish Funeral in 1699: "Paid for laying forth John Vinton and for an Affidavit and sundries at his funeral, 4s.—Paid for 5 gallons of Beer at Jo Vinton's Funeral, 3s. 4d.—Paid for Pipes and Tobacco there, 7d.—Paid for Jo Vinton's Knoll and Grave, 3s.—Paid for Registering Jo Vinton, 4d.—Paid for a Coffin for Jo Vinton, 8s.—Paid for my trouble when Jo Vinton was buried, 1s. 6d.—Paid to Thomas Reader for Jo Vinton's death, 4s." I find at the end of each year the names of those buried, and then a declaration that they were all buried according to Act of Parliament. In 1637 a labourer earned 14d. a day, a mason 18d., a carpenter 14d.—In 1688 I find the record of a gift, by the Council of the Parish, "To a Darbyshire man, 2s. 6d."—while in another old register the following is recorded—Collected in the Parish of Staple for and towards ye relief of ye poor of Wappin, having suffered by a lamentable fire July 3rd, 1658, the sum of nineteen shillings and sevenpence, and registered according to order. There are various entries for allowances for extermination, such as 2d. a dozen for sparrow heads, 4d. a dozen for rooks, 4d. each for polecats, and 4d. each for hedgehogs. *The Book of Homilies*, bought in 1636, cost 7s. 6d., which book I found in an old chest in the church all tumbled about, but on putting it in order only ten pages were missing. I also found a black letter copy of *Fox's Book of Martyrs*, fairly perfect. In the churchwardens' accounts, confirmed the 19th day of May, A.D. 1644, I find that a sess was made for the taking down of pictures in the glass windows of the church, and for the mending up again of the said windows, by virtue of an ordinance of Parliament in that case provided. This assessment of a 1d. per acre was levied only upon the inhabitants of the said parish, and there is not a bit of stained glass in the church now.

John Hampden's Sword.—In the small collection of antiquities belonging to the late Mr. J. H. Friswell, the well-known archaeologist, sold by Messrs. Sotherby, Wilkinson, and Hodge, on March 20th, was the sword said to have been worn by Hampden during the Civil War. It is a long rapier with a cross hilt and a scroll guard. One of the hand plates only remains, which is pierced with ornamental work, and has the Cross of St. George in plain metal in the centre. The other plate probably corresponded, or it might have borne the arms of Hampden. The rapier is obviously of German make, if it were not observed that in small capital letters, deep in the centre channel of the blade, is the name of the maker—"Wilhelm Wirsbergh, me fecit Solingen." The blade is evidently of fine temper, though not ornamented with any engraving except the channel or groove which runs from heel to point, though unfortunately about a quarter of an inch of the actual point has been broken off. It measures as it is 38in.

from the hand-plate. The interesting relic of the great man was put up at a bid of twenty guineas, and, after a spirited competition, was knocked down at fifty-eight guineas. It was purchased, we are informed, for Mr. Theodore Bryant, of Surbiton. The sword had always been in the possession of the Hampden family, and in the paper read upon it before the Archaeological Association in November 1868, by the late Mr. Hain Friswell, the history of it was given. The John Hampden from whom the sword came was a direct descendant in the male line, who died in 1861. He was brother to the learned Dr. Hampden, Bishop of Hereford, who had frequently expressed his disapproval of the somewhat lax life led by his elder brother, and when at length his death occurred in 1861, the Bishop sent down an order for the sale of all his effects, among which was this sword. At this sale a Mr. H. P. Robinson, a friend of Mr. Friswell, went from Leamington to buy the sword, as he had often seen it when at John Hampden's house, where the latter used to show it proudly, always saying, "This is the sword of John Hampden, my great ancestor." The sword was presented to Mr. Friswell by this Mr. Robinson. In the very interesting paper read before the society, along with much that is curious about rapiers in general, Mr. Friswell stated that there was in the possession of the Queen a sword said to be Hampden's, which was of Cellini work, heraldically correct on the hilt, and on this account he thought it could not have been the sword of Hampden, because in the arms of his family are four eagles displayed *assur*.

Roman Inscription at the Ancient Town of Aquincum.—The inscription in question is engraved on the sarcophagus of one Aelia Sabina, an inhabitant of Aquincum, and was discovered on the 1st December, 1881, on the occasion of the construction of the Filatori dyke, to provide against the recurrent floods, by which parts of Hungary are regularly devastated. The excavators, in the course of their labours, came upon part of a Roman cemetery containing about fifty graves, full of interesting inscriptions, reliefs, sarcophagi, anticaglia, and mural remains, amongst them being the sarcophagus of Sabina, certainly the most interesting and valuable of all the "finds." It was discovered a little beneath the surface, lidless and filled with earth. It had evidently been robbed of its contents time out of mind, but even as it stood it was considered sufficiently important to be sent to the National Museum. The inscription runs as follows:—

1 CLAVSA IACET LAPIDI CONIVNX PIA CARA SABINA
2 ARTIVS EDOCTA SVPERBAT SOLA MARITV
3 M VOX EI GRATIA FVIT PVBARAT POLLICE COEDAS
4 SET GITO RAFTA SILPI TIEDINOS DVXERAT ANVOS NE
5 V MALK QVINOVE MINVS SET PLVS TREB MESSE HABERAT
6 BIS SEPTEMQVE DIES VIXIT NEC IPSA SVPERESTES SPEC-
7 TATA IN PO
8 PVLO HYDRAV..... GRATA REGERAT SIS FELIX QVCTVQVE
9 LEGES TE
10 NVMINA SERVENT ET PIA VOCE CANE AELIA SABINA
11 VALE T. AELI VSTVS
12 HYDRAVIARIVS SALARIARIVS LEG II AD CONIVGE FACIENDVM CVRAVIT

which may be roughly translated as follows—"Beneath this stone lies Sabina, a tenderly-affectionate consort. She was learned in the arts, and alone

excelled her husband, when her sweet voice accompanied her nimble finger as it swept the strings. But swiftly rapt away was she when as yet she had but thirty years less five, three months and days twice seven; yet her remembrance will survive. She was admired by all, and ruled, well beloved, the household of Hydravius. Fare happily, all ye who read these lines, and the gods preserve you, and cry with pious voice, Adieu, Aelia Sabina.—By Titus Aelius Justus Hydravius, of the 2nd legion, in remembrance of his wife." It will be seen that this inscription presents some curious features. In the first place, there are some singular mistakes in spelling, attributable either to the ignorance of the writer, or, which is more probable, to the clumsiness of the mason. Such, for instance, are *gito* for *cito* in line 4, *lapiat* for *lapide* in line 1, *pusabat* for *pulsabat* in line 3, *tirdinos* for *terdinos* in line 4, *set* for *sed* in the same line. A curious mistake of the same nature occurs in line 3, the fourth word of which, "silpi," long puzzled Hungarian scholars, till Dr. Emil von Thewrewk suggested "silet," which has now been generally accepted as the correct reading. The obscurity of many passages in the inscription is also remarkable. "*Superalat* sola maritum" in line 2, for instance, may be translated two different ways; whilst "*hec* (haec?) *ipsa superstes*" in line 6 almost baffles interpretation. We have rendered both as literally as possible. The question now remains who this Hydravius was, and what is the presumable date of the monument he erected in honour of his wife Sabina.

Aelia Sabina is a name which occurs two or three times in Pannonian inscriptions. It is just possible, therefore, that they may all refer to the wife of Hydravius, if, indeed, the expression in lines 6 and 7, "*spectata in populo*," is to be taken literally, and is not a mere hyperbolic laudation on the part of the sorrowing husband. He himself would appear to have come into Pannonia with a legion of foreign auxiliaries (if the "*ad*" in line 9 be taken as the first syllable of the word *adjutrix*), especially as his name seems to have been formed in Greek fashion from the name of some water-fowl. He had probably served out his time, and was living upon his retiring pension (he speaks of himself as *salararius*) at Aquincum, where, no doubt, he became acquainted with the virtuous and talented lady who was at once such a good housewife (*grata regibat*) and such an agreeable companion (*vox ei grata*). From the character of the inscription, the negligence of its orthography and the carelessness in its general execution, the archaeologist can only conclude that it probably dates back to the fourth century A.D. But perhaps it more properly comes within the province of the philologist to decide, from internal evidence, the precise period to which the affectionate and earnest if quaint and rude poem of the legionary, Hydravius, belongs. It certainly, apart from the archaeological interest which attaches to it, recommends itself to us as a touching relic of a long-forgotten city.—*Building News*, April 2nd.

The English Navy in the Time of Edward III. —The Fleet used in the siege of Calais, in 1346, consisted of 25 ships, manned by 419 sailors, giving an average of about 11 men to each ship. Besides these, Edward III. had 710 ships pressed into the service

from various English ports, with an aggregate of 14,151 mariners on board, giving about 20 to each ship: and 37 foreign vessels with a total of 780 sailors—about 21 per ship. These figures show how comparatively small were the ships of this period. These crews, however, do not probably include the fighting men; as we find in 1360 the same king ordering that the largest ships should be capable of conveying, besides sailors, 40 men-at-arms and 60 archers. Later on in the reign of Edward IV., we meet with boats of 400, 500, and even 900 tons.

Church of St. John the Baptist, Chester.—The fall of the ancient tower of St. John's Church (so well known to every traveller) in 1881 attracted my notice when passing through the city of Chester, and I then thought that a few notes on its past history might not be uninteresting to the many readers of THE ANTIQUARY. This church is situate without the city walls, a short distance from the Newgate. It stands on an elevation overhanging the north bank of the Dee. St. John's may be justly considered as one of the oldest ecclesiastical foundations now extant in Britain. On a board affixed to a pillar on the north side of the church is the following inscription:—"This Churches Antiquitie. The yeare of grace six hundred fourscore and nine, as sayeth mine authour a Britaine Giraldus (Cambrensis) King Ethelred minding most the blisse of Heaven edified a Colledge Church notable and famous in the suburbs of Chester pleasant and beauteous to the Honor of God and the Baptiste St. John, with the help of Bishop Wulfrice." According to William of Malmesbury, St. John's was repaired and richly endowed by Leofric, Earl of Mercia, in 1057, and was thus noticed in Domesday Book:—"Ecclesia Sancti Johannis in curate habet viii. domos, quiltas, ab omne consuetudine una ex his est matriculari ecclesie; alie sunt canonicorum." The wealth and grandeur of the foundation, even at this early period, is shown by the fact that the seat of the see was fixed for a time in the church of St. John by Peter, the then Bishop (1075); but a succeeding Bishop having removed the seat of the see to Coventry, St. John's returned to its original establishment of a Collegiate Church, which it retained till the dissolution, at which latter period it possessed a Dean, seven Prebends, four Vicars, a Clerk and Sexton. In 1468, the old steeple, which stood between the nave and the chancel, fell in and destroyed the greater part of the choir, but was rebuilt in 1470. In 1548, a commission was appointed to survey the colleges, etc., within the county, and the return made showed the annual rent from land, tithes, etc., as reckoned at £146 5s. The church plate in the same return is estimated at 465 oz., and the weight of five bells 4,000 lbs.; the goods and ornaments for the use of the clergy, to the value of £40 19s. 9d. In 1572, the greater part of the central tower again fell in; and in 1574 part of the steeple at the west end of the church also gave way, whereby a great part of the church was destroyed. In this state of ruin it remained till 1581, when Queen Elizabeth gave a grant of the Church, whereupon it was repaired and reduced to its present form by taking down the remains of the central steeple and cutting off the south and north transepts and all the chapels above the choir. In 1585, the Queen granted the impropriate rectory and advowson to Sir Christopher Halton, by whom it was conveyed to

Alexander King, who in 1587 conveyed it to Alexander Cotes, whose daughter brought it by marriage to the Sparkes family in 1597, where it remained till 1810, and is now vested in Earl Grosvenor. In 1813, he rebuilt the north and south transepts and repaired the chancel, in which he introduced a Gothic window over the altar. The nave and choir, fitted up and repaired in 1581, now form the Parish Church, in which public worship is celebrated. The nave is separated from the side aisles by eight arches resting on pillars 5ft. 6in. in circumference; and above these are two rows of galleries, with pointed arches springing from light shafts. Four enormous composite pillars, which formerly supported the central tower, still remain in the nave. The whole interior presents an interesting relic of the architecture of our Saxon ancestors, combined with that of their Norman-French successors. The belfry is detached from the church, and in the year 1548 had a peal of five bells, while in 1881 it possessed eight. It had a square tower, erected in the 17th century, and rose to a height of 150 ft., and was a landmark for the surrounding country. An immense crack, which had extended from the summit to the base for years past, had, after the rigours of past winters, opened more widely, and the structure had given such signs of insecurity that the authorities had taken steps to repair it. These, however, were too late, for on the north side the tower was evidently giving way, and was pronounced unsafe by the builder engaged on the work. The church itself, and the abbey adjoining, date from Saxon times, and the tower, built of the red sandstone of the district, in the Early English style of architecture, was one of its most beautiful features. By this recent accident the church has suffered only to a slight extent, the tower being isolated from it; but the most serious loss is the entire destruction of a very massive and beautiful English porch and gateway.

ROBERT KING-WALKER.

Antiquarian News.

A discovery which is expected to throw some light on pre-historic times in what is now Germany has been made near Andernach on the Rhine. Remains of pre-historic animals have been found in a pumice-stone pit, and Professor Schaffhausen, of Bonn, has investigated the spot closely. A lava stream underlying the pumice-stone was laid bare, showing a width of only two metres. The crevices between the blocks of lava were filled with pumice-stone to a depth of one-half to one metre; below this, however, there was pure loam and clay, and in this were found numerous animal bones, apparently broken by man, as well as many stone implements. It is supposed that there was a settlement there, of which the food remains fell into the lava crevices, before the whole was covered with pumice-stone.

The church situated in the picturesque grounds of Cockington Court has been re-opened after partial restoration. All the windows, which are 15th century (like the rest of the church), and many of which were

in a bad state, have been thoroughly repaired and most of them re-glazed. Chairs occupy the nave floor, and are intended to remain permanently, but in the aisles there will eventually be fixed benches, formed partly from the original 15th century seats. Great care, it is said, has been taken not to destroy or impair any ancient feature.

The ground plans showing the first section of the intended restoration at the Old Church, Macclesfield, have been exhibited in the vestry. The work contemplated is the opening out of the Savage and Legh Chapels, the removal of the south gallery so as to enable this to be done, and the substitution of the heavy square pillars by more modern structures. Considerable discussion took place upon the plans, the same difference of opinion being evident as was manifested at the meeting which we last reported. It was stated by Mr. Stevens, in reply to questions, that Mr. Croston had in preparation a descriptive account of the Old Church, and of the effect of the intended restoration, which would include sketches of the external and internal appearance of the structure as it is now, and as it will be, should the work be carried out.

The Ecclesiastical Commissioners contemplate the destruction of the church of St. Olave, Jewry—a building erected by Wren, but by no means a fine example of his powers. It is interesting to students of art as containing the memorial bust and monument of Alderman John Boydell, the energetic publisher and artist, of whom it was said that he was not only an engraver himself, but the cause of engraving by others. He spent £350,000 in the preparation and publication of prints, and did much for the development of art in England. R. Large, the mercer, and master of Caxton, was buried in St. Olave's.

The Winter Session of The Andover Archaeological Society was opened on Oct. 16th, 1882, with a paper by W. W. Ravenhill, Esq., Recorder of the Borough on the "Archæology of Palestine." The interest attached to the subject of the paper was deepened by the fact of the writer's notes having been written on the spots described. On Nov. 23, an address was given by the Rev. C. Collier, M.A., F.S.A., Vicar of the Parish and President of the Society, on "Andover as Described in Domesday Book," and on Dec. 12th, Mr. T. P. Clarke read a paper on Musical Archæology. At the first meeting in 1883, on Feb. 12th, Mr. T. H. Elliott, M.D., gave an address on "Tylor on Man and his Customs."

Another specimen of ancient domestic architecture has this week disappeared from our streets. The old brick and timber house for so many years known as the Black Swan Inn, Aylesbury, has been pulled down to make way for a new range of warehouses. Houses of the date of the erection of the one now demolished are fast disappearing. It was a fair specimen of a 16th century building, but not so substantially erected as many of that date; it retained considerable portions of its original character to the last. It is somewhat remarkable that in Aylesbury the inns appear to be more long-lived than any other class of houses, and it is to them we are principally indebted for a retention of the style of the architecture of the residences of our predecessors. Few houses of the model of

the Black Swan now remain in the town, and those few have generally been so sadly mutilated by renovations and modern additions as scarcely to retain a vestige of their originality. The gables of the late house were characteristic of its age; they retained the ornamented barge boards; one three-storied doubly projecting gable had in its time been embellished with its pendant and finials, but by the clumsiness of some careless workman it had been disfigured and deprived of a finial, and thus its deformed appearance of late years. As is the general fate of most old houses, this house had long been denuded of one of its principal features—the original windows.

An exceedingly interesting exhibition has been opened in Athens by the Archaeological Society, consisting of ancient vases, pottery, gold and silver jewellery, and precious coins. The Society possesses two thousand five hundred vases, many of which are unique in point of size and beauty, preserving the remains of the original paintings, ornaments, and interesting inscriptions.

A Society of Antiquaries for Lancashire and Cheshire has been formed:

A Roman mile-stone was accidentally discovered, on the 21st February last, in a field on the farm called Rhiwiau Isaf, in the parish of Llanfairfechan, Carnarvonshire, by a party of labourers who were clearing the field of large stones. They came across the boss or "nose" of one jutting out of the ground, and after picking and digging about it in the usual way, they exposed it to view, when it was found to bear an incised inscription. The inscription is in Roman capital letters varying from $2\frac{1}{2}$ to $2\frac{1}{2}$ inches high—and it is as follows:—

IMP · CAES · TRAI
ANVS · HADRIANVS
AVG · P · M · TR · P · P ·
P · P · COS · III
A KANOVIQ
M · P · VIII.

Which may be extended thus:—

IMP(erator) CAES(ar) TRAIANVS HADRIANVS
AVG(ustus) P(ontifex) M(aximus) TR(ibunitia)
P(otestate) P(ater) P(atris) CO(n)s(ul) III
A KANOVIQ M(ilia) P(assuum) VIII.

With the aid of the map of the Ordnance Survey almost the exact spot where this *milliarium* was found can be pointed out. An ancient road will be observed to run at the back of Gordding from this parish to Aber, which road, there is every reason to believe, formerly extended to Bangor, and so on, perhaps, to Carnarvon, close to which town the Roman station Segontium is generally supposed to have stood. Leaving Llanfairfechan by this road, and proceeding along it, until the back of Gordding is reached, a lane turns sharply out of it on the left hand, and proceeds inland until the farm called Rhiwiau Isaf is reached. In a field on this farm, near to the lane, the Roman mile-stone now under notice was found. Following this lane the traveller soon finds himself on the ancient road—well defined on the map—leading through the pass called Bwlch-y-ddenfaen, which will eventually bring him to the curious quadrangle close to Caerhun which is marked on the map as Conovium, and which is about seven English or eight Roman miles from the spot where the stone was found.

A quantity of human bones has just been discovered by the workmen engaged in excavating for a new road to the London and North-Western Railway Castle station at Northampton. A trench is being dug some eight or ten feet deep for the foundation of the boundary wall, and it was while working on this trench that one of the navvies made the first find by striking his pick through the upper part of a human skull. The remaining bones of the skeleton were afterwards got out, and later on the remains of three other persons were found. The bones of two of them were mixed with the skeletons of two horses, leading to the supposition that they once belonged to two soldiers, who were buried at this spot with their steeds. The fourth skull was pierced as with a spear in two or three places, and one of the blows had fractured the bone. The following day portions of two other skeletons were got out, but the remaining parts being in the bank, they were not disturbed. The old castle itself, the last vestige of which was removed by the railway company upon their recent improvement of line and erection of new station, is supposed to have been built by Simon de St. Liz.

At Edinburgh, a large number of Scottish and English coins, belonging to the cabinets of Sheriff Mackenzie and two other collectors, were sold by auction recently. The following are some of the prices realised:—David I. penny, Berwick + Folpal (on) Ber. £5; Alexander III. penny, crowned head to left, long double cross, Aberdeen, point after rex. *rev.* Alex. on Abird., £5 10s.; do., do., do., same obverse die as last, but with ion. on Aberd., £2 10s.; do., do., do., Forbes, Walter. £5 10s.; do., do., do., St. Andrews. Thomas. on Ander, £5 5s.; John Baliol half-penny, mullets of six points in first and third quarters, £2 10s.; David II. groat, Aberdeen, young head, two saltires after Scotorum, £3 14s.; David II. half groat, Aberdeen, young head, tressure of 5 arcs, £3 4s.; Robert II. halfpenny, Edinburgh, £2 4s.; Robert III. groat, Aberdeen, points of tressure ornamented with trefoils, seven arcs, portrait, £3 3s.; do., do., do., portrait, £4; do., do., do., tressure of 8 arcs, portrait, £3 3s.; James I. groat, Linlithgow, £3 10s.; James I. penny, Edinburgh, later issue, £3 10s.; James II. groat, Edinburgh, bust in Royal mantle, £4 14s.; do., do., do., £2 2s.; James II. groat, Perth, unpublished variety of this mint, £9 5s.; James II. gold St. Andrew, lis at each side of escutcheon on *obv.*, lis, crowned, at each side of St. Andrew on *rev.*, lettering and words divided, £15; James III. groat, Berwick, £5 2s. 6d.; James IV. groat, Edinburgh, £4 5s.; do., do., £4 15s.; do. do., Aberdeen, £3; James V. groat, tressure of 8 arcs, £4 5s.; James V. groat, Edinburgh, Lindsay's 3rd coinage, £5 5s.; do. do., Lindsay's 4th coinage, £3 15s.; do., gold Ecu, hair line, inner circles, £3 5s.; do., gold bonnet piece, 1540, £6 15s.; Mary, pattern or jetton, undated, M. under a crown, £12 10s.; do. do., £7 5s.; do., testoon, 1555, £2 4s.; do. do., £2 4s.; do. half-testoon, 1555, £3 7s. 6d.; Francis and Mary testoon, £3 15s.; Mary testoon, 1561, £7 5s.; do. do., 1561, £4 5s.; do. do., 1561, £2 14s.; do. do., 1565, £3 4s.; do., 1595, £2 6s.; do., 1565, £2 4s.; Mary sola, 1567, £3 14s.; do. do., 1567, £2 16s.; James VI. sword dollar, 1568, £2 6s.; do., two-thirds sword dollar, 1568, £2 4s.; do., thistle dollar, 1579, £2 5s.; do. forty-shilling piece crowned bust in armour, 1582, £31 10s.; do.

do., 1582, another specimen from different dies, £15 15s.; James VI. thirty-shilling piece, 1585, £4; James VI. balance half-merk, 1691, £6 5s.; James VI. gold half rider, 1594, £4 4s.; James VI. copper half-rider, 1594, £4 4s.; James VI. copper half-hardhead, £8 5s.; Charles I. sixty-shilling piece or crown sterling, 2nd coinage, by Briot, £4.

Mr. Stanley Leighton, M.P., has presented to the Oswestry Corporation the illuminated parchment of the tolls of Oswestry as levied in 1673, and a drawing made by Mr. Bowen of Shrewsbury of the Brass Weight which was found in Oswestry in 1815. The illuminated parchment is a curious Table of Tolls taken at the Oswestry Gates in 1673, and is signed by J. Trevor, seneschal, Richard Jones, J. Glover, bailiffs, and Morgan Wynne, recorder. This was the last year of the Charter of James the First; and the last of the Bailiffs. These tolls were in some cases singular, and the terms are puzzling. For instance, who were the "Shempsters," on whose boxes a penny each was demanded? And what were "wooden cannis," "spills," "moulds," and "mapps," all of which were tolled by the horse load, or pack? Framed, as the parchment now is, the Table will form a valuable object of interest to Antiquaries, and an adornment to the Council Chamber, where it hangs. The sketch and description of a Brass Weight, is the work of Mr. Bowen, who was a well-known antiquary of Shrewsbury. It is addressed to "Mr. Urban," so no doubt was intended for the *Gentleman's Magazine*; but it was also sent to Price's *History of Oswestry*, which was published in 1815, and there acknowledged as communicated by Mr. Bowen, and the text is accompanied by an engraving of the weight. The following is the letter-press description:—"This ball found near the Cross, in Oswestry, and now in the possession of W. Ormsby Gore, Esq., is undoubtedly the weight used at the end of the beam in that mode of weighing called the *Auncel Weight*, as practised in the time of Edward III.; being subject to great deceit, in the 34th of that reign it was prohibited by statute, and the even balance or scale commanded in its stead. On the first shield is the arms of England, simply, which dates it before the 15th of Edward, as I believe in that year he claimed the crown of France, and immediately placed the arms of that kingdom in the first quarter of his shield; on the second, the bearing of her lords, the noble Fitzalans, a lion rampant. The third shield has an eagle displayed: the arms, most probably, of the gentleman who filled the office of steward; it was borne by the Lloyds of Llwynymaen, and other ancient families in the neighbourhood. As John Davies, Esq., recorder, 1635, in his observations, says, "They had sometimes noblemen, knights, and esquires of the best quality to be their stewards." I am decidedly of opinion, if ever the town of Oswestry used an armorial bearing, it was that of the Fitzalans, as on this ball. The horse, with the oak branch in his mouth, as on the Newgate, was the crest of the Fitzalans. At Trenewydd, near Whittington, is a very ancient carving of the horse and oak bough; and as the Lloyds of that house bore the eagle, probably one of them may have been the steward above alluded to.

The Royal Archaeological Society have finally arranged to hold their next annual meeting at Dover in

August next. The only occasion on which this society has visited Kent previously was some twenty years ago, when the Cathedral city of Canterbury was selected as the rendezvous. The visit will extend over six days, and numerous places of historical interest outside of Dover will be inspected. The proceedings will be inaugurated by a banquet given by the mayor, at which it is expected the inaugural address will be delivered by Earl Granville.

The Académie des Inscriptions et Belles-Lettres is in communication with the Municipality of Paris, with a view to the preservation of the relics of the Arena, built in the time of the Romans. A portion of these relics were brought to light about fourteen years ago, when a new street was being made near the Sorbonne. A short time ago, the Municipal Council authorised the making of a new street, which would necessitate the demolition of the remainder of the Arena, and this fact having come to the knowledge of the Académie des Inscriptions, a petition was drawn up for "the preservation of a monument which decorated the eastern front of Mons. Leucotius, where first the Cæsars and then the Merovingian chiefs held high revelry, where the Haute Parisiac (Corporation of Boatmen of the Seine) held their assemblies, and which is, with the Porta Martis at Rheims, the oldest monument in Northern Gaul." Close by is a chapel of the Ionic order of architecture, dating from the seventeenth century, and in a very dilapidated condition. This is all that remains of a convent occupied for many years by the Augustine Nuns, and when they left it some years ago the building was bought by Widow Blanc, of Homburg and Monaco, who used it as a storehouse for her furniture and artistic collections.

Curiosities of the Belfry, by Mr. J. Potter Briscoe, will shortly be in the hands of subscribers. It will consist of a collection of quaint Ringers' rules in verse and prose, bell mottoes, Ringers' epitaphs, people and steeple rhymes, and songs; and notes on bequests, what bells are made of, and how they are made; big bells; bell-founding in churchyards; customs; anecdotes; spur money, etc.

Archæologists will be glad to hear that Mr. Wood started early in the month for Ephesus to resume the excavations, sufficient money having been collected to justify him in beginning operations; but further funds are much needed. Sir John Lubbock is hon. treasurer of the fund, and Professor Hayter Lewis hon. secretary.

The restoration of Affpuddle Church, Dorset, was carried out from the design of Mr. Wyatt, of London, some eight or nine years ago. Much of the nave was then re-seated after the ancient models existing, but this was not entirely effected. Funds have been raised for placing carved oaken benches in the nave as far as the western tower. The old church is charmingly situated. The old benches in the edifice are of somewhat unique construction, exceedingly massive, and of quaint design. There is a strong Flemish feeling about the ornamentation upon them, and they are altogether unlike 16th century work generally. At Bere Regis Church, hard by, there is, however, old carved work evidently by the same hand.

The Rev. Robert Walker, incumbent of St. Magnus, Lerwick, while conducting excavations on his property, Trebister, near Lerwick, has made some interesting discoveries. The ground in question has long been known as the "Old Kirkyard." Although no burials have been made there within living memory, there was a tradition that it was the ancient burying ground of that district. Mr. Walker is restoring the ground to its traditional use, and lately some burials have again taken place. Recently the workmen came on a portion of a circular wall in the centre ground, and on the outside found twelve stone vessels and implements, varying in size and form; pieces of pottery of four different kinds, human teeth in perfect preservation, and ashes. All were taken charge of by Mr. Walker, and the remainder of the building will be explored. From the apparent size, the structure is more likely to prove a "broch" than the ancient church it was popularly supposed to be.

Mr. R. G. Bassett has forwarded to the Mayor (Mr. W. H. Davis) a memorial, praying that the ancient records of the town in the possession of the Corporation of Southampton may be dealt with in the way suggested by such memorial, or in any other manner which may be considered desirable, so long as the object in view be obtained, *i.e.*, their preservation in proper order, and the disclosure to the public of their contents. We trust Mr. Bassett's endeavours will be crowned with the success they deserve.

Mr. C. Roach-Smith, F.S.A., has written to the Sittingbourne Local Government Board, on the part of Mr. George Payne, junior, offering, for the town of Sittingbourne, his entire geological and antiquarian collections, commenced some seventeen or eighteen years since, and perfected to an extent which renders them, in local interest, equal to any in the kingdom, and superior to most, in that they are void of the common, foreign, and miscellaneous gatherings which demand much space, but yield no scientific equivalent. The British, Roman, Saxon, and Mediæval antiquities being collected wholly from the immediate district, have the rare and important value of illustrating its history from the remotest historical period down to modern times; while the geological department ascends to the far remoter pre-historic times. The authentication of the whole is shown by maps, plans, and printed papers.

Mr. Gordon Hake delivered a lecture at the South Kensington Museum, on the "Antiquities of Cyprus." He agreed with Mr. Lang in regarding the Cypriotes as of Aryan and not of Semitic origin. The antiquities, consisting of pottery, glass, statuettes, and golden ornaments, were obtained by Mr. Hake from Ptolemaic and Phœnician tombs, the former being tunnelled into the limestone rocks and the latter into the earth. The distinguishing characteristics of the earlier and the later types were pointed out. The earlier vases were ornamented simply with vertical lines, while the latest showed distinct evidences of Greek art in the representation of animals, and more particularly of the human form. The most beautiful of the statuettes—one of which represented a lady at her toilet, and another a woman and child—he regarded as samples of Athenian art which had probably been imported. Specimens of glass of an iridescent character were

found in Ptolemaic tombs, and were of much higher antiquity than was generally supposed. The notion that glass was not introduced into Cyprus before Roman times was, he considered, negatived by the fact that glass was made in Egypt 2,000 years before Christ. The gold ornaments found mostly belonged to the later periods.

A meeting was held in March, in the Mayor's Parlour at the Manchester Town Hall, for the purpose of considering the subject of the completion of the restoration of the Manchester Cathedral. There was a crowded and influential attendance. The restoration was, we were told, necessitated by absolute structural decay; there was no cause for fear as to the character of the restoration which was going on. That restoration was being carried on definitely upon the old lines. Mr. Crowther religiously intended not to alter the size or the shape of a single stone in the old building.

Some important discoveries of tombs and mummies have rewarded Prof. Maspero's excavations this season. He writes with enthusiasm of the sepulchre of one Shes-Hor-hotep, of the XIth Dynasty, which he describes as "une merveille de peinture et dessin." This tomb has been taken to pieces, slab by slab, and despatched by water to Boolak, where it will be re-erected, like the famous tomb in the museum at Berlin. The sepulchre of a queen of the XIth or XIIIth Dynasty named Toumm; eight other sepulchres dating from the XVIIIth to the XXVth Dynasty; seventeen fine mummies, chiefly of the Greek period; several statues, a peculiarly beautiful altar of Ptolemaic workmanship; a granite sphinx, and other objects, have also been found.

The ancient gate of the Scheldt at Antwerp, which was erected in 1624, in honour of Philip IV., from plans by Rubens, has lately been removed to make room for the new docks. After being thoroughly repaired, it is to be re-erected as near to its original as possible. The gate is adorned with sculptures by Artus Quellin, and on the river side of it is the Latin inscription:—"The Scheldt delights to roll its obedient waves for him who rules over the Tagus and the Ganges, the Rhine and the Indus; under thy auspices, great Philip, it will bear the same vessels it bore formerly under the Emperor, thy grandfather."

The excavation of the Great Temple of Luxor is at last begun, and the inhabitants of the mud huts which have so long choked every part of the structure are moving out *en masse*. A magnificent harvest of inscriptions, extending over many dynasties, may be expected from the clearing of this noble building.



Correspondence.

CHURCH PLATE.

A chalice and paten of the same period as those mentioned in your issue of January form part of the church plate at Beswick, in this Riding. As specimens

are so rare, this notice will probably be acceptable to those of your readers who are interested in old communion plate.

W. STEPHENSON, M.R.C.S., etc.

THE HIDE OF LAND IN INDIA.

I am glad that my note on this subject has proved useful. The identity of sound between the two "hides" is a mere phonetic coincidence, though it misled Pictet in his *Origines Indo-Européennes* (ii. 51). The parallel which Mr. Round points out between the Hindu and Saxon areas confirms the impression under which I published the note, and his suggestion that the Hindu hide would repay study, leads me to supplement it with the observation that there are many legends of land-measurements in connection with land-grants which deserve investigation. One or two that happen to be at hand are SS. Remigius and Florentias, who were granted as much land as they could ride round while the Emperor slept, and Count von Mannsfeld, who, being granted as much land as a bushel of barley would sow, was careful to sow the boundaries of the present estate of the family (Grimm: *Deutsche Sagen*, Nos. 422, 433, 569), Rückert (*Hamasa*, i. 335) mentions an Arab chieftain who claimed exclusive rights over the pasture so far as one could hear the howling of his dog whom he had bound and thrown into the meadow. Systematic search would no doubt reveal many more legends like these, and if some scholar with an adequate special knowledge of actual commercial measurements would examine them, I imagine he would produce an interesting and useful book. The subject is too far from my own *fach*—ethics and religion—for me to enter on it.

JOHN FENTON.

8, John Street, Adelphi, W. C.

THE GREAT CASE OF THE IMPOSITIONS.

Mr. Round, in the letter contained in the December number of *THE ANTIQUARY*, writes:—"The point that Mr. Hall had here deduced, the right to the 'Custom' [of wools, etc.] from that to the 'aids and prises,' is, however, an important one on his showing, for he rightly reminds us (p. 64) that the 'distinction between the custom and the prize was everywhere maintained in contemporary relations.'"

Mr. Round, it will be seen, objects to my deriving the custom on wools, etc., from the class of aids, prises, etc., on the special ground that I had myself insisted on a distinction between the "custom" and the "prize."

Let us refer to that previous passage of mine, claimed as evidence by Mr. Round. It is as follows: "The point is made quite clear in the answer of the assembled merchants 'that to the increase of the Maltolte or to the customs contained in the aforesaid document they will in no wise consent.' This distinction between the custom and the prize is everywhere maintained in contemporary relations."

The date of the above negotiation is 1303; and the customs mentioned by me were the New or Petty Customs with especial reference to the new custom of wines or butlerage. Therefore when Mr. Round,

writing of the Great Customs, as they were in 1297, objects that "on my own showing the distinction between the 'Custom' and the 'Prize' was everywhere maintained," (1) he is applying what I wrote of the customs of 1303 to the status of 1297; (2) he is confusing the Nova Custuma with the Antiqua Custuma; and (3) he is confounding a prise with the Prize.

The point may seem a trivial one, but I unhesitatingly assert that anyone who attempted to work on the Customs Accounts of an early period with such views on the subject as Mr. Round persists in entertaining would become as hopelessly "fogged" as the student who attempted to master a Scandinavian language with the assistance of a Romance grammar and dictionary.

With regard to the other point touching the "episode," Mr. Round's opinion is undoubtedly entitled to much weight; but he is contradicted by his own authority.

Mr. Round adheres to his opinion that the "episode of the refractory Earls" occurred at the Salisbury parliament, and before the Maltolte. Now the fact that the earls there "flatly refused" to go to Gascony by themselves, can scarcely be classed by the most enthusiastic sentimentalist as an "episode" comparable to their future proceedings. But after this final catastrophe we read (in Stubbs) that the king at once levied the Maltolte, and that "this reckless proceeding united all classes against him" (S. C. P. 489). More than four months later, we find these contumacious earls still in the full enjoyment of their high offices.

"On the 7th of July" (writes Stubbs), "the crisis came." Now if the "episode" had occurred in February and ended before the Maltolte of March, how could it have reached a crisis in July? or, if the earls had been refractory so long before, why should the king have acted as though nothing of the kind had passed? Mr. Round explains this crisis as being a "repetition" of the "episode." Such an explanation is not very complimentary to our understandings. Pray how many "episodes" would he have? But Mr. Round's great point is that "On the second occasion, the Earls, anxious to strengthen their position, . . . tacked on to their own grievances . . . the separate grievance of the commonalty."

This is a specimen of special pleading; for all the facts are here assumed to suit Mr. Round's case, though in reality none of them ever occurred at all. The "Gravamen" mentioned was not presented on this "second occasion" (i.e., at Westminster, July 7th) but (according to Stubbs) just before the king's embarkation at the end of August. The petition itself was (also according to Stubbs—S. C. P. 491) "framed as a gravamen of the whole community." As for the procedure of the Earls at Westminster, and after the Maltolte, being wholly unconnected with the cause of the commonalty, it is sufficient to observe that there is not *one word* about their "purely class and personal" grievances in the whole of the *Confirmatio* or clauses *De Tallagio*. Whence Mr. Round derived his extraordinary theory on this head is more than I can possibly imagine.

HUBERT HALL.

45, Colville Gardens, W.

SURNAME.

I would feel much obliged if you or any of your readers can inform me as to the derivation and meaning of the surname Beazley. Is it derived from the place Bedeslei, which is, I believe, mentioned in Domesday, and, if so, is that place the modern Baddesley in Hants? CHEVRON ARGENT.
San Francisco.

SIR DAVID GAM.

A compact notice of Sir David Gam (never Vaughan) may be found in Williams's *Eminent Welshmen*; where Jones, the historian of Breconshire, is referred to as correcting the statement of Pennant (quoting Carte) that Gam was a brother-in-law of Owen Glyndwr. A. R.
Croeswylan, Oswestry.

HERALDIC.

I have often wished that there was a book giving an account of the manner, or in return for what services, various families acquired their coat of arms; also giving the origin of the same belonging to Bishoprics, Companies, Towns, and Counties. I give below the circumstances relating to the formation of the seals of two Bishoprics, namely, Colombo and St. Helena.

When the Bishopric of Colombo was first formed, the Bishop to whom it was given proposed that the arms of the Bishopric should be composed from this portion of Holy Scripture—"Be ye wise as serpents, and harmless as doves." Accordingly the shield was thus blazoned—

Party per fesse, azure and argent. In chief a dove volant, bearing in her mouth a branch. In base, the cross of Our Lord surmounting a serpent, all proper.

This Bishopric was made in 1862.

The seal of St. Helena is a very suitable one for a small island, there being a ship represented in it. This seal first belonged to Felix, a Burgundian Bishop, in the reign of Sigebert, king of the East Angles, A.D. 636. This Felix fixed his episcopal see at Dunarch, in the county of Suffolk, then a fishing town of very great importance, but now nearly destroyed by the inroads of the sea. When the Bishop of St. Helena was created Bishop, he thought this an appropriate design for an island. It is thus blazoned—

Azure, a nymphad, in the sea four fish naiant, in dexter chief a crescent, in sinister chief a star rasonné, all proper. In the nymphad are three men—one steering by means of an oar, another trauling at a rope, and the third (who seems to be the captain) is seated in a small sort of tower.

The ancient seal bore the following inscription round it:—

SIGILL X BURGI X DE X X DONEWCH.

The first Bishop of Colombo was Bishop Chapman; the second, Bishop Claughton; the third, Bishop Jermyn; the present, Bishop Copleston.

The first Bishop of St. Helena was Bishop Claughton; the present, Bishop Welly. A. O. C.
London.

SOUTH KENSINGTON MUSEUM.

After reading Hart's most interesting and charmingly written work, *The Violin and its Music*, I became infected with the author's enthusiasm, and sought to practically extend my knowledge a little of the early development of the violin by a visit to South Kensington Museum to examine the collection of ancient musical instruments there. Conceive the intense disappointment I experienced on finding the best and major part of the collection ranged in so dark a corner of the building, that until one's eye became accustomed to the obscurity it was impossible even to decipher the ticket attached to each instrument giving name, date, and description. Although there is apparently nothing in the collection of very great interest to the man specially devoted to the study of the early development of the violin, still there is a beautiful and unique collection of instruments of the lute and mandoline type, many inlaid specimens of great artistic merit, and, doubtless, much historic value. Surely it is a pity to so effectually conceal these musical curiosities from view, and now that the instruments used in past ages are becoming, seemingly, of almost universal interest, would it not be well that they should be seen to better advantage? Doubtless if the dissatisfaction among musical antiquaries and the admirers of the South Kensington collection be expressed, the authorities at the Museum will be induced to kindly alter the position of the musical instruments, and so place them that they can be fully viewed, and the special features of each easily discerned. By so doing, I assure you, the gratitude of thousands will be gained. GEORGE DUDLEY.

Earl's Court, April 17th, 1883.

BOOK-PLATES.

The following very early reference to book-plates occurs in a letter from the well-known artist David Loggan to Sir Thomas Isham, Bart., date the 8th January, 1675, which is preserved among the Isham Letters at Lamport Hall, now being calendared under my supervision. WALTER RYE.

"S^r
I send you hier a Print of your Cote of Arms. I have Printet 200 wich I will send with the plate by the next return and bege the favor of your keind exceptans of it, as a small Niewe yaers giest or a acknowledg-ment in part for all your favors, if anything in it be amies I shall be glad to mind it. I have taken the Heralds painters derrection in it, it is wery much used a mongst persons of Quality to past ther Cotes of Armes befor ther bookes in stade of Wreithing ther names . . ."

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Instructed by the Antiquary times,

He must, he is, he cannot but be wise.—TROILUS AND CRESSIDA, Act ii. sc. 3.

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The Antiquary.



JUNE, 1883.

Gold and Silver Plate.



THE two chief precious metals have been used for purposes of ornamentation from the earliest times, and the references to jewellery and to drinking vessels are most abundant in ancient authors. In the Book of Kings we are told that

All the vessels of the house of the forest of Lebanon were of pure gold, none were of silver; it was nothing accounted of in the days of Solomon.—1 Kings x. 21.

When coins were widely used gold became scarcer for other purposes, and in course of time cups and jugs were no longer made of gold, but silver took its place; when a special effect was required the silver was gilded.

As gold and silver are intrinsically valuable, and, moreover, the materials from which money is coined, articles of mere ornament are scarcely likely to exist for many centuries. Under these circumstances, we should know little of the gold and silver plate of the ancients, were it not that certain treasures have at different times been dug up from the ground. In the year 1830, a Norman peasant, named Tronhin, struck, in ploughing his field at Bernay, upon a large tile covering a hoard of silver articles, weighing over 50lbs. It consisted of utensils of various periods, from that of Alexander (some of the objects of which epoch were in the purest Greek style) to the more practical one of the Romans, whose large flat dishes were ornamented with a solid and strong chasing. Among the most important of these objects were two tall flagons, embossed with scenes from the *Iliad*, which have been referred to the time of Pasiteles. This was the treasure of the temple of Mercurius Cannetonensis, which had been buried during some time of

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trouble and never reclaimed. It is now deposited in the Bibliothèque Nationale at Paris. Another French treasure is the Patère de Rennes, a shallow gold bowl, 10 inches in diameter, and weighing 40 troy ounces, which was discovered at Rennes in the year 1777. This is a magnificent piece, with a spirited scene of eight figures, representing the drinking match of Bacchus and Hercules, in the centre. It is of special interest, as giving a faint idea of that profusion of gold plate which glittered on the sideboards of the Roman nobles after Pliny's day.

One of the most remarkable "finds" of modern times is the Hildesheim treasure, now in the Museum of Berlin. It consists of a table service and portions of candelabra in silver, and was discovered in 1869 by some German soldiers, under the hill above the city of Hildesheim in Hanover. The most striking of these objects is an open saucer with handles, called a *cylix* or *patera*. The seated figure of Minerva leaning on a shield in relief in the centre is partly gilt, and the concave sides are ornamented with a delicate frieze of Greek flower and scroll. Mr. Pollen remarks that

This Hildesheim treasure illustrates the splendour with which the kitchen and the sitting rooms of the Roman house, even of the campaign tent, were furnished.*

The goldsmiths and silversmiths, like all artificers, have to follow the fashions of their day, and if we take a broad view of the different ages, we shall be able to divide gold and silver work broadly under the three heads of:—

I. Personal jewellery and household plate.

II. Ecclesiastical work.

III. Secular work for corporate bodies.

The earliest specimens of art in metal work that have been preserved to us are personal ornaments, and this is the natural effect of the custom of burying treasures with the body of their former possessor. The treasures of palaces and temples were destroyed in the political convulsions of kingdoms. When we come to the Christian era, we find the church, which was the only place of safety in times of violence, to be the chief possessor of art treasures. In later and more settled times, the secular began to rival the ecclesiastical.

* *Gold and Silversmith's Work*, by J. H. Pollen, p. 35.

R

tical plate. We shall hope, in a future article, to deal with one very important article of ecclesiastical work—the chalice. In the present article we shall confine ourselves to College and Corporation Plate.

The Goldsmiths' Company is of considerable antiquity, and we first hear of it in 1180, when it was fined for being established without royal license. The privilege of assaying the precious metals was conferred upon the Goldsmiths' Company by the statute 28



FIG. 1.—ORPHEUS CUP.

Edw. I., c. 20 (1300), in which directions are given as to the mark to be attached to the object. The first charter of the company bears date March 30th, 1327 (1 Edw. III.)

One of the oldest pieces of Corporation plate is the enamelled cup belonging to the town of King's Lynn, in Norfolk, which, according to local tradition, was presented by King John. This of course is a mistake, as the date is about 1350. The cup is of silver-gilt, ornamented with translucent enamel, its height is 15 inches, and the diameter of the cover is $4\frac{3}{4}$ inches. The bowl is divided into five compartments, containing male and female figures in costumes of the fourteenth

century. Of the work of this same century may be mentioned, the Wassail Horn at Queen's College, Oxford, formed of a buffalo horn with a band of silver-gilt mounting $2\frac{1}{2}$ inches deep round the lip, and with two similar bands lower down resting on bird's claw feet. This is now used as a loving cup, and is traditionally called *poculum caritatis*, or cup of affection. It is said to have been presented to the College by Philippa, Queen of Edward III., Robert de Eglesfield, its founder, in 1340, being her chaplain. The pastoral staff of William of Wykeham, founder of New College, Oxford, is a most exquisite piece of Gothic work, which also belongs to the fourteenth century. We all know how important a position salt held at the tables of our ancestors, and the saltcellar was usually a most elaborate ornament. At All Souls' College, Oxford, is preserved a giant saltcellar of the fifteenth century, representing a huntsman, or wild man, bearing the vessel for salt on his head. This is believed to be a part of the plate which was given to the College by Archbishop Chichele, the founder of the College, in 1437. Pembroke College, Cambridge, possesses a very interesting cup of the fifteenth century, called the Valence Marie, or Foundress's Cup. Christ's College, Cambridge, also can boast of a Founder's Cup, of at least equal interest to that at Pembroke. Respecting this, Mr. Wilfred Cripps writes :—

Its diagonal bands of beautifully executed running foliage in *repoussé* work might be of the latter part of the century, but the coat of arms enamelled on the boss within the cup seems to fix its date within a very narrow margin. The arms are those of Humphrey, the good Duke of Gloucester, impaled with Cobham, of Sterborough. This impalement according to the heraldry of those days was the distinctive coat of Eleanor Cobham, the second wife of Duke Humphrey, and points to 1440 as the approximate date of the cup. From the Duke the cup may easily be supposed to have passed into the hands of Margaret, Countess of Richmond, and mother of King Henry VII., who left it at her death, in 1509, to the college she had founded.*

The "Poison Cup" of Clare College is a very fine specimen of Tudor work. It is a glass tankard mounted in silver-gilt, the drum enclosed in a filigree wire casing, the whole resting on three cherubs' heads. Its height is 7 inches, and the diameter of the cover is $3\frac{1}{4}$ inches.

* *College and Corporation Plate*, p. 34.

Many other fine cups belonging to the Colleges might be mentioned here, but to notice them in detail would occupy a considerable amount of space, and we must pass on to the consideration of some other objects.

Corpus Christi College, Cambridge, possesses a very beautiful salver and ewer presented by Archbishop Parker, in 1570. They are of silver-gilt, the edge of the salver is ornamented with elegant foliated arabesques, the centre being similarly engraved, and having a series of depressions radiating from a central boss. The top of the boss bears in *champlevé* enamel the arms of Parker, and the motto, "*Mundus transit et concupiscentia ejus*," 1570.

A magnificent ewer and salver, dated 1597, belongs to the Corporation of Norwich. The ewer has a grotesque handle formed by a sea nymph and dolphin, and the character of the design reminds one forcibly of Cellini's work. The salver is, like the ewer, of *repoussé*, and represents the triumph of Neptune and Amphitrite. In the centre has been inserted an inappropriate medallion of Christ washing His disciples' feet. Mr. Cripps relates how this salver was stolen during the Bristol riots of 1831, and cut by the thief into 167 pieces, which were, however, fortunately recovered soon afterwards, and joined together very skilfully by a silversmith. They were riveted to a silver plate, which now forms the back of the salver.

The Orpheus Cup (fig. 1) is an elegant piece of *repoussé* work in silver-gilt. On each side is a medallion; in one of which, Orpheus is playing on his lyre to two swans. In the other, Orpheus, in a Roman military dress, is playing to an attentive audience of various beasts.

The cups of the London Livery Companies are worthy of very special attention. The Leigh Grace cup, belonging to the Mercers' Company, is one of the most famous pieces of plate of the fifteenth century. It is silver gilt, and richly ornamented with Gothic tracery. Two bands round the cup and cover are inscribed in small gold capitals on blue enamel—

TO ELECT THE MASTER OF THE MERCERS HITHER
AM I SENT,
AND BY SIR THOMAS LEGH FOR THE SAME
INTENT.

It is 16 inches high, and $6\frac{1}{2}$ inches in diameter. Some of the cups are grotesque in form; thus the Skinners' Company pos-



FIG. 2.—BLACKSMITHS' COMPANY'S CUP.

sesses five loving cups in the form of cocks, of which the heads must be removed for the purpose of drinking. The cups were bequeathed to the Company by the will of Mr.

William Cockayne, dated 24th October, 41 Elizabeth (1598). Another cup of the same kind has also a passing allusion to the name of the donor. It is a silver pea-hen with two peachicks, and was the gift of Mary, the daughter of Richard Robinson, and wife of Thomas Smith and James Peacock, 1642.

The Vintners' Company have a small wine cup in the shape of a woman, whose petticoat forms the cup. She holds above her head a small vessel hung on pivots in form of a milk pail. The figure being inverted, both cups are filled with wine, and care must be taken in drinking off the larger cup not to spill the contents of the smaller one. The Silver Cup engraved with the arms of the Blacksmiths' Company (fig. 2) is of the date 1665, and was presented to the Company by Christopher Pym, upon his admission to the place of clerk. The front of the stem that supports the bowl is occupied by a figure of Vulcan as a smith at his anvil.

There are many other cups and objects of interest which we wished to describe more fully; but we should only weary our readers if we entered further into detail. Instead, therefore, of enlarging our catalogue, we will recommend our readers to visit the South Kensington Museum, where they will find a most excellent series of electrotypes copies of some of the finest specimens of gold and silver plate in existence; and, for purposes of study, these copies are in every way equal to the originals. The idea of reproducing these beautiful and curious objects of past centuries for the instruction of the present age is a most admirable one; and it has been carried out in a most thorough and satisfactory manner under the superintendence of Sir Philip Cunliffe Owen, K.C.M.G., the director of the museum. These electrotypes are not confined to the reproduction of old English plate, but are strictly international; so that it is possible to study in London the growth of the goldsmiths' art in a more thorough manner than if the chief museums and collections of Europe were themselves visited for the purpose. Mr. Wilfred Cripps lately wrote in a paper read at a meeting of the Society of Arts:—

If we add to the English, Russian, and Dutch collections, a number of the best known specimens of

German, and a few of French work that have been recently acquired, the South Kensington Museum is within measurable distance of being able to show the foreign visitor a series of the best pieces of plate in the public and private collections of his own land much more easily than he could see them at home, if indeed he could obtain access to some of them at all.

We look forward very hopefully to the effect which the study of the beautiful works of the old artists, now brought within the reach of all, will have in the future on the work of the modern goldsmith and silversmith, at present sadly wanting in the higher elements of true artistic treatment.



Simon de Montfort and the English Parliament.

1248—1265.*

PART I.

BY THE REV. WENTWORTH WEBSTER.



SIMON DE MONTFORT, younger son of that Simon de Montfort who led the crusade against the Albigenses, was the author of an important measure of reform in the parliamentary system of England. His work has been very differently appreciated by the most recent authorities in England and in Germany. Some see in it only a simple extension of the previous practice—a step in advance which must necessarily have taken place sooner or later.† Others see in this foreigner, who made himself the head of the popular party in England, almost a modern revolutionist; and they assert that it is to his initiative alone that we owe the actual constitution of parliamentary representation in England.‡

* This paper was read before the Société des Sciences et des Arts de Bayonne, of which the author is a member, on Feb. 7th, 1883. It was originally written in French, and far away from the collections found in public libraries; this fact it is hoped will palliate, if not excuse, many shortcomings.

† Stubbs, *Constitutional History*, ii. 100; *Early Plantagenets*, p. 201; Prothero's *Simon de Montfort*, p. 310; Creighton's *Life of Simon de Montfort*, pp. 176, 177.

‡ Martineau, Introduction to translation of Pauli's *Simon de Montfort*, VI. Pauli 174, 198, 239.

Which of these two views may be the more correct, what amount of either undue depreciation or exaggeration there may be in these different appreciations of the summons of burghers to the English Parliament by Simon de Montfort in 1265, I do not propose to discuss here. It is certain that in the year 1213, under John, four discreet men from each county were cited to Parliament; * that in 1226 four knights were chosen from each county to discuss the Great Charter of 1215; † that in 1231 twelve burghers of each town made part of the shiremoot, and thus in principle were members of the Commune Consilium Regni; that, in 1254, two legal and discreet knights chosen from each county were summoned to Portsmouth for the purpose of granting an aid against an invasion of Guienne threatened by the King of Castile; ‡ that in 1261 three knights of the shire were summoned to a parliament at Windsor; § and lastly, on Dec. 14th, 1264, || the Earl of Leicester, in the name of Henry III., convoked the famous parliament to meet at Westminster, 20th January, 1265—to which, in addition to the knights of each county, two burghers were summoned from each borough or city in England. I repeat, it is not the value of this last fact that I wish to discuss; but what I hope to show is, that whatever be the value of the fact in the constitutional development of English liberties, Simon de Montfort, in this, as in many other of his proceedings, whether of reform or of revolt in England, did but follow the same proceedings, apply the same principles, which he had learned and applied in his government of Gascony. It was here, in contact with liberties of old date in this country, in his relations with the "*coutumes*," the *fors* and *fueros*, of the towns and country of the south of France, in the French and Spanish Pyrenees, from the mingled races of Gascons, Basques, Provençals, and Catalans, that he learned and practised what he introduced later into England, and applied there with such brilliant success.

One word on the character of Simon de

Montfort, the man who, though only a younger son, without land or possession, by his personal merit rose to such a height of consideration among his contemporaries, that he was sought as regent of the kingdom of Jerusalem by the Crusaders; that he married Eleanor, the sister of Henry III., King of England; that, in spite of Eleanor's *mésalliance*, he was esteemed most highly by Richard of Cornwall, incontestably superior as a man in every respect to his brother the king; that he won the affection even of his most powerful adversary, his nephew Edward, "the greatest of all the Plantagenets;" that, while serving an English monarch, he was invited by the French nobility to be one of the guardians of the crown after the death of Queen Blanche; who was, too, the intimate friend of the best and greatest churchman of his day, Robert Grosstête, Bishop of Lincoln, and Adam Marsh, the Franciscan; who, when vanquished and fallen on the field of battle, was so venerated by the common people that they believed miracles to have been wrought at his tomb, and that, in spite of the refusal of Popes to canonize him, offices were composed and hymns sung in his honour as to a saint and martyr. Such a man is far removed from the vulgar intriguer or ambitious revolutionary of history.*

But, it may be asked, what is then the meaning of the bitter accusations alleged against him by the barons and by some of the burghers of the towns of Gascony,—accusations of acts of violence and of oppression brought against him before the kings both of France and of England? We might remark that, if there were accusations made, the statements in his defence are still more numerous. I cannot thoroughly examine this question here. I can do no more than indicate what I believe to be the solution of the kind of contradiction in the appreciation of Simon de Montfort's government of Gascony by his contemporaries and by his neighbours. I believe that this will be found to depend on the incompatibility of the material interests of the different classes of the population of Gascony. The interests of the large merchants, and burghers, and inhabitants of the maritime and riverain cities were entirely

* Stubbs, *Select Charters*, 278.

† *Ibid.*, 348.

‡ *Ibid.*, 367.

§ *Ibid.*, 396.

|| *Ibid.*, 406.

* See Prothero's Appendices.

opposed to those of the nobility and the inhabitants and cultivators of the more inland and higher country. The laws of commercial economy were so little understood at that period that almost all the regulations of commerce, made with the best intentions, produced often an effect altogether contrary to the design of their authors. In each town, in almost every village and district of Gascony, there were then two parties, one commercial and maritime, which gained its livelihood and made fortunes by exportation and by commerce with England; whose business lay in the exportation of the wines and other products of the country, and in the free importation of English and foreign goods into Gascony. The other party was allied either by ties of relationship or by territorial property to the aristocracy of the upper country. There was a continual struggle going on between the two factions. The seigneurs and proprietors of the upper country wished to send their produce to be sold freely at, or exported from, the great maritime and riverain cities. They desired to have their share in the benefits which the merchants reaped from the commerce with England and the countries beyond the sea. But this was what the burgesses would by no means permit. They wished at all hazards to preserve for themselves the control, almost the monopoly, of the market. They took care that the produce of their own lands, or of those of their town, their church, or their cathedral, should always have the preference in the market. The season, the month, the hour, and the price of sale, were all regulated beforehand to their advantage. No one was allowed to sell his produce in the open market until that of the burgesses was entirely sold. There were almost the same restrictions on the sale of imported goods. The citizens of Bordeaux, of Bayonne, and of the other great towns, enjoyed almost perfect free-trade with England; but to sell to others there were restrictions and difficulties of all kinds,—market-dues, tolls for weighing, control, exchange, restrictions as to the quantity, the day, and the hour of sale. The seigneurs and proprietors of the upper country followed a similar policy on their side. They had tolls on the roads, at the fords; heavy dues on the boats which ascended the rivers and at the passages of the weirs,

amounting at times to absolute prohibition. Moreover, they plundered the merchants, and ravaged the lands of those who would monopolise for themselves all the profits of commerce, and of the sale of the produce of their lands.* Hence arose the constant disputes about the weirs, passes (*nasses*) of the Nive, and of the Gave, with the citizens of Bayonne; quarrels about the river traffic on the Dordogne and the Garonne with the citizens of Bordeaux. The seigneurs and the inhabitants of the upper country could hardly live without the commerce of the towns.† No article of luxury—and it was an age of great though of coarse luxury—could be procured elsewhere than in these great towns. The nobility then were constantly seeking some support in the towns themselves. Either by alliance or by interest they sought to detach a party of the citizens to favour them. In all the city councils, in every municipal election, their influence was felt. The greatest of all the seigneurs, the King of France, was always behind, ready to support stealthily the national against the English party. In every town there was almost of necessity these two factions. In the maritime cities the commercial party was generally the stronger. The kings of England endeavoured to gain popularity by giving to the citizens privileges of all sorts. Nevertheless, the minority was never entirely crushed out; it was always there, a national force which might at any moment prove a source of danger to the English domination.

To all these sources of discord was added one special to the government of Simon de Montfort, and which greatly multiplied his difficulties. The head of all the seigneurs

* For an account of what these ravages of the seigneurs were, see the extracts from *le livre de vîta* of Bergerac in *Bergerac sous les Anglais* par E. Labrousse (pp. 64 seq.), Sauveterre, 1879.

† For the commercial policy of the seigneurs cf. Balasque et Dulaurens *Études Historiques sur la Ville de Bayonne*, Bayonne, 1869-71, and Brissaud *Les Anglais en Guyenne*, Paris, 1875, pp. 72, 73, and the citations from Matthew of Paris in the notes. The privilege of free sale on the market of Bayonne was probably that which gained most of the proprietors of the Labourd to embrace the side of the King of France; cf. *Les Coutumes Générales de Labourd*, Bordeaux, 1714, last chapter, sections ii., iii., with *Bayonne et Saint-Espirit*, par le Baron Rignon (M. Balasque), Bayonne, 1856, pp. 21, 23.

of Gascony at that time was Gaston de Bearn;* and Gaston de Bearn was nearly related to Eleanor of Provence, Queen of Henry III. One of the greatest vices of the long reign of Henry III. was his partiality for, and his prodigality towards, the kindred of his queen. Everything was permitted them. They had always private access to the king, and could pour out to him the story of their pretended wrongs, and thus anticipate or turn aside the blows of justice. They knew well that the king, as far as in him lay, would defend them against every complainant. None of the seigneurs of Gascony carried to a higher pitch than did Gaston the disdain of commerce, the contempt for labour, for everything that seemed to be outside the rôle of a seigneur of that time. But his luxurious inclinations made him even necessitous; he always needed money; and money was in the possession of the towns and the merchants. He seized therefore on every opportunity to get hold of some of this by lawful or unlawful means.

Now in all disorders of this kind the strong hand of Simon de Montfort was quickly felt. He punished severely the robber-chiefs and the plunderers of the merchants on the high roads. He protected the labourer against every one. When accused before Henry III. by the seigneurs and their allies in the great towns, he appealed against them to the "little people of the land;" he asked proudly what *they* said of his government. In the only letter which we have from his hand, he acknowledges that he was hated by the nobility, but he declares that it was only because he defended the poor against them.† Simon de Montfort had certainly the defects of his great qualities; but he was very far from being the ambitious adventurer that some would represent him. His administration of Guyenne was not faultless. His character was all of a piece; what he willed, he willed

strongly. He was harsh both in words and deeds. He would himself do what he believed to be right; but he was equally stern in making others do it too. He governed Gascony as an Englishman. In everything he put the interests of England on an equality with, if not above, those of the province. He was not at all like that magnificent Gascon, Richard I., who remained a Gascon even when on the throne of England. He did not understand the true interests of the country, nor the best means to attach the inhabitants to the English crown, perhaps so well as did Gaveston, the unhappy favourite of Edward II.; but he wished the good of the country, and of all classes in it. He was very far from sharing the mingled hatred and contempt of the seigneurs of that time for the citizen and the labourer; and it was in Gascony that he first learned to make use of the burgher class in all his projects of reform or of ambition.

When Simon de Montfort on his first "progress" in Guyenne went to the four Courts of Gascony in succession to swear to observe the good *fuegos* and customs of the country, he showed himself the same as he would remain for the rest of his life—a protector of the poor and of the citizens against the pillage and the exactions of the aristocracy, a severe and inflexible judge of all classes of malefactors. Stern and hasty in words, he was still more rough and energetic in action. Yet he acted rarely on his own authority; he always sought a support, either in the courts of justice, or in the councils of the municipality. When at Dax "he heard of the wrongs, and injuries, and murders, and many other things which Monseignor Gaston had done to the people of Dax and in other places both against the people of the king and his own men,"* he did not judge these wrong-doers on his own authority, but he ordered that "they should be summoned to the court to answer why they had not observed the ordinances which had been made by the common court both of prelates and of barons, and of knights and of burgesses."* Even in criminal cases, dealing with a single individual, he would never act

* The genealogy is thus given by M. Ch. Bémont in the *Revue Historique*, 2nd Année IV., ii., July-August, 1877, p. 247.

Gassendi—first marriage.	Second marriage.
Raymond Béranger.	Gaston de Béarn.
Queen of England.	

† See Pauli, p. 57, and note.

* *Réponses de Simon de Montfort*, etc., in Balasque and Dulaurens, vol. ii., 580; Bémont, *Revue Historique*, p. 264.

alone. When a widow complained that her son had been killed by Bernarz le François, Maire de Dax, "the Count assembled the 'preud hommes' of the town and of the country round; and before the Archbishop of Dax and the Bishop of the town, and the full court of knights and burgesses, the truth was discovered."* But against the nobles who would not submit or present themselves before these courts, the Earl acted without hesitation. The Vicomte de la Soule after six citations had neglected to appear before the court of St. Sever to reply to the complaints of his vassals against him. Simon quickly sent troops, which stormed his town and castle of Mauléon, and compelled the Viscount to surrender "on condition of doing right to his vassals before us, and to pay a fine of 10,000 sous Morlaas."† These four courts of Gascony—Bordeaux, Bayonne, Dax, St. Sever—were really like so many parliaments in the country; "they exercised their action not only in criminal matters, but in matters of politics also."‡ We see by this that Simon de Montfort was accustomed in 1248-1253 to take as his assessors and councillors in matters of the highest interest the simple burgesses of the country.

Nor is it surprising that he did so, for the citizens of the great towns, like Bordeaux, "the families of the Colombes, Calhau, Solers, were on an equal footing with the most illustrious of Guyenne."§ In 1236 the citizens of Bordeaux are summoned as "Milites potentes vel burgenses Burdegale."|| In a law-suit which began in 1251 and was concluded only in 1262, we see the Mayors of Bordeaux, Bayonne, Dax, St. Emilien, and Bourg, fixing their seals and signatures along with the nobles and clergy.¶ The knights and squires (damoiseaux) of the province sought for the honour of being enrolled among the citizens of Bordeaux; but the constitution of 1261 established that

* *Ibid.*, ii. 581.

† *Ibid.*, ii. 590, and for a text in Gascon, cf. *Bibliothèque de l'École de Chartres*, vol. xxxvii.

‡ Bémont, *Revue Historique*, p. 265—"Elles étaient comme autant de parlements dont elles portaient le nom (curia regis)."

§ *Notice d'un M.S. de la Bibliothèque de Wolfenbüttel intitulé Recognitiones Feodorum*, par M. M. Martial et Jules Delpit. Paris 1841, p. 68.

¶ *Ibid.*, p. 68, note.

¶ *Ibid.*, p. 135-6.

no knight or squire could become a citizen of Bordeaux "without special permission of the king."* This permission was granted to Amanieu de Bouglon, March 1st, 1334, and to others at different times. Moreover, we find, in 1256, Pierre de Bordeaux, ranked as a citizen and burgess of Bordeaux, claiming to be descended from St. Paulinus, and thus to belong to one of the patrician families of Ancient Rome; and in proof of this he alleges his possession of an ancient Roman palace at Bordcaux, the palace or "*piliers de Tutelle*." "Tudelam cum platea qui est ante eam et cum hominibus feodataris suis qui circum predictam Tudelam morantur."† A viceroy who was accustomed to take counsel of men like this could no longer treat merchants and citizens of towns with contempt, as if they were an inferior caste and unworthy to be associated with the feudal nobility.

If we examine closely the acts of Simon de Montfort in his later struggle against the King of England, we shall find them almost all framed after the model of his dealings with the courts and with the municipalities of Gascony. In all his transactions with the regal power, in his treaties with it, in his methods of election or of arbitration, he did but follow the same methods which he had already practised in Gascony. We find in both the same almost clumsy application of the principle of secondary election which prevailed then in Gascony, and which has continued in the local administration of the Spanish Basques to the present day.

Both Canon Stubbs‡ and Mr. Prothero§ remark that a scheme of reform, proposed in 1244, has a great likeness to the projects adopted later by Simon de Montfort.

Four councillors are to be elected by common consent to execute the charter. Two of these are to be in constant attendance on the king, two of them are to be the justiciar and chancellor, chosen by the whole body of the realm. Two justices of the bench and two barons of the exchequer are also to be appointed, in the first instance by general election, afterwards by the four conservators.

We shall see later on that Simon was cognisant of the local administration of southern France long before his government of Guyenne.

* *Ibid.*, 68, note 4, and Rymer.

† P. 72, text and note.

‡ Stubbs, *Constitutional History*, ii. p. 63.

§ Prothero, *Simon de Montfort*, p. 71.

It is doubtful how far Simon's personal influence prevailed in drawing up the "Provisions of Oxford" in 1258; but there can be no doubt that the scheme proposed in 1264 is in great part his work. We will place this project of government in England side by side with the provisions of a treaty made by him in Gascony.

England, June 1264.

Forma regiminis domini regis et regni. Ad reformationem status regni Angliæ eligantur et nominentur tres discreti et fideles de regno, qui habeant auctoritatem et potestatem a domino rege eligendi seu nominandi, vice domini regis, consiliarios novem; tres ad minus alternatim seu vicissim semper sint in curia presentes.

Cartæ vero libertatum generalium et forestæ, indigenis a domino rege dudum concessæ . . . cum laudabilibus regni consuetudinibus et diutius approbatis, in perpetuum observentur.

Stubbs, *Select Charters*, pp. 404-5.

It is sometimes difficult even for an individual to discover clearly the influence which may have led him to adopt such and such a line of conduct. The proof of it is not always to be found in particular circumstances, or in isolated facts; often it is rather the result of the medium in which we live; the current of the opinions, practices, and habits of the society with which we are most in contact. These have often more influence on a man's conduct than any more special or more striking studies.

(To be continued.)



Our Great Rivers.

By CORNELIUS WALFORD, V.-P. ROYAL HISTORICAL SOCIETY, ETC., ETC.



HE literature of our rivers has not been by any means limited, but the books which have been devoted to them are mostly either of the pictorial or the guide-book class; a few are

Gascony, 25 March, 1251. Treaty with Gaston de Béarn.

The tribunal shall be composed of two commissioners and of four judges, chosen by them in each of the Courts of Gascony.

It shall judge according to the particular customs of each court, and according to the statutes of the cities and towns.

Bémont, *Revue Historique*, p. 258. See also Simon's Treaty of Arbitration with the Burghesses of Bordeaux.

piscatorial. I do not remember that rivers have received much attention from an antiquarian point of view. Yet surely they have some claims in this regard? They constitute in many cases the original boundaries. There are local customs associated with them; there are questions of ancient passages—ferries, fords, and tolls; there are rights of navigation and water-way; there are privileges of mills; consequences of floods; and last, but by no means least, there are the bridges, many of which have quite little histories of their own. These are matters full of interest as elucidating our social history in various directions.

It will be remembered that the obstructing of rivers was one of the grievances provided against by *Magna Charta*, as also by later charters of rights; and hence the freedom of our rivers has been associated, properly, with our other liberties. No privileges on or over our rivers can be obtained without the authority of parliament; and not only has this legislation become very extended, but, in many cases, the enactments are historically instructive.

I propose to offer an example by way of illustration. Let this be the river *Severn*—the ancient *Fluvius Sabrini*; certainly one of the most important—next to the *Thames*, the most important—as it is one of the most extended. It takes its rise in Plinlimmon, on the borders of Montgomery and Cardiganshires, not far from the coast of Cardigan Bay, and at an altitude of 1,500 feet above the sea level. Descending from the mountains, it bears the name of *Hafren* or *Havren*, till it arrives at Llanidloes in Montgomeryshire, where it unites with the Clewedog; it then flows N.E. towards Newton, between hills pleasantly fringed with wood, and under its proper name of the *Severn*. Thence its course is almost due N., through the delightful Vale of Montgomeryshire, and beyond Welshpool it enters the great plain of Shropshire; after making a considerable compass it turns abruptly to the S.E. It then almost encircles the town of Shrewsbury, and flowing S.E., it passes Colebrookdale—near which the first iron bridge built in England was thrown over it in 1789. Soon after it reaches Bridgenorth; passing Bewdley and Worcester, it divides near

Gloucester into two channels, which reuniting soon afterwards constitute a great tidal river. Below Gloucester its course is chiefly to the S.W. The character of this river does not entirely accord with its mountainous origin; it soon loses its native rapidity, forming large vales, and generally burying itself within deep banks. At Llanidloes it ceases to be a torrent. Below Colebrookdale the scenery along its banks becomes very picturesque. At Stourport it is joined to the system of those numerous canals by means of which a great deal of the inland transport was conducted—particularly that of the hardware and pottery districts—during the last century, and in this first half of the present, before railroads superseded them. Up to Worcester the river is navigable for vessels of eighty tons; and up to Pool Quay in Montgomeryshire for barges. Its entire course is about 210 miles.

This is the physical history of the river as deduced from gazetteers, etc., etc. Its social and political history has to be dug out of the statute book, and other sources familiar to antiquaries. I shall proceed chronologically.

1429. By the 8 Henry VI., c. 27, it is recited that while the river of Severn is common to all the liege people of our Sovereign Lord the King to carry and bring within the stream of the said river in boats, trowes, and otherwise all manner of merchandise, and other goods and chattels to Bristol and to every part adjoining to the same river, yet that robberies and injuries by "Rovers of the Forest of Dean," and hundreds of Bledislow and Westbury, against the goods and ships of the people of Tewkesbury and others, had been committed "with great riot and force, in manner of war, as enemies of a strange land;" and persons had been menaced and threatened to be put to death if they made any resistance. The king had thereupon sent his Letters of Privy Seal, directed to divers persons of the said forest, to make open proclamation that no man of the said forest should be so hardy to inquiet or disturb his people to pass by the river, with corn, goods, merchandise, etc., upon pain of treason. But after such proclamation "the said trespassers came to the said river with more greater routs and riots than ever they did before:" hence the Sheriff of Gloucester was now authorised to make proclamation

for trespassers to satisfy the parties injured; and on failure of remedy thereby the commonalties of the forest and hundred were to be liable for damage. But still the means taken were not effective.

1430. By 9 Henry VI., c. 5, *An Act for Free Passage in the River Severn for Goods, &c.*, it is recited:

Item. Because the River of Severn is common to all the King's liege people to carry and recarry within the stream of the said River to Bristol, Gloucester, and Worcester, and other places joining to the said River, all manner of merchandises and other goods and chattels as well in Trowes, and Boats as in Flotes, commonly called Drags, in every port joining to the said River, within which River many Welshmen and other persons dwelling in divers places adjoining to the said River, have now late assembled in great number arrayed in manner of war, and taken such flotes otherwise called drags, and them have hewed in pieces and with force and arms beaten the people which were in such drags, to this intent that they should hire of the said Welshmen and other persons, for great sums of money, Boats and other vessels for carriage of such merchandises, and other goods and chattels, to an evil example and great impoverishment of the said liege people if remedy be not hastily provided.

And it was therefore enacted

That the said liege people of the King might have and enjoy their freepassage in the said River, with Flotes and Drags and all manner of merchandises, and other goods and chattels at their will, without disturbance of any; and if any were disturbed of his freepassage in the said River, the party grieved should have his action according to the course of the common law.

1503-4. By 19 Henry VII., c. 18, *An Act entitled "De Fluvio Sabrini,"* it is recited that free navigation of the river had been interrupted by the Foresters of Deane, and the Act of 1430 is also recited:

And the premisses notwithstanding divers persons late and now being yo^r officers, of and in yo^r Citie of Worcestre or Towne of Gloucestre and oder places adjoynnyng to yo^r said Ryver and wat^r, will not suffer any Bote, Trowe, or oder vessel to passe through and uppon yo^r said Ryver and water without dyvers impositions by theym thereupon set and by theym levied, gathered, and reyled uppon the Merchauntis and owners of the said goodis and marchaundises by the said Ryver and Water passyng, in manyfest contempt of yo^r. seid lawes and breeche of yo^r. landabill custome afore tyme remembred.

A penalty of £20 was therefore imposed upon all persons claiming such tolls, unless titles to same were established in the Star Chamber before Ascension Day 1505.

1531-2. The 23 Henry VIII., c. 12, *An*

Act for takinge Exactions [Tolls] upon the pathes of Severne, recites:—

Where the Kinges subjectes passing upon the River and water of Severne have used tyme out of mynde to have & use a certeyne pathe of an fote and a halfe brode on evry side of the said River, for drawing upp by lynes or ropes their troughes, barges, botes, and other vessels passing or repassing on the said River of Severne with wyne or any other merchandise, without any imposition, taxe, or tolle to be demanded of them that so should carrie wyne in any of the said vessels for the said passing and drawing in the said pathes accustomed, till now of late certayne covetous persones have perturbed and interrupted manye of the Kinges subjectes bailing and drawing upp their vessels in the said pathes, taking of them fynes and draughtes and botels of wyne, and yet daily use to take, to the disturbaunce and losse to many of the Kinges subjectes.

It was therefore enacted that all so offending by taking or demanding any "tolle or other imposition" should be fined forty shillings.

1534. The 26 Henry VIII., c. 5—*An Acte that keeps of ferries on the water of Severne shall not convey in their ferrie botes any manner of person, goodes, or cattles after the son going downe till the son be up*—recites:

For asmoch as dayle dyverse felonies, robberies, & murders ben many tymes commytted, & done yn the countyes of Glouc. and Somercet, yn the parties were adjoyninge unto the water called the water of Severne betwene Englande & Southwales, and after suche murders & felonies don the said robbers felons and murderers with the said goodes so robbed & stolne make their conveyance withe the saide goodes so stolne by nyght at dyvers passages or ferries over the said ryver or water, as the passages of Anste, Fremeland, Pyrton, Arlyngham, Nowenham, Portsedes Poynte, and all suche other lyke passages over the said ryver yn to Southwales, or yn to the forest callyd the forest of Dene also adjoyninge to the same water and when they be over the saide water then the goodes so stolne be by dyvers privileges ther kepte, all be it owner and owners have true and perfect knowlege thereof yet they so robbed and spoyled be without remedye for to obteyne their saide goodes so stolne, and so that the secreete and sodeyne conveyance by nyght of the saide goodes over the said ferries and passages dothe not only greatly encourage dyvers persones to come out of the parties of Southwales, to steale robbe & murder dyverse persones yn their houses in the saide counties joyninge upon the said borders of Wales, but also causeth manye robberies and felonies yn sondrie wayes to be commytted and don upon the said border nere adjoyninge to the same ryver, to the great damage and hurte of the kynges subjectes inhabitinge there onlesse some remedie therefore be provided.

It was therefore enacted that a penalty of fine and imprisonment be inflicted upon keepers of ferries carrying offenders into or

from Wales between sunset and sunrise; and keepers of ferries were to give sureties not to offend in such manner.

1542-3. By 34 & 35 Henry VIII., c. 9, *An Acte for the Preservation of the Ryver of Severne*, it is recited:—

Where divers persones aswell inhabytauntes, fermers, and dwellers were unto the streme of Severne and unto the crykes and pillies of the same from Kingrode upwarde towards the Citie and Towne of Gloucistre conveyeth and carieth graine and come out of the Realme of Englande, unto the partes beyonde the Sea, where graines are verye deare, and more of late tyme have made picardes and other grete botes with fore mastes of the burden of xv. toon and so to xxxvj. toonne, and by reasone whereof wheate rye beanes barley malte and other kynde of graines by stealthe are conveyed into the utter partiss beyonde the sea, so that therby the Kinges majestie is not oonelie deceyved of his subsidie and custome for the same, but it causeth at suche tymes wheate graine and other kynde of corne as is aforesaide to be at hiegh prices, and by the same meanes, the inhabytauntes within the saide Citie or Towne of Bristoll are often and sundrye tymes destitute and skant, maie have graine or corne to serve the Kinges obedient subjectes there dwelling and inhabyting; and also by reasone of having of the saide great botes and vessels often tymes divers shippes aswell of the parties beyonde the Sea as other of Englishe shippes lying in Kingrode and Hungrode, being portes or havens of the Citie or Towne of Bristowe aforesaid distaunt fyve myles or thereabout from the saide town of Bristowe, awayting and taryng there the coming of the saide great botes with corn and graine down Severne, who there dischargeth the graine and corne aborde the saide shippes at Kingrode, by reason wherof the saide shippes and other vessels there taryng for the receipte of the saide graine and corne, doo then cast out theyre balast of Stones and other robull of balast of theyre said shippes and vessels, into the said rodes and havens of Hungrode and Kingrode, and there lodeth the saide graine and corne in the shippes and vessells, to the great destruction, and in contynuaunce to thuttre undoing of the saide rodes and havens; so that the mouthe and hole channel of the saide havens is so heaped and quarred with stones & robell of balastes of the Shippes and Botes there arryving, that grete Shippes whiche useth the course of merchandise to the said towne of Bristowe from the partes beyonde the Sea and fro the saide towne laden with merchandise unto the utter parties, maie scantlye or savelye come into the Kinges saide portes and towne of Bristowe and the ryver of the same, and so from the saide port and towne of Bristowe unto the saide Severne without great danger and perill, and by that meanes Shippes of great burden are like to be destroyed and utterly to be cast awaie, and if redresse be not the sooner had therein it wilbe to the utter destruction of the haven and porte of the said towne of Bristowe, which said towne of Bristowe is chiefly maintayned by course of merchandise.

A penalty of £4 was therefore imposed on

masters of ships unloading ballast in King Rode, except upon the shore. In the same Act was a general provision that none should unload ballast, etc., from ships in any havens or rivers, except on land above high-water mark; penalty £5.

In several of the preceding preambles the effect of adopting the language of the local petitions, forwarded through the Commons, is seen in a very marked degree, by the local expressions and the spelling.

On some future occasion I may have something to say about the bridges over the Severn. They have a considerable history of their own; while the floods of the Severn valley have caused great destruction of life and property, and would constitute yet another chapter full of interest.



Norton-in-Hales Parish Register.

BY T. P. MARSHALL.



NORTON-IN-HALES is a picturesque village of four hundred inhabitants, and is situate on the borders of Cheshire and Staffordshire, in the county of Salop. The majority of the farmhouses and cottages in the parish are of comparatively modern construction, but two or three of the latter belong to the early part of the sixteenth century. Bellaport Old Hall was built in the same period, and Brand Hall occupies the site of a mansion contemporary with the last-named place. In the centre of the village is a large stone to which the animal utilised in the sport of bear-baiting was wont to be tied in the olden time. It is now enclosed, and a number of shrubs and trees have been planted around it, for the parishioners have a great respect for this venerable relic of other days. The parish church is a handsome Gothic structure, and stands at the north end of the village, but the tower, an old font, and a few monuments are all that represent the original edifice, the body of the fabric having been restored, or, rather, rebuilt, by the present rector (the Rev. F. Silver, M.A.) some few years ago. Adjoining the Rectory is a handsome building known as "The Museum," in which Mr. Silver has gathered together an interesting

collection of local and other antiquities and curiosities. Last year the reverend gentleman exhibited the ancient parish register, which was only brought to light some short time ago, after having been lost for nearly a century; and as some of the items contained therein were considered to be rather interesting, the book was placed at my service.

The ledger consists of fifty-five roughly dressed skins of parchment of about the size of foolscap folio, in ragged limp covers of vellum. It is in a pretty fair state of preservation, and the whole of the entries, with the exception of some few on the initial and second pages, are perfectly legible. The period covered by the record is that between 1573 and 1736, both years inclusive. The caligraphy of the earlier entries is of the Gothic type, the Italian style of penmanship being first introduced by one of the rectors, who was inducted in 1676. The whole of the records for the years 1573-5 have been made at one time, and are in the handwriting of Alan Downes, who signs his name at the foot of the folio where the entries in question end. His predecessor was Peter Stringer, who was buried in 1575, that fact being duly notified in the register as follows:—

Petrus Stringer, rectoris ecclesie de Norton-in-Hales, sepult. erat . . . Octobris, 1575.

It is a singular fact that Alan Downes, the first of the rectorial scribes, was the most methodical of the eight clerics who had charge of the parish during the period under review; and he gives us a clear and intelligible record of the births, marriages, and deaths of three generations. Some of the names which appear on earlier pages are those of families who figure on the final folios of the ledger, and their descendants are living in the neighbourhood at the present time.

Alan Downes was, no doubt, a very worthy ecclesiastic, but he does not seem to have been in any way influenced by Queen Elizabeth's views as to the celibacy of the clergy, for he took to himself a wife, and she presented him with a son in the year 1594. This, the first event of the kind which had ever occurred in the household of a priest at Norton, must have been a subject of some interest to the parishioners, and we can readily excuse the worthy rector for making one of the only omissions which mar his portion of the

register, when we think of the anxious pride which hurried him to record the baptism of his son and heir, and caused him to forget to make a note of the christening of a less important infant, who had been brought to the font six days before. The entry is as follows :—

Willimus, filius Alan Downes, baptizata erat nono die Octobris, 1594.

At this period collateral ancestors of the noble houses of Westminster (Grosvenor) and Combermere (Cotton) lived at Bellaport and Brand, in this parish, and their names frequently appear in the register.

Alan Downes died in 1611, and his successor, William Prymrose, made due notification of that event :—

Allinos Downes, rectoris parochiæ Norton-in-Hales, sepultus erat die Junnij, 1611.

An entry in a strange handwriting, which is almost illegible, informs us that Prymrose had taken the degree of *Artium Magister*, and that he was inducted and instituted on October 9th, 1611.

The churchwardens first signed the register in 1634, Thomas Levitt and Cuthbert Jackson holding office that year. This Thomas Levitt was the ancestor of a numerous family of *Lovatts* still resident in the neighbourhood, and the vellum used as a covering for the register is a portion of a deed relating to one of his descendants. Richard Malpas and Richard Martin were churchwardens in the following year, and their successors were William Horatio Higginson and Thomas Burgess. Higginson's descendants held the office of parish clerk for many years, and the burial of one of the number is recorded in due form :—

Gulielmus Higgi[n]son, clericus hujus ecclesiæ, sepultus fuit vigesimo tertio die Februarii, 1688.

Able Sarginson and John Viggars signed the register as churchwardens in 1637, and Richard Grantham and William Plymley in 1639. At this date the name of William Homersley appears as that of the rector, and in this and every other instance his autograph is written in "black letter." Thomas Coney and William Plimley were churchwardens in 1639, and Thomas Shore and William Gregorie in 1640.

There is no record as to when Homersley left Norton, but his last entry was made in

1645. During the wars of the Commonwealth, the neighbourhood was kept in a continual ferment. The republican element was strong in Shropshire. Sir John Corbett, whom Blakeway calls "an illustrious patriot," was the principal landowner in the adjoining parishes of Drayton and Adderley, and he threw his sword into the scale on the side of the parliamentarians. In a neighbouring parish, Robert Clive, of Styche, was one of Cromwell's warmest partisans; he became a member of the Long Parliament, and a colonel in the rebel army. On another side of the parish, at Cheswardine and Eccleshall, the Roundheads were predominant; but, in the midst of it all, Norton, influenced by its principal parishioner, William Cotton, of Bellaport, remained loyal to the king. The village was continually harassed by the trained bands from Nantwich and Wem, and by the rebel forces under Sir William Brereton. Tradition says that the sanctity of the church was violated on more than one occasion, and the tower most certainly bears evidence to the fact that enemies have, at some time or other, assailed it. The register is an unerring witness to the unsettled state of this part of the country during the period when the two factions were struggling for the mastery.

In 1644 there are only six entries, and in 1645 three. Two of the latter were made by William Homersley, and one which had been omitted by him was inserted by Moses Leigh. In 1646 there are only two entries, but in the following year, when the neighbourhood had become more settled, they rose to fourteen. The records for the years 1646—50 seem to have been written at one and the same time. They occupy the whole of one folio, and the greater portion of another, and are signed by Moses Leigh, Rector, and Richard Plimley and Richard Tew, churchwardens. Amongst the entries is a very important one, which, strange to say, until I found it last summer, seems to have entirely escaped observation, and, as a consequence, all the lists of rectors hitherto published have been incomplete. The entry is :—

Joshua Bennion, rector huius parochiæ spatio quatuor Annorum, Artium Magister, sepultus fuit decimo quinto die Octobris, 1650.

Moses Leigh was the first of the rectors who used the Italian style of penmanship.

In May 1655 the Latin language was dropped, and the entries were made in English for the first time. In March of the same year, John Bradley became rector, and his first record relates to the leading family in the neighbourhood, whilst the second affects his own household :—

William, sone of William Cotton, of Bellaport, Esq., Borne the 20th of June.

William Bradley, sone to John Bradley, Borne 23rd of June.

These entries are unique, for they are the only instances in which *births* are mentioned; there is no record of a baptism in either case. Not a single birth, marriage, or death is registered between June 8th, 1656, and August 9th, 1657, and a blank space of three-and-a-half inches in depth is left between those dates. The probability is that the reverend registrar lost his temporary memoranda before he had time to transfer the items to the permanent record.

The beginning of the year 1660 once more found the entries made in Latin, and at the foot of the first series we find the signatures of Richard Martin and Thomas Shore as churchwardens. In 1664, the last-named office was held by Thomas Shore and Richard Higginson, and in 1665 by William Plimley and William Clutton, their successors being Thomas Cooper and Thomas Green.

William Sorton became rector in 1679, and, seven years afterwards, was married to the daughter of one of his parishioners —

Gulielmus Sorton, Rector hujus Ecclesie, et Sara Lovatt nupti erant nono die Decembris, 1686.

Somehow or other, Sorton neglected to make a note of his marriage until some time after it was solemnised, and then he had to squeeze it into a conspicuous place directly over the heading to the year 1687. He seems, however, to have had a failing in this direction, for, whenever a birth or any other event requiring record occurred in his family, he made a note of it in a way which ensured its not being passed without observation.

At this time, the Cottons, who had lived at Brand Hall for over a century, were succeeded by a family of the name of Davison, who had a style of record peculiarly their own, so far as the Norton register was concerned, as the following extract will show :—

Samuel, filius Samuelis Davison de Brand (patrimony realis ad valorem Quinquaginta librarum per annum), baptizati fuit decimo septimo die Augusti, 1704.

Up to some few years ago the Davisons were the principal landowners in the parish.

In 1709 an aristocratic marriage was celebrated in Norton church, the bridegroom being no less a person than the ancestor of the present junior M.P.'s for North and South Shropshire. The village appears to have been a favourite place for the celebration of "foreign" marriages, for very many are recorded about this time. The note of the event in question reads as follows :—

Edwardus Leighton, Parochie Alberbury, in Com. Salop, Armiger, et Rachel Fforester de Appley, parochie de Wellington, in Com. prædicto, nupti erant undecimo die Maij.

In the following year (*i.e.* 1710) the church was the scene of another marriage in high life :—

Brianus Broughton, parochie de Eccleshall, in Com. Staffordie, Baronettus, et Elizabetha Delves de Dodington, parochie Wybunbury, nupti erant decimo die Februarij.

By this marriage the houses of Broughton and Delves were united, and the family became that of Delves-Broughton, of Dodington, Cheshire, and Broughton, Staffordshire.

An inset, about post octavo in size, gives a list of the rectors. It was drawn up by the Rev. Lawrence Dundas Henry Cokburne, and the succeeding names were added by the present rector. It will be observed that Joshua Bennion, 1650, does not appear on the record :—

Peter Stringer	Buried 30th Oct. 1577
Alan Downes	1594—1603
William Prymrose, Instituted and Inducted,	
	19 Oct. 1611
William Homersley	1635-8
Moses Leigh	1650
John Bradley	1679
William Sorton	1679
Buried December 31, 1734.	
Samuel Burslem	1735
Vacated by promotion, 1747.	
George Gretton	1747
Buried December 23, 1785.	
Lawrence Dundas Henry Cokburne . .	1786
Died April 7, 1830.	
Hugh Ker	1830
Arthur Hugh Pearson	1845
John Hall	1847
Frederick Silver	1850

The last official entry is as follows :—

June 25, 1736.

Thes was the Register exhibited in to this place at the Visitation of y^e right rev. Father in God, Richard, Ld. Bishop of Lichfield & Coventry.

SAM. BURSLEM, Rector.

ROBERT PARKINSON, Churchwarden.



Notes on some Rebellions in English History.

I. STEPHEN OF BLOIS.

IT is not a little remarkable to observe how the study of English history and of English institutions can be advanced by researches into some of the apparently unimportant events which have occurred. But, again, there is much to indicate that the proposition here suggested is one that bears in the abstract a position which should in some cases have attracted the attention of the philosophical historian. In the case of the rebellions in English history this is more particularly true. They would give a wrench to the ordinary course of events, and this wrench would display some of the machinery and illustrate some of the inner characteristics of the State edifice. Accordingly, in directing attention to this subject in these pages, it should be borne in mind that our object is not to give a history of the rebellions themselves, but to collect together a few notes upon some hitherto unnoticed facts in connection with them.

Even from the purely dynastic rebellions of early Norman times—for Anglo-Saxon history cannot strictly be said to supply any quota towards the history of State rebellions—there are some instructive lessons to be gained. The cause of the defeated Saxons died out practically at Senlac, as we all know; but the flame flickered here and there long after, and it has lighted up the names of Edgar Ætheling, Waltheof, Hereward, and others in the historic memories of the people. Dynastic in immediate cause, it was something more than hatred of William of Normandy that dictated to the Saxon yeomen the gathering in arms under the leaders who came forward in the struggle, and it is cer-

tainly worth the attention of the student to endeavour to penetrate beneath the great personality of the hero-leaders, to turn a deaf ear to the clash of arms, to shut the eyes to stalwart deeds of martial bravery; for beneath all this romance of war there lies a reality which has never yet been fathomed. Every generation of Englishmen down to the Jacobean rebellion, almost upon the borders of our own times, has witnessed an uprising against the State authority. Such a significant fact alone must mean something amongst historical phenomena. Men did not leave their hearths to fight the cause of this or that rebel leader without having something more than a strong sympathy in the cause, without, indeed, having a sympathy that was forged in the earliest and best remembered life of the nation. But the State had to put itself into action to meet these obstacles. And with these two opposing forces standing against each other, both out of the normal condition of things, it is difficult indeed to imagine that in the calmness of philosophical observation we cannot detect some features of English history not to be obtained from the more peaceful days of regularity.

Down to the reign of John, the rebellions were perhaps little more, after the last signs of Saxon opposition had died out, than family quarrels among the Norman and early Plantagenet kings. But even here the rejection of the Empress Maude as the sovereign of England speaks something to us of early historic conceptions as the chief aid to the successful rebellion of Stephen of Blois. Was it his stalwart arm, his pleasing manners, unaided by popular opinion, that gained him his throne and gained him his peace with the first of the Plantagenets? And considering the inevitable answer to this question, breaking through, as it does, in most of our chronicle narratives of the times, we next come upon the question—what might this popular opinion be, and what is its historic importance? The answer is to be found in the fact that primitive politics had not yet died out in the advancing politics of the day; and the archaeologist, by an appeal to primitive politics, is able to unlock some of the enigmas which have long baffled the historian.

When Henry Beauclerk, as Englishmen

love to call him, died, the nation had to meet the proposition of a female ruler. The origin of the Empress Maude's rights rested, however, more upon the dead king's wish, and the dead king's enforcement of the oath of allegiance, than upon political rights. We see this more clearly by the light of later events. "One should think," observes Hallam, "that men whose fathers had been in the field for Matilda could make no difficulty about female succession."* And yet they never once upheld the claim of Eleanor of Brittany, the sister of the murdered Arthur, against King John. And they did not uphold the cause of Maude with the vigour that might have attended a rightful cause. Never, indeed, was Maude queen of the English as Henry and Rufus and William had been kings of the English. In that fitful gleam of triumph, terminating with the capture of her great general, Robert of Gloucester, she was only the "Lady" of the land. Political opinion declared for a king, and this declaration leads us into the domain of primitive politics.

When political sovereignty first shows itself (says Sir Henry Maine), this sovereignty is constantly seen to reside, not in an individual, nor in any definite line of persons, but in a group of kinsmen, a house, a sept, or a clan.†

This quotation meets the first fact in our archæological view of the period we are now dealing with. The sword unsheathed at Senlac declared in favour of the Norman house, sept, or clan. It was not for the nation now to dispute that. There was no one of the house of Cerdic left, and the house of William the Norman was the only reigning house. But the nation could apply some of the old English principles of sovereignty to the Norman house, who had gained the ruling power, and if it could not fight for the house of Cerdic, it could and did fight successfully for the political doctrines that governed the house of Cerdic. The question as to which one of the Norman house was to be the sovereign lord was the one great subject which brings the strife and turmoil of King Stephen's reign into the domain of archæological study.

* *Europe during the Middle Ages*, p. 550.

† *Early Law and Custom*, p. 131. Cf. Allen's *Royal Prerogative in England*, p. 44.

On all sides (says Sir Henry Maine) we find evidence that in the beginnings of history quarrels were rife within reigning families as to the particular rule or usage which should invest one of the royal kinsmen with a primacy over the rest; and those quarrels bore fruit in civil wars. The commonest type of an ancient civil war was one in which the royal family quarrelled among themselves, and the nobility or the people took sides.*

This statement, drawn from the general facts of early history, exactly fits the case of Stephen of Blois, as it exactly fits some later examples in the history of the English sovereignty. Stephen was the son of the Conqueror's daughter, and he stood at the time in the place of the most fitting male representative of his house. Here we meet with another well-ascertained doctrine of primitive politics. But we can go a step further than this.

Ancient law allowed the father who had no prospect of having legitimate sons to appoint or nominate a daughter, who should bear a son to himself, and not to her own husband.†

This is the ancient law as known to primitive politics, but one can easily understand that its modification in the progress of political thought and practice would very easily result in the doctrine that a daughter's son might inherit, though the daughter herself might not. This is the position that Stephen of Blois held when he claimed the throne of England, and it is still more the position of Henry Plantagenet when, passing over his mother's claim, he agreed with King Stephen that he should succeed to the crown. Mr. Freeman has, too, pointed out a still further doctrine of primitive politics which went in support of Stephen's claim.

Old Teutonic feelings (he says) held the son of the sister to be hardly less near and dear than a son of one's own loins, and we have some indications that this feeling was not wholly forgotten in England in the eleventh century.‡

The favours that Henry had shown this son of his sister Adela is a theme that all the chroniclers have touched upon, and it is a theme that we doubt not the historical

* *Early Law and Custom*, p. 133.

† Maine's *Early Law and Custom*, p. 91.

‡ Freeman's *Norman Conquest*, vol. ii., p. 368, quoting Tacitus, *Mor. Germ.*: "Sororum filiis idem apud avunculum, qui apud patrem honor. Quidam sanctorum, arctioremque hunc nexum sanguinis arbitrantur et in accipiendis magis exiguunt."

associations of the English people enabled them to discuss.

One worthy opponent to Stephen—worthy in character and fame, worthy in political rights, even taking these back to primitive politics—was his elder brother, the eldest born of his father, Theobald, Count of Blois. But Theobald was a foreigner to the English people, and the English people had a voice in the choice of their kings from amongst the worthiest males of the royal house. How strongly this power of choice, this elective power, comes out is perhaps never better shown than in the case of King Stephen. The Saxon Chronicle says he “came to London, and the London folk received him . . . and hallowed him king on midwinter day.” But Mr. Green, relying on the Chronicle *Gesta Stephani*, has put into words, powerful in the story they tell, the political force of this act of the “London folk.” First in the volume of proceedings of the Archaeological Institute at London in 1866, and subsequently in slightly more guarded language in his *History of the English People*, Mr. Green points out the significance of the action of London in the election of King Stephen.

Neither baron nor prelate was present to constitute a national council, but the great city did not hesitate to take their place. The voice of her citizens had long been accepted as representative of the popular assent in the election of a king, but it marks the progress of English independence under Henry that London now claimed of itself the right of election. Undismayed by the absence of the hereditary counsellors of the crown, its “Alderman and wise folk gathered together the folk-moot, and these providing at their own will for the good of the realm unanimously resolved to choose a king.” The solemn deliberation ended in the choice of Stephen.*

And Mr. Freeman, adopting nearly the same view, says :—

The body by whom he was actually chosen seems, as on some earlier elections, to have consisted of the London citizens and of such of the chief men of the land as could be got together at once.†

There can be no mistaking such important testimony as this. One cannot doubt that the bell which rang the citizens to their folk-moot ‡ rang now for the assembly of

the nation to be represented by the citizens; and in the clang of this bell we can recognize the growing power of the great city—a power that has not yet been adequately recognized by its historians. The same thing occurs at the victory of Maude a little later on. Mr. Freeman has the authority of most writers, modern and early, for his way of putting the case.

The men of London had chosen Stephen to be their king, and without their consent his crown could not be transferred to another.*

Without their consent Maude dare not consider herself the “lady” of the land, and by baulking their efforts for chartered liberties she brought down upon herself the misfortunes which once more raised Stephen of Blois to the throne.

These are a few of the facts which stand out very clearly from the history of King Stephen. It has been the fashion to trace all the best of our institutions to Norman origin, and it is still more the fashion now to attribute all the evils, or fancied evils, of present constitutional forms to the Norman conquest, and hence it becomes an important study if the archæologist can penetrate into some of the by-paths of history, and discover there truths which the constitutional historian has almost of necessity passed over. In the present case the especial feature to notice is the vigorous handling of old English political doctrines, and this selfsame feature is constantly cropping up. Norman power swept over the land, but it did not wipe out Saxon power. When we come to consider some of the later rebellions in English history, which I hope to treat of in subsequent issues, this will be abundantly proved.

G. LAURENCE GOMME.



Porlock Church and its Monuments.

BY HENRY HAYMAN D.D.



THE readers of THE ANTIQUARY have already heard of a graceful contribution to family history in the solution of a monumental enigma by Mrs. Halliday, of Glenthorn, co. Somerset, whose

* *History of Norman Conquest*, vol. i, v. 305.

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* Green's *History of the English People*, vol. i., pp. 151-2.

† Freeman's *Norman Conquest*, vol. v., p. 245.

‡ *Liber Custumarum*, pp. 338, 339; Stowe's *London*, 1598, p. 263.

book was briefly noticed in the number of *THE ANTIQUARY* for August last.

She believes the effigies on the chief tomb to be those of John, 4th Baron Harington, of Aldingham, Lancashire, and Elizabeth, *née* Courtenay, his widow. She is guided by the crest on the tilting "heaume," a lion's head erased, which marks him a Harington. The style of the effigies, being that of the latter half of the fifteenth century, narrows the question practically to about two possible candidates. She takes occasion, however, to give biographical notices of a number of men of note, and one or two ladies, of the great baronial period, when, in the French wars of Henry V. and Henry VI., and in the civil wars of the latter, noble houses were cut off with an extinction as rapid and complete as the havoc made subsequently of their monuments by the desolating zealots of the seventeenth century, or the utilitarian anti-zealots of the eighteenth.

This vortex of carnage, which went on for about three-fourths of a century, ever extending its radius of destruction, was fully illustrated in the fate of the baronial houses connected with Tewkesbury Abbey Church, as shown in a memoir on that subject in the first number of *THE ANTIQUARY*. It receives further illustration from the pages of Mrs. Halliday. For a large portion of the Bonville pedigree, which family comes in largely for her notice, see an article on Limington Church, Somerset, in *THE ANTIQUARY* for November last. With that church and manor the Bonvilles were connected. It was shown there how a Lord Bonville, after witnessing the death of his son and grandson in the same battle of Wakefield, 1460, was executed as a prisoner after the second battle of St. Alban's a few months later. Murders and executions *after* a battle became the fashion, and the *lex talionis* demanded perpetually new victims, until a glut of vengeful massacre was indulged by both parties.

The connection of the Barons Harington, of Aldingham, Lancashire, with a place so far remote from their territorial sphere as Porlock on the Bristol Channel, where a tongue of western Somersetshire overlaps north-eastern Devon, arose matrimonially, through the alliance of their house in the

person of Robert, 3rd Baron, with that of Loring in the person of Isabel, "eldest daughter and co-heir" of Sir Nigel Loring, a knight of great repute for valour and conduct in the Battle of Poitiers. John, his son and heir, the 4th Baron, was in high trust and employ under Henry V., and figured in the remarkable reception given by that monarch to Sigismund, "*Rex Romanorum*," in 1416. In this he was associated with Duke Humphrey of Gloucester, the King's brother, with the Earl of Salisbury, and Lord Talbot, the most renowned of English captains,—a colleagueship which speaks at once the highest rank and esteem. To these Haringtons had come the rich northern heritage of the Le Flemings and Cauncefields; and now we see how they struck their root matrimonial in the south-western counties; Baron Robert marrying a Loring, Baron John, his son, a Courtenay. By one or the other of these was in all probability built the "Gleaston or Muchlands Castle" at Aldingham, their earlier northern seat, the existing remains of which, as shown in *THE ANTIQUARY* for March 1882, point to a date late in the fourteenth or early in the fifteenth century. But as they gravitated south-westward, merging eventually in the Bonvilles, and touching thereby the great houses of Beauchamp, Neville, and ultimately Grey, sprung from Edward IV.'s queen by her former husband, they lost sight of their early home, and Gleaston Castle went, it seems, rapidly to decay, being already a ruin in the time of Henry VIII., when it had stood not much above a century and a half.

It was the Lady Elizabeth Courtenay, daughter of Edward third Earl of Devon, "known as the 'Blind Earl,'" whom John Lord Harington married, and whose effigy, with his own, as Mrs. Halliday may claim to have proved, still adorns the simple rustic Church of Porlock. On being called to join Henry V.'s expedition to France in July 1417, he made his will, leaving his widow "Lady of Porlock" for life, and providing for the erection of a chantry with mass-priests for the repose of his soul and those of his ancestors and relatives. His will is given in the documentary part of the volume, and is a model document of its kind. He bequeaths

his soul and body according to the good old fashion of the "ages of faith," provides for his wife, for the payment of his just debts, and, that claim satisfied, for the benefit of his soul by the offices of the Church; his northern estates devolving without testamentary provision on his brother and heir-at-law. Mrs. Halliday mentions that "on the 1st day of August, 1417, the king dubbed forty-eight knights;" and adds, that "among these, we may fairly assume, was Lord Harington." It may perhaps be safer to assume that a man of such high lineage and signal services was knighted some time before. He died within the year, in some manner unrecorded. His widow, whom he had left childless, married, secondly, Sir William Bonville of Chewton, knight, afterwards Lord Bonville and K.G. Baron William Harington, his heir, married a Margaret, whose family name the Rev. F. Poynton, whose genealogical researches enrich Mrs. Halliday's book, has not been able to discover; and their daughter and sole heiress was united to another William Bonville, son of the aforementioned by a former marriage. "Thus," remarks Mrs. Halliday,

a Bonville became by courtesy Lord Harington in right of his wife, when her father died. This marriage of another Elizabeth Harington with another William Bonville has, as may readily be supposed, been productive of much confusion in treating of the genealogy of these two families.

The son of William and Elizabeth was a third William Bonville, who became husband and father before he was twenty, marrying the Lady Catherine, daughter of Richard Neville, Earl of Salisbury, and sister to Warwick "the King-maker." Mrs. Halliday indulges in a speculation as to what influences determined the subsequent political adherence of Lord Bonville, K.G. (the first of the three William Bonvilles), to the house of York. After enumerating the services rendered and honours acquired by this nobleman under King Henry VI., which culminated in his being made Lieutenant of Aquitaine in 1454, she continues:—

It is natural then to seek for a cause in explanation of his defection after services so various, so life-long, so devoted;

and proceeds to find that cause in the marriage of his grandson, a stripling just out of his teens, if so much, with the Lady Catherine

Neville, as aforesaid. To me this looks rather like a consequence than a cause, and the real causes were probably much more complex. This is not the place for a historical disquisition: but the main fact was that during all the years of Lord Bonville's faithful service, the claims of the White Rose were hardly yet in the bud. When the question of legitimacy came to the front, its sacredness would supersede in the eyes of many men all other issues. We have no means of knowing how it was judged by Lord Bonville. The weakness and misgovernment of Richard II. had formed the practical avenue of the Lancaster line to the throne. Of weakness and misgovernment there was more than enough in Henry VI. The French provinces, in which Lord Bonville's most recent and brilliant distinctions had been gained, were irretrievably lost through the divisions and vacillations in the council at home; and now French influence was rampant there in the person of the imperious Margaret. In the very same field of action the Duke of York's superior capacity had been proved, as governor of Normandy, previous to its loss in 1449. Above all, the birth of a Lancastrian heir to the throne in 1453, and the lapse of King Henry VI. from his average amiable incapacity into temporary imbecility, tended to bring matters to a crisis. If Bonville regarded the Duke of York's elder title as dissolving all previous allegiance to Henry by a prior right, there was everything in the condition of the kingdom and in the characters of the rival princes to hail the claims of York as the true solution of public evils. If the younger line had been preferred more than half-a-century before, on account of the weariness of the nation under the misgovernment of the elder branch, how much more might that younger line be superseded in its turn on the same ground! It is remarkable that Sir Thomas Kyriell, who had gained perhaps more of personal distinction in the same French wars which were the scene of Lord Bonville's most distinguished service, took the same course as he, and shared his fate. It seems from Lingard's statements that the nucleus of the earlier Yorkist armies was formed from the veterans of the once victorious hosts of Salisbury and Talbot in the campaigns of Normandy and

Guienne. These facts seem to show that there was an influence at work in the minds of the English soldiers, and their captains who had served in those campaigns, which tended to loosen their allegiance to the Red Rose. Disgust at the rapid and complete effacement of all the fruits of their devoted valour, by the blundering intriguers who were ruining the nation in the king's name, may not improbably have been the mainspring of this influence. The anecdote of Lord Bonville having the custody of the king's person during the second battle of St. Alban's, and refusing to save himself by flight, when it went against his party, lest he should expose the captive king to the fury of the victors, is adopted by Mrs. Halliday, but is not universally accepted as true. Lingard, for instance, gives the story in a note, but adopts a different version in his text (vol. v., p. 165, ed. 1837). The career of Lord Bonville in this adventurous and difficult period is by no means the only one about which questions may be raised. Mrs. Halliday says, quite correctly, that in 1449 Sir William, not yet Lord, Bonville "held Taunton Castle, and was compelled to surrender it to the Duke of York," *i.e.*, he held it in King Henry's interest; but the first assailant of that Castle in that siege was Thomas Courtenay, 5th Earl of Devon, whom York reinforced. Now, this Earl of Devon is put down by Mr. Poynton in the pedigree as "Lancastrian," I believe correctly. But in this isolated affair he seems to have been fighting against his Lancastrian sovereign. Again, Mrs. Halliday says,

In 1455 (the year in which the first battle of St. Alban's, commonly deemed the outbreak of the Civil War, took place), he (Lord Bonville) was the victor in a skirmish at Clystheath, near Exeter, with Thomas Courtenay, Earl of Devon,

the same noble just mentioned. If this latter was at this time Yorkist, as appears to be implied, and was opposing King Henry in 1449, as seems implied by the siege of Taunton Castle, it is an interesting question when he became "Lancastrian;" but I am not aware that the means of answering it exist. Thus the side-walks of antiquarianism ever open towards the broad paths of history, and are fraught with wider issues than they seem to bear.

There seems an unguarded statement on p. 6, where Mrs. Halliday is disproving a supposed alliance between William 5th Baron Harington, and "Lady Katharine Courtenay, daughter of Hugh 2nd Earl of Devon." She says, "That lady died in all probability before that Baron was born. She died in 1399; he was a minor in 1418." But in the Chancery Inquisition, *post mortem*, p. 70, the statement is that in that year (sixth of King Henry V.) he was "of the age of twenty-eight years or more." She is, no doubt, right in the main fact, but here she overloads her gun a little.

On the nearly simultaneous deaths of the three William Bonvilles, Cecilia, daughter, probably posthumous, of the youngest, became heiress at once of the northern and south-western estates of the Haringtons and Bonvilles, with large additions or expectations from the allied houses of Neville and Loring—a princely heritage, which she conveyed by marriage to the Greys; and, Mr. Poynton notes, "from this blood descended Henry, Duke of Suffolk, the Lady Jane Grey, and the Earls of Stamford and Warrington." To this Cecilia Mrs. Halliday inclines to ascribe the actual erection of the monument, the "attribution" of which forms the subject of her book. I hardly think she makes this point out with a sufficient amount of that "probability" to which she appeals. The documents show the Inquisition *post mortem* of the Lady Elizabeth Courtenay-Harington-Bonville in the year 1471-2, in which appears a certain Christopher Cook, in a position analogous to that of her executor, had there been a will to prove. Three years later, 1474-5, the King's license for the erection of a chantry, agreeably to the will of John Lord Harington, was issued to Christopher Cook, presumably the same person, and others. The erection of the chantry, therefore, we may presume to have taken place shortly after this date. But it is by no means certain that the monument was not previously erected. The Lady Cecilia, born in 1461, was at this time fourteen years of age, still under age, therefore, and in the King's tutelage. At the age of sixteen she was married, and the cares of motherhood seem to have come early and thickly upon her, she having had fifteen children before she was

left a widow at forty years of age. It seems unlikely that a girl of fourteen years should have exercised any appreciable influence on the machinery of the law in giving effect to the will of the first husband of her great grandfather's second wife, especially as the girl had never known her father, the youngest William Bonville, while her mother, a Neville, was remarried to a Hastings, and under their influence the girl presumably grew up until her marriage at the age of sixteen. Mrs. Halliday seems to assume that she was influenced by the traditions of that great grandfather's second wife, and "had heard from the aged lips of her sole surviving ancestor the tragic history of her family." This, of course, is possible. But in the absence of evidence the probabilities seem to me to point the other way. The documents, repeating the name of "Christopher Cook," as shown above, rather suggest that, after the death of that aged lady, the will of her first husband took effect, by Cook, who probably acted under her dying directions, obtaining the King's license, and erecting the chantry and monument; if, indeed, the latter were not erected before. Why the will did not take effect earlier, we know not. But the vicissitudes of civil war (for Edward IV. was driven from the throne by Warwick in 1470), the fact of Lady Harington's remarriage, the possible encumbrances of her first husband's estate (who provides for his chantry subject first to his debts), and the certainty that the foundation of the chantry earlier would have deprived her of revenue during life,—all suggest sufficient probable reasons. This, however, is a point of secondary interest only; as, indeed, is that of the influence of the Lady Cecilia in the erection of the chantry and tomb. I myself incline to think that the Lady Elizabeth erected the monument to her first husband, but did so after her second husband's death; preparing at the same time a place for her own, and perhaps providing for it, at his side. As she survived her second husband by about ten years, there was ample time for this. And indeed Mrs. Halliday seems on p. 22 to give a general support to this view also. At the same time I see nothing in the details of the armour absolutely to prevent an earlier date, *i.e.*, earlier than 1461. Mr. Poynton has pointed

out to me* that the Lady Cecilia, when Marchioness of Dorset, actually received the rents of the Porlock estate; and if anything were then wanting to give effect to Lady Elizabeth's last wishes, supposed to be expressed in the monument, she would be in the position most naturally to do it, although the Courtenays were Lady Elizabeth's heirs.

The canopy of the monument has been much mutilated. The frontispiece shows it squeezed into the arcade which separates the nave of Porlock Church from the south aisle. Enough, however, remains to show a date much later than that assigned above to the monument. It corresponds in style with the "Easter Tomb;" which, bearing the York and Lancaster rose, cannot be earlier than 1486. It has reasonably been ascribed to the piety and devotion of Cecilia, Marchioness of Dorset.

An interesting question in Ecclesiology arises regarding the dedication of the Porlock Church to S. Dubricius or "Dyfrig," who belongs to the sixth and early seventh century. The attempt to connect him with the mission of Germanus and Lupus in the fifth century is, I fear, against chronology; but his connexion with the church by dedication probably implies local action taken by him to promote religion in Porlock, as by founding a church of some kind, or erecting a cross to mark a preaching station.†

This foundation of the church at Porlock by him was called in question by a reviewer of Mrs. Halliday's book in the *Spectator* of November 18th, 1882. I will endeavour to show the probability of the fact being so. My references will all be to Haddon and Stubbs' *Councils and Ecclesiastical Documents*, vol. i., to which the reviewer himself appeals. The activity of the South Welsh Church in the last half of the sixth century is a fact attested by the mission to Ireland to restore the faith there under the auspices of St. David, p. 115 and note. If then that activity ex-

* In a private letter, in which he refers to "Augmentation Office, Miscellaneous Books, vol. 385, pp. 97—106; a folio book with 233 leaves written on both sides."

† An ancient cross with hexagonal base stands in the churchyard at Porlock, but so mutilated as to give no clue to its date.

tended to Ireland, much more may it have extended across the Bristol Channel to Somersetshire, especially if, as I shall show was probably the case, there was there a nearer vacuum to fill. I next note, that Rees, *Welsh SS.*, 67, is cited, p. 203, as assigning "three periods in the early dedications of churches in Wales," that in the "first and earliest to founders, the second to St. Michael, the third to the B. Virgin," the first ending A.D. 707. Thus churches are named as dedicated to St. Justinian and St. Teilo in the dioceses of St. David's and of Llandaff (pp. 160, 323, 333). We have only to suppose the same custom among the British churches on the opposite side of the Bristol Channel, and a fair presumption arises that Dubricius founded a church from the fact that we find a church dedicated to him.

This presumption arises when we find that whereas the South Welsh Church was highly organized in the sixth century A.D., that of "West Wales," on the opposite coast, distant less than a day's sail, was still nebulous in the extreme. The first distinct proof of a Cornish see, p. 150, is "the episcopate of Kenslec, A.D. 833—870," while that of Congresbury in Somerset "rests on extremely questionable evidence." Glastonbury, as a centre of influence, would be practically even more remote than the sea edge of the Llandaff diocese.

In the course of the seventh century, Wessex was extending itself to include Somersetshire, and as no English founder would have dedicated the church at Porlock to a Welsh saint, that dedication must have been older than the English dominion embracing Porlock. That it did not even embrace Watchet, lying further east, by 706 A.D., seems clear from the church of St. Decuman there, who died in that year, p. 161, see below. As regards the bishops of Cornwall and Damnonia, the names of the few who are known rest on late authority, and are not clearly proved to have been as early as 600 A.D. We cannot, therefore, claim a continuous episcopate at this period for "West Wales," and an energetic Bishop of Llandaff might easily occupy with a church, or preaching station, a "coign of vantage" on the opposite coast therein. Further, the only names known in Somersetshire hagiology at or near this period

are *all* natives of Wales, viz., St. Keyna, or Ceneu, at Keynsham, A.D. 500-550; St. Cungarat Congresbury, 550-600; and St. Decuman at Watchet, 650-700. Of these the second founded Docwinni College, or monastery, in the Llandaff diocese, and St. Decuman gives his name to the Watchet church, precisely as St. Dubricius to that at Porlock, pp. 157-8, 161. I would add that St. Dubricius appears to have resigned his see before he died. He may have had a reserve of time and strength for a missionary work of this kind when rid of the responsibilities of his diocese.

As regards the name Porlock itself, we find, pp. 323, 333, an "*Ecclesia de Porthalauc*" or "*Porth Halauc*," among those in the diocese of Llandaff in 1129, named after St. Teliawus, or Teilo, successor to St. Dubricius at Llandaff, p. 159. It seems not unlikely that "Porlock" may contain the same name. Compare "*Porthisceuin*," the site of another Llandaff church, now "Port Skewet," nearly opposite Aust on the Severn estuary. An "*Ecclesia St. Teliawi de Porthalauc*" on the Llandaff side, and one "*St. Dubricii de Porthalauc*" on the Somersetshire side, thus confirm one another. Some of these are obscure and doubtful matters, but their cumulative force is considerable. The same critic to whom I have referred disputes the influence of the see of Caerleon as the source whence the action of Dubricius originated. But that influence must have been still considerable in the year 601; since "a synod was held there under St. David, probably connected with the conference of the British bishops with Augustine," p. 121. This shows that there was a historic reality underlying the traditional reply of Dinoh to the latter, that "the allegiance of those bishops was due to the see of Caerleon," although such a formulation of it implies a standpoint considerably later. Thus, I think, Mrs. Halliday is nearer right than her critic in ascribing the foundation of the Porlock church to St. Dubricius, and in referring to the influence of the see centred at Caerleon, and the missionary spirit of the Church of South Wales as the source of his probable agency. And beyond question, as her book is devoted to a church and its monuments, such a matter lay clearly on her road. Her critic would have preferred a digression into local combats which had little

effect even on contemporary events, and which, although entitled to due recognition in a general history of Porlock or of Somersetshire, would be out of place in such a book as Mrs. Halliday's.



Coinage of the British Islands.

BY C. F. KEARY, M.A., F.S.A.

PART I.

FROM THE BEGINNING OF A COINAGE TO
THE REIGN OF HENRY VII.

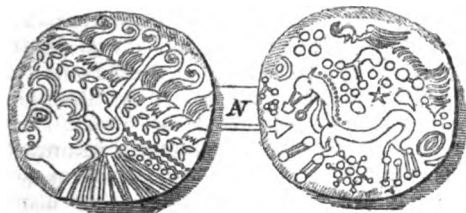


FIG. 1.—BRITISH GOLD COIN.

IN the last paper was given, as fully as the limited space allowed, a sketch of the general numismatic history of Europe in Christian times. In the present paper, and in the following, we shall confine our attention altogether to the coinage of these islands; not, however, from Christian times only, but from the earliest period in which a coinage was known here. During the greater part of this sketch it will be necessary to keep in mind the character of the currency in the other lands of Europe, for the monetary history of the Middle Ages—we might add the political history also—can only be properly studied as a whole. It is to be hoped, then, that the reader of these papers will not have quite forgotten what was formerly said concerning the different epochs into which the history of the coinage of Europe could be divided, because these divisions will serve us again in the present case. Our first period, however, precedes any that came into the last paper, for here we have to do with a currency in use in Britain before the introduction of Christianity.

The Coinage of the Britons.—The circumstances attending the first introduction of a coinage into these islands require some

explanation. For the remote causes of this event we have to go back as far as to the times of Philip of Macedon, and to the acquisition by him of the gold mines of Pangæum. The result of this acquisition was, as is well known, to set in circulation an extensive gold currency, the first which had been widely prevalent in the Greek world. The gold staters of Philip obtained an extensive circulation beyond the limits of Greece—a much wider circulation than could have been obtained by any silver currency. Through the Greek colony of Massalia (Marseilles), they came into the hands of the Gauls. Massalia was, we know, the chief trading centre for the western lands, and for the barbarian nations of Northern Europe. It was not long after the death of Philip that Pytheas, the great “commercial traveller” of Marseilles, made his voyages to Britain and the coasts of Germany.* We may readily believe that Marseilles was then in some relation with Northern Europe through Gaul; and it would seem that at this time the Gauls began to appreciate the use of a coinage, and to make one for themselves. The pieces thus manufactured were simply imitations of the gold stater of Philip. That coin bore on the obverse a beardless head laureate; the head of Apollo it is generally taken to be, but by some the head of young Heracles, or of Ares. On the reverse is a two-horse chariot (*biga*). The Gaulish coins were copies of this piece, gradually getting more rude as time went on, and about the middle of the second century B.C., the southern coast of Britain had adopted from Gaul the same habit. The earliest British coins were thus of gold (Fig. 1), and though immediately only copies of the Gaulish money, they were in a remote degree copies of the staters of Philip of Macedon. The copies have, in nearly every case, departed so widely from the original type, that were it not that the Gaulish money affords us examples of an intermediate type, we should have great difficulty in recognising the relationship of the British to the Macedonian coin. This is the history of the introduction of a coinage into the British Isles, which, because of the importance of the

* The mouth of the Elbe, or even to the Baltic, as is supposed by some.

event, it has been thought advisable to relate in some detail.

The earliest coins of Britain were exclusively of gold, and were devoid of inscription; any sign which has the appearance of a letter being in reality only a part of the barbarous copy of the Greek coin, and without meaning in itself. About the time of Cæsar's invasion, however, the coins begin to carry inscriptions upon them—the name of some chief or tribe, the former being in most cases unknown to history save from his coins. One or two historical names do occur—Commius, possibly the King of the Atreabates, who may be supposed to have fled into England; certainly Cunobelinus, king of the Trinobantes, the Cymbeline of Shakespeare. After the Roman conquest of Gaul, the native currency in that land was exchanged for the imperial coinage, and the change soon began to affect the coinage of Britain, which from about the Christian era began to make coins upon the Roman pattern. This fact is symbolical of the Romanising influence in the southern districts, which in this country, and in so many others, preceded the actual subjugation of the land by Roman arms.

After the complete Roman conquest the native currency ceased. Roman mints were not established in Britain until the time of Carausius (A.D. 287—293), who was Emperor in Britain only. Carausius' mints were Londinium and Camulodunum (Colchester). Between the time of Allectus and that of Constantine the Great no money was coined in Britain. This Emperor ceased to use a mint at Colchester, and struck at London only. The last imperial coins struck in Britain were those of Magnus Maximus (died A.D. 388).

Coinage of the Saxons.—From this period till about the beginning of the seventh century there is an almost total want of numismatic documents. There can be no question that the Britons continued to use the later Roman coins, especially those of Constantine and his immediate successors, which seem to have been struck in large numbers. Such coins as came into the hands of the Saxon invaders would probably be cherished rather as ornaments than for any other purpose. This would at any rate be the case with the gold

coins. We find that Roman gold coins were very extensively used as ornaments by the northern nations during the viking age, and that they were imitated in those peculiar disc-like ornaments known as bracteates. In the same way we find an imitation of a gold coin of Honorius engraved with Saxon runes. But gold belonged rather to the chiefs than to the great body of the people, and for the use of these last a regular coinage of silver did presently (about the beginning of the seventh century) come into use.

The earliest Saxon coins, like the earliest British, are anonymous, the only trace of letters upon most of them being no more than blundered imitations of the coin-legend which the engraver was endeavouring to imitate; and for this reason it is impossible accurately to determine their date. These early Saxon coins are generally known to numismatists as *sceattas*, and it seems probable that at one time they were distinguished by that name. But *sceat* properly signifies only treasure,* and it is not likely that the word was at first used to denote any special denomination of coin.

The anonymous *sceattas* not possessed of an historic, or, in the strict sense, a numismatic, interest, have suffered too much neglect at the hands of collectors. For they are, in some respects, the most curious and noteworthy coins which have been issued since the Christian Era. In no other series of coins do we find among so small a number of individual pieces so great a variety of designs. The only series of coins which can in this respect be compared with the *sceattas* is that of the electrum pieces struck in Asia Minor in the fifth and fourth centuries B.C. The larger number of actual pieces among the *sceattas* are indeed copied from Roman coins; many also from Mirovingian silver pieces. But among those which remain there are a great number of designs which seem perfectly original, and which far outnumber the types taken from any other source. Of these apparently original and native works of art we may count between thirty and forty distinct designs; and as these are probably earlier than most of the extant remains of Saxon or Irish architecture, and earlier than most of the Saxon and Irish

* Primarily, *treasure*; secondarily, *tax*.

MSS., the interest which belongs to these pieces is very great. It is impossible to describe these designs here; a great number consist of some fantastic bird, or animal, or serpent, similar to the animals which appear in such profusion in the Saxon MSS., and at a later period in architecture.

It is evident that the Germanic peoples had a special partiality for a coinage in silver; and this may have dated back to quite early days, when the old consular denarii (*serrati bigatique*—Tac.) were current among them. Mommsen tells us that when the silver coinage of Rome was debased, the old pieces of pure metal were almost absorbed for the purpose of exchange with the barbarian nations of the north. We find further evidence of this partiality in the fact that the silver sceattas were current in England before the grand reform made by the introduction of the new denarius into Europe (see last paper), and in the fact that this very reform was due to the most Teutonic (last Romanised) section of the Frank nationality. When, therefore, the great reform was brought about on the Continent, of which we spoke in the last paper, the effect was less felt in England than in any other land; it resulted merely in the exchange of the sceat for the silver penny, the former standing probably to the latter in the proportionate value of 12 to 20 ($= \frac{5}{3}$), though according to some documents they were in the proportion of 24 to 25.

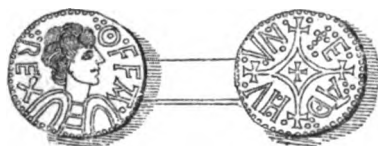


FIG. 2.—PENNY OF OFFA.

The penny, introduced about 760, differed from the sceat in appearance. The latter was small and thick, the penny much broader but thin. The pennies of Offa are remarkable for the beauty and variety of their designs, an artistic excellence which was never recovered in after years. The usual type of the penny consists of, on one side, a bust, a degraded form of the bust on Roman coins, and on the reverse a cross; but a very large number of coins have no

bust, and the cross is by no means an invariable concomitant. The legend gives the title of the king, as OFFA REX, AELFRED REX, or with the title more fully given, OFFA REX MERCIORUM. On the reverse appears the name of the moneyer, at first the name simply, as ALHMUND, IBBA, later on with the addition of MONETA, and later still with the name of the town at which the piece has been struck, GODMAN ON LUND. Town names begin to appear on coins in the reign of Egbert, King of Wessex. They are not infrequent on the pennies of Aelfred, and universal from the time of Ethelred the Unready.

It is to be noticed that the treasure plundered from England by the Vikings seems first to have given to the northern people the notion of issuing a currency. Rude imitations of Saxon money are frequently discovered in the Western Isles of Scotland, and were doubtless issued by order or for the behoof of the Danish or Norwegian kings of those parts. In the same way we find that the Danish kings in Ireland issued a coinage in imitation of that of Ethelred II. Most of the early coins of Norway are likewise copied from the coins of this king. When the Danish dynasty of Cnut (Gormsson) supplanted the English line of kings, it made no change in the coinage of this country, though it was instrumental in introducing an improved coinage into Denmark.

Norman Coinage.—Nor again did the Norman conquest make any immediate change in the English currency. The penny long remained the sole English coin. The variety of towns at which money was struck, of moneyers employed for this work, and of types made use of by them, reach their maximum in the reign of Edward the Confessor; but those of William I. and William II. (for the coins of these two kings cannot with certainty be distinguished), are but little less numerous. After the reign of William II., however, all these begin steadily to decline, until we find, in the reign of Henry II., only two different types, and the latter of the two extending, without even a change in the name of the king, into the reign of Henry III. This simplification in the appearance of the penny corresponds with a certain amount of cen-

tralization in the regulation of its issue. It would seem that down to the middle of the reign of Henry II. each separate moneyer was responsible for the purity of his coins, but that shortly after this date a general overseer was appointed, who was responsible to the king's government.

In this approach to uniformity the general types which "survive" are those which have on the obverse the head or bust of the king facing, and on the reverse some kind of cross. In the reign of Henry II. the latter is a cross *patée* cantoned with crosslets, which changes to a short cross voided, that is, having each limb made of two parallel lines, very convenient for *cutting* the coin into halfpence and farthings, and this again changes to a longer cross voided. But in the reign of Edward I. the forms of both obverse and reverse become absolutely stereotyped. And this stereotyping of the coin into one single pattern is the first very important change in the penny which took place since its first introduction. The stereotyped form henceforward until the reign of Henry VII. is as follows: *obverse*, the king's head (or with slight traces of bust), crowned, facing; *reverse*, a long cross *patée* with three pellets in each angle. In this reign, too, the names of moneyers cease to be placed upon coins. Robert de Hadleye is the last moneyer whose name appears. Finally we have to notice that Edward I. re-introduced a coinage of halfpence, unknown since Saxon times, and first struck the grossus, or groat. These pieces had not a wide circulation till the reign of Edward III.

We have many documents showing that in making these changes of coinage Edward I. also reformed the constitution of the mint in many particulars. His pennies obtained a wide circulation not only in this country but on the Continent, where they presently (much as the *florino* did) gave rise to imitations. The closest copies are to be seen in the money of the various states of the Low Countries, as the Dukedom of Brabant, the Counties of Flanders, Hainault, etc. Other imitations are to be found in the denarii of the Emperors of Germany and the Kings of Aragon. The fact is, that the English money never followed the rapid course of degradation which was the lot of the con-

tinental coinages; wherefore these English pennies (also called *esterlings*, *sterlings*, name of doubtful origin) were of quite a different standard from the continental denarii. Of course even the English penny did continually diminish in size, so that before the type introduced by Edward I. was radically changed (reign of Henry VII.), the penny had shrunk to not more than half of its original dimensions.

Introduction of a Gold Coinage.—We have now for a moment to retrace our steps to the latter part of the reign of Henry III. In the last paper we spoke of the re-introduction of a gold currency into Western Europe. Only a few years after the first issue of the *Fiorino d'Oro*, namely, in 1257, we find the first record in the annals of the English coinage of the issue of a gold currency. In this year Henry III. struck a piece called a gold penny. It represented on one side the king enthroned, on the other bore a cross voided cantoned with roses; and was at first valued at twenty pence, afterwards at twenty-six. The innovation was premature, and the coin being unpopular had soon to be withdrawn from circulation. It was not till nearly ninety years afterwards that a regular gold coinage was set on foot.



FIG. 3.—NOBLE OF EDWARD III.

In A.D. 1343 or 1344 Edward III. issued this new gold coinage. It at first consisted of pieces called *florins*, half and quarter florins. The obverse types of these three orders of coins were—(1) the monarch enthroned between two leopards, (2) a single leopard bearing the English coat, (3) a helmet and cap of maintenance with small leopard as crest; crosses formed the reverse types in every case. These pieces were rated too high, and were almost immediately withdrawn from circulation; after which were issued

coins of a new type and denomination, viz., the *nobles* (Fig. 3), half-nobles, and quarter-nobles. The nobles and half-nobles were the same in type; on the obverse they showed the king standing in a ship; the quarter-noble contained a shield merely on the obverse. The type of the noble is perhaps commemorative of the naval victory off Sluys. The legend on the noble was *IHS* (JESUS) *AVTEM TRANSIENS PER MEDIUM ILLORUM IBAT* (Luc. iv. 30), a legend which long continued on the English money, and which has given rise to a good deal of absurd speculation concerning alchemy and Raymond Lully impossible to detail here. Possibly the legend bears some reference to the victory commemorated by the type. The noble was made equal to half a mark, or eighty pence English; in weight it was exactly that of the modern English sovereign, 120 grains. As it was of very pure gold, and perhaps the finest coin then current in Europe, it was, like the penny of Edward I., a good deal imitated abroad (always, we may be sure, to the advantage of the imitator), and laws were constantly being enacted (without much success) to hinder its exportation.

Before we leave this reign we must cast one glance at a class of coins which now began to assume considerable dimensions, namely, the *Anglo-Gallic* money, or coins struck for the English possessions in France. These naturally followed French types and denominations. As early as the reign of Henry II. we have deniers struck for Aquitaine; Richard I. struck some for Poitou; Edward I. coined for Aquitaine and Ponthieu. But under Edward III. and the Black Prince (Governor of Guienne) quite a large issue of Anglo-Gallic coins, both in gold and silver, appeared. The gold coins of Edward III. were the *guiennois* (standing figure in armour), *leopard*, *chaise* (king enthroned), and *mouton* (Paschal Lamb), and in silver the *hardi* (half-figure holding sword), *double-hardi*, *gros*, *demi-gros*, *denier*, *demi-denier* (also apparently called *ardit*). Edward Prince of Wales struck *guiennois* leopard, *chaise*, *demi-chaise*, *hardi* (d'or), and *pavilion* (prince under a canopy), and in silver money the same as his father. In order to finish up the subject we may add that Richard II. struck gold and silver *hardis* and *demi-hardis*

as well as deniers and half-deniers. Henry V. struck in gold *moutons* and *demi-moutons*, and possibly *salutes* (the Angel saluting Mary), and *gros*. He began, too, the issue of Calais silver groats, which (as Calais was really henceforth an English town) can scarcely be counted among the Anglo-Gallic coinage. In every respect, this coin, as well as the Calais half-groat, penny, etc., exactly corresponded to the English money. Henry VI. struck *salutes*, *angelots*, and *francs*, and in silver *grand* and *petit blancs*. He also continued an extensive issue of Calais money. With Henry VI. the Anglo-Gallic coinage really comes to an end.

Edward IV. introduced some important changes into the gold coinage. He seems to have struck a few nobles of the old type; but he very soon made an alteration in the type of the noble by substituting on the reverse a sun for the older cross, and on the obverse, placing a rose upon the side of the ship, in the form of which last some other changes were introduced. From the rose on the obverse the coins came to be called *rose nobles*, and owing to changes in the relative values of gold and silver they were now worth 10s. (120 pence), instead of 6s. 8d. (80 pence) as before. To supply a coin of the old value of half a mark, a new gold piece was struck, called at first the angel-noble, but soon simply the *angel*. On one side it represented a ship, bearing (instead of the king) a cross; on the other was St. Michael overcoming Satan. The motto was *PER CRUCEM TUAM SALVA NOS XPE* (CHRISTE) *REDEMPTOR*.

They have in England
A coin that bears the figure of an angel
Stamped in gold, but that's insculped upon:
But here an angel in a golden bed
Lies all within.—*Merchant of Venice*, ii. 7.

In truth, Shakespeare is much given to playing upon this word,* and we find frequent allusions of the same kind in other writers, his contemporaries.

No further change in the coinage during our present period needs record here.

The Coinage of Scotland during the same Period.—We have spoken of some coins probably struck by the Norsemen in the western isles. The regular coinage of Scot-

* Cf. *Merry Wives of Windsor*, i. 3.

land does not begin before 1124 (David I.), when an issue of pennies (or *sterlings*, as they were generally called in Scotland) began. Even yet we find that offences were more frequently punished by fines of cattle than of money. At first the money of Scotland copied very closely the contemporary currency of England. Thus the pennies of David resemble those of Henry I.; the next coinage, that of William the Lion, grandson of David (1165—1214) are like the coins of Henry II.; the pennies of Alexander II. have short and long voided crosses, like those of Henry III., and the money of Alexander III. resembles that of Edward I. This king, like Edward, added halfpennies and farthings to the currency of pennies. But both the moneys and the places of mintage are far less numerous in Scotland than in England. We count no more than sixteen of the latter.

The coinage of John Baliol and of Robert Bruce followed the type of Alexander III. The mint-records for these reigns are lost: they begin again in the reign of David II. This king issued nobles after the pattern of Edward III.'s nobles. He also struck groats and half-groats, pennies, halfpennies, and farthings.

All this time it will be seen that, despite the war between the two countries, the English influence was paramount in determining the character of the Scottish coinage. There was present a certain French influence as well, to be detected in minor marks upon the coins (*fleurs-de-lis*, and such like) and exercised also in a very unhappy direction towards a degradation of the currency. Scotland followed the continental fashion in this respect, and the commercial relations of the two neighbouring countries are marked by a perpetual chorus of complaint on the part of England of the debased character of the Scottish money. Thus in 1372 we find both Scottish gold and silver forbidden in England, and as if the prohibition had been relaxed, it is repeated in 1387. In 1387 Scottish money is admitted at half its nominal value; in 1393 it is forbidden again, save as bullion, and in 1401 there is a decree of parliament to the same effect.

In the reign of Robert II. Scotland took a new departure by coining some gold pieces

of an original type (no longer borrowed from England), viz., the *Lion* and *St. Andrew*. The first had the shield of Scotland with rampant lion, the second the figure of St. Andrew with a shield on the reverse. In the reign of Robert III. we note a further sign of continental influence in the introduction of *billon* (base metal) coins. James I. struck the *demey* (Obverse, arms in lozenge; Reverse cross in tressure) and *half-demey*; James II. struck demies, St. Andrews, and half St. Andrews. James III. introduced two new types of gold coins, viz., the *rider* (knight on horseback) and the *unicorn*, which shows a unicorn supporting the Scottish shield. The same king issued several denominations of billon coins, as *placks*, *half-placks*, farthings.

The Coinage of Ireland.—Hoardsof English coins of the ninth century have been found in Ireland, and were doubtless taken there by the Norsemen settled in the land. The actual coinage of these Norse kings, however, does not begin till the end of the tenth century. It copies almost invariably a peculiar type of the coinage of Ethelred II. (978—1016), having on one side a bust uncrowned, and on the other a long voided cross.

After that we have no Irish coinage until subsequent to the conquest of a portion of the country by Henry II. Henry made his son John governor of the island, and John struck in his own name pennies, half-pennies, and farthings, having on the obverse a head (of John the Baptist?) and on the reverse a cross. During his own reign John coined pennies having the king's bust in a triangle on one side; on the other the sun and moon in a triangle. Henry III.'s Irish pennies are like his English long cross type, save that the king's head is again surrounded by a triangle. This distinction once more serves to separate, in point of type, Edward I.'s Irish from his English coins, the reverse types of the two being the same. John struck at Dublin and Limerick, Henry III. at Dublin, and Edward I. at Dublin, Cork, and Waterford. One or two Irish pennies of Henry V. or VI. have been spoken of, but there was no extensive coinage for Ireland between the reigns of Edward I. and Edward IV. The Irish coins of Edward IV. were very numerous, and consisted of double-groats, groats, half-groats, pennies, and (in billon) halfpennies and farthings.

The types of these coins are varied; some are but slight divergencies from the corresponding English coins; others have for reverse a sun in place of the usual cross; others again have a single crown on obverse, on the reverse a long cross; and another series three crowns, with the English shield for reverse. The mints are Dublin, Cork, Drogheda, Limerick, Trim, Waterford, and Wexford. No gold coins were ever struck for Ireland.

(To be continued.)



The Ogle Altar Tomb at Bothal.

BY WILLIAM BRAILSFORD.



HE Ogles were a famous family in the brave days of old. It was no slight honour in the sixteenth century to be acknowledged as one of them. Time was, when those who vaunted the higher nobility of another house had to pay dearly for their temerity. Once, on such an occasion, the scion of an ancient race was chased and slain by indignant listeners, all of whom were of the blood of the Ogles. Very little is left of the fortified residence where lived many generations of the haughty Northumberland chieftains.

Ogle Castle, which became a legally crenellated structure in the reign of Edward the Third, lies beyond Kirkley, and on the road to Whalton, leading to Morpeth.

Numerous traditions yet linger in the neighbourhood as to the prowess and skill in the art of fence of the once powerful inhabitants. Deeds, dark and direful, of savage revenges and unauthorized forays, are rife in the tales told of the victorious border Ogles, who claimed to be the oldest of all the great northern householders. An unmolested residence in any one of the great border castles was almost a thing unknown. In the dwellings of the gentry, there was an utter absence of domestic comfort, and it was hardly possible for human beings to be worse lodged than in the lower grades of houses. The slow progress of architectural improvement was remarkable. Hence, the castle of the nearest baron was generally regarded in a two-fold aspect, first, as a place of greater security, and further, as affording a kinder and better-appointed habitation for retainers

who were required to do suit and service, and when needed, man the walls for defence. The circular tower, which it is stated was in existence at Ogle in the latter part of the last century, seems to have borne some resemblance to Castleton in Derbyshire. Not far off are to be seen remains of a peel or square tower, a structure peculiar to the north.* Accommodation of all kinds in the interior of either castles, peels, or ordinary houses, was of the most primitive character. In the year 1512 glass was not commonly in vogue, its place being supplied by a kind of lattice-work fitted with thin panels of horn. In the days of Henry Algernon Percy, the fifth Earl of Northumberland, it was the custom, when his lordship moved from Alnwick Castle to Warkworth, or his place in Yorkshire, to take down the windows for their better security.

Yt were good the whole leights of evrie window at the departure of his Lordship from lying at any of his said castels and houses and during the time of his Lordship's absence, or others, lying in them, were taken down and laid up safely.†

This arrangement was carried out at Alnwick as late as in the early part of the reign of Queen Elizabeth, and will serve to show the method of keeping and preserving a baron's house capable of holding 166 persons. Of the ruins of Ogle Castle there is little to relate. We may say of it as speaks the poet:—

The lofty house shall fall. Our sons shall behold the ruins in the grass. They shall ask of the aged, where stood the walls of our fathers?‡ Beyond Morpeth, there is another peel, on whose east front is a stone tablet which is conspicuous for holding the arms of the Ogles.

In 1289, during the mayoralty of Thomas de Findale at Newcastle-upon-Tyne, William de Ogle served the office of bailiff. Again, in 1292, with Hugh de Carliol for mayor, the same William served again. In 1295, with the same mayor, William is associated. In 1305, when Peter le Draper took the office of mayor for the second time, William de Ogle's name appears as bailiff for the last time.§

In the Abbey Church of Hexham formerly

* Whitaker's *History of Whalley*.

† *Northumberland Household Book*.

‡ Ossian.

§ Head magistrates are often called High Bailiffs to this day. The term bailiff changed to that of sheriff in the middle of the 16th century.

stood a chantry chapel, which was ruthlessly swept away in the course of the restorations effected in that edifice. This chapel was known as the Ogle shrine, and its demolition was accompanied by the destruction of the altar and a remarkable triptych, together with several armorial shields indicative of the great Ogle family. These fine objects were taken away and dispersed in all directions as being merely old material. Not very remote from the place where such sacrilege took place there may be seen a marble slab on the floor. On it is let in a brass plate with the following inscription :—

Hic jacet Robertus Ogle filius Elene Bertram filie Roberti Bertram militis Ogle qui obiit in vigilia Omnium Sanctorum. Anno Domini m^o cccc^o x^o cujus anime propicietur Deus. Amen.

The coat of arms of the Bertrams still exists, but those of the Ogles have vanished.

The widow of the first Baron Ogle ardently wished to be buried in Hexham Abbey.* No traces remain to inform posterity if the lady's desire were carried out ; but passing on to a more northern portion of the county, we find a remarkably fine altar tomb in the little parish church of Bothal, called Bottle by some of the old inhabitants. There is no inscription in any way attached to this monument, but it has always been supposed to have been erected in memory of Sir Robert Ogle and his wife, the Baroness Bertram. This has much corroborative evidence. The arms of the house of Bertram are on a bracket of stone in the wall at the foot of the tomb, whilst the genealogy of the Ogle family were at one time conspicuous on the wall of the chancel. This interesting record was entirely obliterated some years since, but the fact of its existence has been known to all the county historians of the past and present century. The alabaster altar tomb supports two effigies, a knight and his lady. He is habited in a coat of mail with hands uplifted. His hair is cut over the forehead and round by the ears, and his head rests on a bull's head (the Ogle crest), while his feet lie on a curled water dog. He wears a chain round his neck, to which is attached a pendant cross. A sword in sheath is by his side. The lady is dressed in a long spreading robe concealing her feet. A greyhound lies on a lap of the robe. A mantle

rolls over her head, which is supported by a cushion tasselled and embroidered, the tassels being held by two esquires in their proper habiliments. The features of both effigies, as well as the several portions of their costume, have been carefully and artistically sculptured, but have suffered much disfigurement, like other works of art in our churches and minsters, yet enough remains to show the pious zeal of our forefathers and the skill of the workers in marble and stone. There are diminutive figures of four ecclesiastics with elevated hands in separate niches at the head of the tomb. There is also in another niche an inclining shield, which is supported on the dexter side by a lion, collared and chained, and on the sinister by a monkey chained by the waist.

The church, dedicated to St. Andrew, is spanned by three pointed arches and supported by one square and one octagonal pier. Not far from the very splendid memorial, which we may be permitted to call the Ogle tomb, is a coffin lid of stone fixed on the floor, ornamented with a cross, a sword, and a shield. Outside, the edifice is of the most plain and unpretending character, the belfry consisting of three arches of stone, one above the two others, a cross surmounting the three. The castle stood on an eminence on the north side of the lovely river Wansbeck. As far back as the reign of Henry II., Bothal was an appanage of the Bertrams, one of whom received permission, in the reign of Edward III., to fortify and crenellate his stronghold.* The lady Helen, who was the heiress of the Bertrams, married Sir Robert Ogle, of Ogle, and so transferred the barony to his family. This is the lady, it is believed, whose alabaster effigy lies beside her lord and master in the church adjoining. The gateway with its towers remains ; John Ogle, the grandson of this heiress of Bertram, is credited as the builder. On the tower, on the right hand, are four shields ; the chief bears the devices of the Ogles, and over the centre of the entrance is an escutcheon of the arms of England. The groove for the portcullis still exists. Two figures in stone, resembling those on the barbican at Alnwick Castle, overlook the

* His name was Robert. He was appointed sheriff of Northumberland and Governor of Newcastle-upon-Tyne.

* Lansdowne MS., ccvi. 179.

battlements here ; one of them appears in the act of sounding a horn, the other in that of lifting a stone. Here and there, round the limited area of a garden ground, remains of the castle walls are to be seen. From certain points a prospect of half a mile up and down the river is visible. On one side there is a thick wood, which traverses the distance between Bothal and Morpeth. This wood is on a shelving bank, and is accompanied by the chattering, foaming Wansbeck, whose waters, after leaving Bothal, subside into the North Sea, at a place called Camboise Bay. The ruins of an oratory, dedicated to the Virgin Mary, lie between the very secluded village of Bothal and the river. The barony of Ogle is in abeyance, the Duke of Portland being one of the co-heirs.

The Ogle monument at Bothal may be reckoned next in importance in its interest and beauty to the magnificent altar tomb of Ford, Lord Grey, in the church at Chillingham, in the same county. An iron railing, exactly similar to those in use in many country churchyards, encloses the tomb at Bothal. Previous to its erection, the two interesting figures underwent the customary process of mutilation and initial carving. Mr. Fairless at one time suggested that a helmet, which hangs in the chancel of Hexham Abbey Church, might have belonged to one of the Ogle family, possibly to Sir Robert, the son of Robert Ogle, of Ogle, and Elena, daughter and heiress of Sir Robert Bertram, lord of Bothal. The helmet, however, which has a fracture on the left side, is of a later date, certainly not anterior to 1450, or further on in the century, when Edward IV. was on the English throne. This headpiece is of the type known as a *salade*.



Reviews.

Surnames as a Science. By ROBERT FERGUSON, M.P. (London, 1883: Routledge & Sons.) 8vo pp. viii., 235.



HERE can be no doubt that Mr. Ferguson has contributed a very important chapter to historical science in his investigation of surnames. His proposition is this: if surnames that exist at the present day are found philologically to be the same as names belonging

to early Teutonic or early Celtic people, the fact represents an historical problem of the utmost importance. To the many hundreds of readers who possess Taylor's *Words and Places*, we would say procure Mr. Ferguson's companion volume on surnames at once. The two books are twin pioneers of research into prehistoric times, and it is by such as these that the archaeologist of to-day can manage to get something more than a passing glimpse of the daily life, faiths, and beliefs of our remote ancestors. Mr. Ferguson treats of the antiquity and unsuspected dignity of some of our common names, the clue to some of the ancient forms represented in English names, names representing ancient compounds, the men who came in with the Saxons, men's names in place-names, corruptions and contractions, the old Franks and the present French, the German origin of great Italians as evidenced in their names, various unenumerated stems, names which are not what they seem, and Christian names of women. As the last-named subject was originally printed in these volumes in March 1882, there is not any necessity for quoting passages to show our readers the importance of the subject and the method of handling adopted by Mr. Ferguson. These investigations into the by-paths of history are doing much to make the historian of to-day re-write some chapters of European history. Who can contemplate the influence of Teutonic men upon Italy without pausing to consider the influence of Teutonic conquest upon the Roman world? The ethnologist has a great work to do in future researches into European history—are Italians true Italians, Greeks true Greeks? or have they been sensibly influenced in race, and hence in history and culture, by Teutonic and Slav conquerors? Such are the questions now being asked, and when the anthropologist begins his work, he will be greatly aided by such works as Mr. Ferguson has placed before us, although this one appears only in its incipient form.

To those who take a less wide view of the importance and interest of surnames, there is a strong appeal in Mr. Ferguson's pages. He bids the unhappy possessors of such names as Clout, Gumboil, Flea, Bugg, Bill, Gambling, Tremble, Earwig, and the like, to put up with the laugh of modern cynics, because they have been the means of preserving these modern forms of true Anglo-Saxon names of dignity and valour.

Teutonic Mythology. By JACOB GRIMM. Translated from the fourth edition, with Notes and Appendix by JAMES STEVENS STALLYBRASS. Vol. ii. (London, 1883: George Bell & Sons.) 8vo, pp. 439—898.

We do not suppose that even German scholars will say nay to this book. Grimm's German was not of the most interesting style, and one had to wade through a great deal before getting at the portion we wanted. By Mr. Stallybrass's excellent translation we are now saved this trouble, and we can cordially recommend this wonderful contribution to Folklore to all our readers. Grimm laid English Folklore, such as it was in his time, under full contribution, as he also did Scandinavian Folklore; and the pages of his book teem with facts of the fullest interest. The present volume deals with wights and elves, giants, creation, elements, trees and animals, sky and stars, day and

night, summer and winter, time and world, death, destiny and well-being, and personifications; and the succeeding volume finishes, we believe, the entire work. Mr. Stallybrass promises a good and complete index, and if this is properly carried out the book will soon become a standard, to take its place alongside of the *English Brand*. To say a word in the nature of complaint, we miss the table of contents, and we object to the continuous paging from volume to volume.

Kingsthorpiana; or, Researches in a Church Chest, being a Calendar of Old Documents now existing in the Church Chest of Kingsthorpe, near Northampton, with a selection of the MSS. printed in full, and extracts from others. Edited by the REV. J. HULBERT GLOVER. London, 1883. (Elliot Stock.) 8vo, pp. xi. 156.

If it were not for its want of an index, we should have nothing but praise for this excellent specimen of what may be gleaned from parish archives. It is just one of those little books where we may expect to find a note upon everything. The author suggests, modestly enough, that it may perhaps be found useful to the historian. We can assure him that it ought to be placed on the historian's reference shelf; and if it had only possessed an index it would serve as a guide to many of the questions which local history contributes to national. Perhaps the most interesting portion of the book is that dealing with the Court Rolls. These supply a goodly list of field names and names of properties, which must some day tell us a great deal of the past history of our land; and they give us some rather interesting glimpses at tenures and archaic land holding. The *Customary* of the Court Leet, printed on pages 38-45, is particularly valuable, as these customaries are so rarely to be met with, and they contain evidence of inestimable importance upon matters that are not to be found elsewhere. This one, in addition, contains evidence of its age by the peculiar spellings and grammatical constructions, which it would be well that the philologist should take note of. These are followed in a later section of the book by a set of ordinances and statutes made by the consent of all the inhabitants of the town in 1547, and these contain some singular customs that are of great interest to all who care for these relics of antiquity. Mr. Glover is to be congratulated upon his production of a singularly useful book.

The Aungervyle Society Publications. Nos. xii. and xiii. (Privately Printed.)

This society now send us the conclusion of *The Imprisonment and Death of King Charles I., related by one of his Judges; the Indian Game of Chess; the Burmah Game of Chess, compared with Indian, Chinese, and Persian Games.* This at the present time will be very acceptable to the members of the society. The society seems to be doing some most useful work in reprinting, and we trust it will continue to work out this almost exhaustless mine. Mr. Goldsmid fascinates us by a goodly list of promised contributions, and his labours deserve the best support.

Gorboduc; or, Ferrex and Porrex: a Tragedy. By THOMAS NORTON and THOMAS SACKVILLE, A.D. 1561. Edited by L. TOULMIN SMITH. (Heilbronn: G. Henniger. London: N. Trübner, 1883) pp. 97.

It is not very creditable to us English that many of the early monuments of our literature are published in a more popular form in Germany than here; for instance, the first English tragedy has been re-printed separately by a printing society, in various collections of old plays, and in Sackville's works, but it has been left for a German publisher to issue *Gorboduc* in a cheap and popular form. Miss Toulmin Smith has edited the text with much care, and added a large number of useful notes. The edition of 1570 has been reproduced and collated with the editions of 1565 and 1590. The introduction contains a sketch of the English drama in the middle of the sixteenth century, and a full account of the style of *Gorboduc*, of the various editions, dates of the authors' lives, etc. The editor writes, "*Gorboduc* marks a departure in English drama by the introduction of three novelties: (1) It is the first historical play, founded on a story drawn from ancient British history (as then believed); (2) The treatment of the subject as well as the form of the play are partly moulded on the classic model; (3) Blank verse, previously only tried in the verse of Surrey and Grimoald, is employed for the first time in drama." She also claims for the play some more consideration than to be treated as a mere curiosity. There are occasional traces of force and pathos, and signs that the authors used their powers of observation. We should like to see more of our old plays edited as this one has been edited.

Pattern Book for Jewellers, Gold and Silversmiths. Part I. (London: A. Fischer.)

We have here a selection of elegant designs both ancient and modern, which should be useful as teaching our artificers by the help of good examples. The specimens of Swedish filigree work are specially worthy of notice, as well as the magnificent Roman cup in the treasury of the church at Bergen, on the Isle of Rugen (about 1200).

The Industrial Arts of Scandinavia in the Pagan Time. By HANS HILDEBRAND. (London: Published for the Committee of Council on Education, Chapman & Hall, Limited, 1883.)

The Industrial Arts of Denmark, from the Earliest Times to the Danish Conquest of England. By J. J. A. WORSÅAL. (London: Published for the Committee of Council on Education, by Chapman & Hall, Limited, 1883.)

The Authorities at South Kensington have produced in their series of Art Handbooks a most admirable collection of historical guides to the history of the different arts. These are well written and well illustrated, and are produced at a very low price. To this series have now been added the two excellent volumes whose titles are given above. By Scandinavia Dr. Hildebrand means Sweden and Norway, so that with Denmark we have in these two volumes a com-

prehensive account of early Pagan arts in these three northern countries. Dr. Hildebrand deals with the arts in the stone and bronze and iron age, and in conclusion points out how much the art of the present day can learn from the arts of Scandinavia. The excellent cuts in these volumes give a character to the volumes and help us to gain the utmost benefit possible from their pages. Mr. Worsaae's book, written as a companion to that of Dr. Hildebrand, is equally interesting, more particularly as the author traces the history of the Danes up to the period when they made their successful inroads into England. The last chapter deals with the Viking period, which will ever exert a special fascination over Englishmen. These two books, written by experts, are a real addition to the literature of early artistic progress.

The Editio Princeps of the Epistle of Barnabas. By ARCHBISHOP ÜSSHER, as printed at Oxford, A.D. 1642, and preserved in an imperfect form in the Bodleian Library. With a dissertation on the literary history of that edition, by the late Rev. J. H. BACKHOUSE, M.A. (Oxford: Clarendon Press, 1883.)

The earliest published edition of the *Epistle of Barnabas* was prepared by the Benedictine Hugh Menard, and published at Paris, in 1645; therefore, the remains of an edition printed three years earlier by no less a person than Archbishop Ussher, is of special interest. This was intended to be annexed to the famous edition of Polycarp and Ignatius, published by the Archbishop at Oxford; but this intention was frustrated by a fire at the printing office, in which the sheets of Barnabas were consumed.

The copy in the Bodleian, from which the present edition is printed, is unique, although imperfect; but little attention was paid to it until Mr. Backhouse drew the notice of the syndics of the University Press to its value. The original has been reproduced with care, and the Dissertation, which is prefixed, gives the history of the work very clearly. A book of this character cannot well be popular, but to students it will be of considerable value, and the delegates of the Clarendon Press have done good service to learning by publishing this curious book. The learned editor, Mr. Backhouse, died on December 17th, 1882.

The Family Register, a Key to such official entries of Births, Marriages, and Deaths, at the Registrar-General's office, as may refer to any particular family, and for the preservation of genealogical data essential to evidence of pedigree, with explanatory introduction. Edited by ALFRED GEORGE TAUNTON. (London: W. H. Allen & Co., 1883, folio.)

The ordinary middle-class Englishman, as a rule, cares little for genealogy, and with the exception of a few entries in the Family Bible, takes little heed of the facts relating to the history of his ancestors. Mr. Taunton points out that this is a mistake, and that every family should have some trustworthy record of its various branches. To save trouble to the head of the family, Mr. Taunton has produced a useful volume made up of forms which can easily be filled up, divided under the three headings of Births, Marriages, and

Deaths. The idea appears to be that the entries will be written as the events occur; and then that some endeavour should be made to obtain further information relating to the family, from the Registrar-General's records, by those who are able to distinguish between persons bearing the same name, which as time goes on and the registers increase in volume, will be most difficult. The compiler lays stress on the need of seeking for information relating to a period before 1837, when compulsory registration was introduced. There can be no doubt that every family should possess some such record as this, which is frequently required in a court of law, and Mr. Taunton may be congratulated on having produced a book which makes the task of compilation an easy one. His book is also a handsome and important looking volume.



Meetings of Antiquarian Societies.

METROPOLITAN.

Society of Antiquaries.—*April 5th.*—The Earl of Carnarvon, President, in the chair. Mr. W. Adlam exhibited and presented a drawing, by Frank of Clifton, of the manor house of Little Sodbury, Gloucestershire, a picturesque building erected about the time of Henry VII. It was here William Tyndale resided and executed the translation of the New Testament into English, he being then employed as tutor to the children of the owner of the manor house—Sir John Walsh. A portion of the building is now a farmhouse.—Mr. J. E. Hodgkin exhibited and presented a drawing by Stukeley of a design for the Society's coat of arms.—Mr. E. Peacock exhibited a deed of conveyance of land at North Muskham, Notts, from Sir Thomas Barton, Knt., to Robert Pierrepont, Earl of Kingston, dated 12th of July, 1630. Appended was the autograph signature of that unfortunate nobleman, which Mr. Peacock believed to be unique.—Mr. J. G. Waller communicated a paper in which he endeavoured to identify the subjects of the paintings on the vault of the apse to the north aisle of St. Mary's Guildford.

April 12th.—The Earl of Carnarvon, President, in the chair.—Mr. Peacock read some extracts from Visitation books of the diocese of Lincoln of various dates from the fifteenth to the seventeenth centuries. The subjects referred to were the withholding of tithes and dues from churches, the use of charms for finding hidden treasure and other purposes, and heretical opinions. Mr. Middleton exhibited a sixteenth-century Chinese porcelain figure of the Madonna and Child, doubtless made for Jesuit missionaries, and copied from a mediæval ivory carving.

April 19th.—Mr. John Evans, V.-P., in the chair.—A paper was read, contributed by Mr. Baigent, of Winchester, on the history of Farnborough Church, Hampshire, describing the architecture and the painted

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figures on the wall representing Mary Magdalen and Saints Eugenia and Agnes.

April 23rd.—Anniversary Meeting.—After a few words of sympathetic regret at the death of Mr. E. P. Shirley and Lord Talbot de Malahide, Lord Carnarvon passed on to matters of archaeological interest. He referred to the passing of the Bill for the Protection of Ancient Monuments, and while regretting the narrow limits within which Parliament had restricted that measure, he gave as an illustration the proposal to carry a railway through the precincts of Stonehenge, which had been brought before the House of Commons a few weeks back, but which, through the exertions of Sir J. Lubbock, not unsaid by this Society, had been modified. He then referred to the approaching publication by the Society of Mr. Lukis's scale-plans and drawings of the prehistoric remains and rude stone monuments of Cornwall, which he hoped would be useful and interesting to all antiquaries. He also referred to the fasciculus of "Vetusta Monumenta" containing the illustrations of Lord Ashburnham's noble Evangelium, the exhibition of which in its richly jewelled gold covers is one which the Society will not forget. From this topic Lord Carnarvon naturally went on to speak of the Ashburnham manuscripts, and to lay before the Society the memorial which the Council had addressed to the Treasury, urging the purchase of the collection. By another natural sequence the mention of the British Museum brought on the subject of the two new rooms—Anglo-Roman and Anglo-Saxon—at the British Museum which had just been thrown open to the public, and which furnished a striking illustration of the admirable skill and methodical arrangement of their late director, Mr. Augustus W. Franks, the loss of whose services the Society deeply deplored. His lordship reminded the Fellows that owners of Roman or Saxon remains found in England need no longer be apprehensive that their donations of such objects to the British Museum would be concealed or eclipsed by the more absorbing interest and greater artistic value of remains in the Greek and Roman galleries; and he pointed out the added value which they would now acquire if placed in juxtaposition with objects of a like nature, and if contributing to render more nearly complete a truly national collection of antiquities, such as the Trustees were anxious to form. While all British antiquities were thus deserving of the sympathy of all lovers of archæology, the antiquities of the City of London must, to a Society of Antiquaries of London, be especially dear; and on this ground, Lord Carnarvon invited the earnest attention of the Society to the destruction of the churches of the City of London, which the Union of Benefices Amendment Act proposed last year—a measure which there was every reason to believe would be reintroduced this year.

Historical.—*April 19th.*—Lord Aberdare in the chair.—Sir R. Temple read a paper "On Political Lessons of Early Chinese History." He began by calling attention to certain salient points in the political and strategic geography of China, and then gave a description of China before the Mongol conquest, 1200 A.D. Originally the Chinese lived under a feudal system. The country consisted of seven states, each under a local lord, but federated under an emperor, who represented merely the headship of a feudal con-

federation. This system was destroyed 200 B.C. by the "Chinese Cæsar," and replaced by a real empire, which lasted for centuries.

Numismatic.—*April 19th.*—Dr. J. Evans, President, in the chair.—Mr. Evans exhibited a seventeenth-century medal, having on one side the arms of the Emerson family, and on the other the inscription "FLOREAT ANGLIA IN VERA RELIGIONE PROTESTANTE."—Mr. H. Montagu exhibited a penny of the second coinage of Alexander III. of Scotland, with the name of the moneyer, WALTER ON RAN (Renfrew), on the reverse; also a half-crown, of Charles II., 1670, by the medallist John Roettier, with a blundered inscription. Mr. Montagu also exhibited two blundered shillings of William III.—Mr. A. Peckover exhibited some silver coins lately discovered in the Oxus, the most important of which was an Eastern copy of a tetradrachm of Athens, having an Aramaic inscription beside the owl on the reverse.—The Rev. J. H. Pollexfen exhibited a sovereign and a crown of George III., by Pistrucci, and drew attention to the letters W. W. P. (William Wellesley Pole, Master of the Mint) on the buckle of the garter on the reverse.—Mr. J. G. Hall exhibited coins of Henry II. and Herman IV., Archbishops of Cologne, Frederick III. of Saxony, William IV. of Juliers (Westphalia), the Emperor Charles V. and others, as illustrating the earliest examples of the use of Arabic numerals for dating the coins.—Mr. Trist exhibited a case containing scales and coin-weights of various countries made in 1596.—Dr. A. Smith communicated a paper on an unedited half-groat of Edward IV., struck at Galway.—The Rev. J. H. Pollexfen read a paper on a long-cross penny of Alexander III. of Scotland, with the moneyer's name, WALTER ON GLE? (Glasgow), on the reverse.—Mr. E. Thomas communicated a paper on the coins of the East India Company, struck in Bombay under the charters of Charles II.

British Archæological Association.—*April 4th.*—Mr. T. Morgan in the chair.—Dr. Brunet, of Barcelona, sent a communication with respect to the discovery of a cemetery at Cabrera, near that city, and exhibited a large series of coloured drawings of the objects found.—Dr. Birch called attention to the fact that among the objects of charming Etruscan and Greek form were some iron knives of late Celtic date, the whole dating, probably, from about two centuries B.C.—Mr. J. T. Hand exhibited a cast from a fifteenth-century seal recently found near Mansfield, and Mr. J. Alston exhibited two celts found at Coldbeck, Cumberland, near the site of the ancient dwellings, in 1780.—Mr. C. R. B. King described the so-called baldachino until recently in Totnes Church, Devon.—Mr. L. Brock exhibited a brass perforated bowl, used, when filled with charcoal, to warm the hands of the priest when celebrating Mass. It was found in London Wall at a great depth.—Major di Cesnola described another fine instalment of the articles found by him at Cyprus. The Rev. S. M. Mayhew exhibited various examples of ancient art, among which some very fine specimens of German glass thickly inlaid with gold were especially admired.—Dr. Woodhouse exhibited some curious tallies of sixteenth-century date in excellent preservation.—A paper was then read by the Rev. J. P. Hastings, "On the Hermitages of Redstone, near Bewdley." These are excavated in the side of a cliff

of red sandstone, and have a very peculiar appearance. The position is close to a ferry across the Severn, which was once the line of the main road to Wales.—The proceedings were brought to a close by a paper on a recently discovered sould's bridle, by Dr. Stevens. It was found by Dr. Stevens in Reading prison, and has been placed by the authorities at his instance in the museum of that town.

April 18th.—Mr. T. Morgan in the chair.—Mr. L. Brock exhibited a small oil painting, a portrait of Mary Tudor, the second sister of Henry VIII., the young and beautiful wife of the aged Charles XII. of France, to whom she was married in 1514, and afterwards to Charles Brandon, Duke of Suffolk. The queen is represented in a red dress and is holding a golden cup.—Dr. Woodhouse exhibited a small blackware bowl of Roman date, recently found at Putney, where it had been used in Roman times for sepulchral purposes. It contained the burnt bones of a child when found, notwithstanding its small size.—Mr. W. G. Smith described a fine bronze celt recently found in Ireland.—Mr. A. Chasemore produced a proof from the old trade plate used at the Old Chelsea Bunhouse occupied by Mr. Chapman.—Mr. W. Myers produced a diversified series of antiquities brought principally from the East, there being many fine examples of flint arrowheads, Roman keys, etc. A flint hatchet of the earliest known period was remarkable for having been worked into form by the agency of fire.—The Rev. S. M. Mayhew described a series of articles found principally in London during recent excavations. A cocoa-nut bowl was shown, found at the Minorities, in the gravel, at a great distance from the surface. A Roman spearhead, with the cutting edge formed like an inverted π , and a finely worked Roman key were also shown. Following the recent exhibition of the small Hebrew *shofar* or hand-trumpet, a drawing was produced of the best known form of the *lituus*. This was made by Mr. Myers from the original in the Etruscan collection in the Vatican.—A paper was read "On Saul, near Downpatrick, with Special Reference to St. Patrick," by Dr. D. Lithgow.

Archæological Institute.—*April 5th.*—Lieut-General Sir H. Lefroy in the chair.—Mr. W. M. F. Petrie read a paper "On New Examples of Egyptian Weights and Measures." Many examples of a standard of 200 grains have lately been obtained in Egypt and Syria; this was probably the origin of the Æginetan standard. The glass scarabs are found to be all weights on the Assyro-Persian standard of 128 grains, along with many other Egyptian weights. Mr. E. Peacock sent some notes on a pre-Reformation candle in the form of a clustered column, which had been handed down in his family from pre-Reformation days.—Precentor Venables read a paper on the discovery of further remains of the portico of the Basilica, or speaking more strictly, the large Roman public building, in the Bail at Lincoln, and exhibited plans and a section.—Baron de Cosson exhibited a fine example of a long brass pistol inscribed "IOHANNES GRÆMVS . COMES . MONTIS . ROSARVM" and dated 1615. From the notes which Baron de Cosson sent, it appears that this delicately-chased and well-balanced weapon belonged to the fourth Earl of Montrose, the father of the celebrated marquess, who was President of the Council of Scotland and died in 1626. A

peculiarity of the pistol is that the lock is on the left side. It was altered in the last century from a wheel to a flint lock.—Mr. Franks exhibited portions of a leather strap with Ss—twenty-nine in number—attached to them, probably parts of a collar of SS, and pieces of a leather girdle with other letters, in bronze.—Mr. P. Harrison exhibited casts of some hitherto unnoticed letters, apparently of Romano-British date, at Stonehenge.

Hellenic.—*April 19.*—Prof. C. T. Newton, V.-P., in the chair.—Mr. W. Leaf read a paper "On some Questions concerning the Armour of Homeric Heroes." The Chairman read a paper, by Mr. G. Dennis, on two archaic Greek sarcophagi found at Clazomenæ. These sarcophagi had unfortunately fallen into Turkish hands, and their future preservation was a matter of some doubt; but Mr. Humann had taken photographs of the designs painted upon the terra-cotta, and had placed them at Mr. Dennis's disposal. A similar painted sarcophagus is in the first Vase Room at the British Museum, but no other was known to exist until the discovery of the two in question. Dr. Waldstein communicated his discovery lately, in the library of Sir Thomas Phillipps at Cheltenham, of a MS. book bearing the date 1678, and containing two views of Athens, with the Acropolis and the Parthenon still entire.

PROVINCIAL.

Cambridge Antiquarian Society.—*April 23rd.* The Rev. R. Burne, President, in the chair.—Mr. W. White exhibited (1) a Roman horse-shoe, which he said was one of ten found about the middle of last January, under four feet of clayey soil, by a man digging a ditch near to "the Moats" at Caxton, in this county. They were found at unequal distances throughout the length of the ditch. Mr. White supposed them to be Roman, because of their being found so near to the Ermine Street, which runs through Caxton; but he had not been able to find a single illustration of a Roman horse-shoe to compare them with. Mr. White called the attention of the Society to the place called the "Moats." He believed it had never been examined by any body of Antiquaries, but thought that a work of such extent, covering an area of some 300 feet by 250 feet, which might have taken 500 men at least sixteen days to work, and that too so close upon the Roman Road, well deserved close examination. (2) A brass Finger-Ring of the early part of the seventeenth century, with a spread eagle engraved thereon. This had been dug up very lately in a garden in Cambridge. (3) The upper portion of a Roman Millstone, found about 1868, by a Mr. Strickland, whilst excavating a field adjoining the churchyard at Great Eversden, in this county. (4) A Squeeze taken from a Stone covered with a Cuneiform Inscription, surmounted by two feet, in alto-relievo. Mr. White said that the stone from which he took this squeeze was brought from Nineveh by Commodore John Croft Hawkins, in 1838, who was at that time in command of the East India Company's ship *Clive*, on the Euphrates; it had been in the possession of the Commodore's family until last July, when it was presented by his nephew (B. R. J. Hawkins, Esq.) to the Colchester Castle Museum. The stone was but a fragment of an inscription recording

the war of Sargon against Merodach-Baladan. By the kindness of Professor Sayce, of Queen's College, Oxford, Mr. White has been enabled to append the following translation of the fragment :—

1. the disturbance I coerced and I
2. alone he trusted and to
3. he revolted and made war
4. and lord of the great, Merodach
5. I (?) cut him off (?) from the midst of Babylon
6. and he strengthened his citadel, the men
7. (from) before his great fortress he
8. his present he completed; the city, a place
9. the place of his camp, (his) fighting-men
10. his he had gone round and gone

Dr. Bryan Walker exhibited a reduced copy of the *Tabula Peutingeriana*, and explained the history of its discovery at Worms in 1507; the subsequent possession of it by Conrad Peutinger (whence its name); its loss or misplacement by Peutinger's son and grandson; its re-discovery by Welser in 1682; its purchase by Prince Eugene of Savoy in 1720, and his gift of it to the Emperor Charles IV., by whom it was lodged in the Imperial Library at Vienna, where it still remains. The map is probably the famous *mappa mundi* of the monk of Colmar, which he claims to have copied in 1265 from a Roman map, and this original of his would be a copy of the Imperial map first painted by M. Vipsanius Agrippa, with Augustus's approval, on his portico; and afterwards corrected from time to time (as Pliny informs us) to represent the changes of the roads. Dr. Walker illustrated the pictorial symbolism of the relative importance of towns, by diagrams; and showed that the nomenclature of these towns indicated that the original map must have been earlier than Constantine, and just after the reigns of the Antonines; also that the allocation of the Barbarian Tribes along the Rhine and Danube would suit that date and no other; and that there were remarkable indications of the Antonine period in the delineation of the Eastern boundaries and roads of the Empire. Taking it therefore to be a map of the date A.D. 200 (with a few obvious interpolations by the thirteenth century copyist), he argued that it proved the small portion of Britain which the ravages of time had spared to the outermost sheet of the map (originally 24 feet long and one broad, but now only 21½ feet in length), that (1) London was unimportant after its ruin by Boadicea, and the crossing of the Thames showed no mark of its existence; (2) That the Ermine Street did not then exist, and the Watling Street crossed the Thames higher up than London, at Coway Stakes or at Kingston; (3) That Richborough, Dover, and Hythe were then Roman Stations, but the other forts of the Saxon shore, *Regulbium*, *Anderida*, *Othona*, *Portus Adurnus*, and perhaps *Gariionum*, were not yet in existence. (4) That the Romans had a road from the Stour to Dunwich, and a station there: but that Dunwich was not *Sitomagus*; which ought rather to be placed near Thetford: *Iciani* at Ixworth, near Bury St. Edmund's, and *Villa Faustini* probably about Diss.

May 7th.—Rev. H. R. Luard, D.D. (V.P.), in the chair.—Mr. J. W. Clark showed, by extracts from the Audit-Books of St. John's College, and some papers recently found in the Muniment Room, that the tomb of the Lady Margaret, in Westminster Abbey, was unquestionably the work of Pietro Torrigiano,

who is referred to in one of the documents that he quoted as "Master Peter," and in another as "The Florentine;" and, moreover, the tomb was originally protected by a cage of gilt ironwork, the cost of which was defrayed by St. John's College. This, the work of Cornelius Symondson, probably a Fleming, who resided near Temple Bar, in London, must have been an elaborate structure, for it cost £25, equal to at least £250 at the present value of money; the stone plinth on which it rested, £2 13s. 4d.; and the gilding, £2.—Mr. W. M. Fawcett gave an account of some recent discoveries at Jesus College. After alluding to the History of the College and the general way in which Bishop Alcock worked when he transformed the old conventual buildings, he said that until lately the portion of the walls of which he showed a diagram (viz., the western wall of the north transept and the northern wall of the nave) had been covered with plaster, and that this having been removed exposed the construction of the wall.—Mr. A. G. Wright exhibited a small bronze fibula, which showed traces of enamel; it had been found near Diss. Also, from Exning, a denarius of Sabina, *rev.* IVNONI-REGINAE, and a bronze coin of Constantine I., struck at the London mint, *rev.* MARTI-CONSERVATORI.—Mr. Middleton, in a paper entitled "Is the old Story of Atlantis a Myth?" brought forward the following theory—to wit: That at a remote past, there was an island or several islands of considerable area, situated in the Atlantic Ocean to the West of Africa. That a highly civilised people dwelt in these islands, who sent colonies to the West Coast of Africa, to Spain, etc. Furthermore, that these islands were almost entirely submerged—(the Azores representing all that remains of them)—in some great convulsion of nature which began as a volcanic outburst, and ended by the islands sinking under the sea. A few of the inhabitants of the submerged islands saved themselves in ships, some of which sailed over to the coasts of Central America. There the fugitives found established the old Empire of the Colhuas (whose origin is quite unknown). To this Empire they were for a long period subject; but after a time, by intermarriage, etc., the Nahuatl race became numerous enough to attempt to throw off the yoke of the old Empire of Xibalba. The revolt was unsuccessful, and some of the rebels migrated northward into the Mississippi Valley, where they constructed the fortresses, temples, towns, etc., etc., whose ruins are now said to be the remains of the civilization of the mound builders. To return to that part of the Nahuatl race which remained in Mexico:—They made a second effort to overthrow the dominion of the Colhuas, were successful, and formed the Kingdom of the Nahuas. The Nahuatl rule does not, however, seem to have been of great duration; for at some date, only at present approximately fixed, the Scythians crossed over from Asia; coming over the ice (according to their legends), and moving southwards, attacked and expelled the Nahuatl settlers from their Mississippi Valley homes. Tradition says the war lasted thirteen years, at the end of which time two companies migrated to Mexico, one by way of the gulf, and the other overland, while it seems probable that some of the mound builders remained in the valley, intermarrying and losing both their national characteristics and ethnological peculiarities.

rities by union with their barbarous conquerors. The return of the branch mentioned of the Nahuatl people (mound builders as we may now call them) to Mexico and Central America seems to have sowed the seeds of discord—the Nahua Empire, and after long civil wars a Toltec Kingdom was founded. Subsequently the Toltec Kingdom fell to pieces, and the Aztec monarchy was established on its ruins. The Aztec supremacy was hardly established when Cortez appeared in 1519 and ended these ancient civilizations.

Rochester Naturalists' Club.—March 20th.—Mr. C. Bird in the chair.—Mr. George Robinson delivered a lecture on "Church Vandalism." The lecturer commenced by drawing special attention to the acts of vandalism that had taken place in the shape of removal or destruction of monuments in the churches at Rochester, Strood, and Shorne. He strongly impressed upon his hearers the desirability of the suggestion made by Mr. Roach Smith in his *Collected Antiqua* (vol. 7), relative to legislation for the protection of our monuments, being adopted. The lecturer also spoke of the fact that unfortunately it was not only relics of the dead that suffered by vandalism; but that valuable carvings, paintings, and what was still worse, the grand architectural features of our old English churches were oftentimes sacrificed. Mr. Robinson drew attention to the disgraceful state of Lidsing Church, which now stands unroofed, uncared for, and in a shockingly dilapidated state, with even its bell stolen!

Lancashire and Cheshire Antiquarian Society.—May 4th.—The President, Professor W. Boyd Dawkins, in the chair.—The President, in his opening remarks, said they had gathered to mark the birth of a new Society in Manchester, a Society which he hoped would do a very great amount of good work in this neighbourhood. Before calling upon Mr. Evans, who had been kind enough to come down to their meeting and to enrol himself among their number, he would like to say a word or two about the work they had before them in the present and in the immediate future. The work of the Society would simply consist in placing on record every kind of information they could lay their hands upon relating to the past. As showing the continuity of things, he pointed out that the present distribution of the sees in this country were to a large extent on the lines of the ancient realms of the Angles and the Saxons; parish boundaries were dependent to a large extent on the ancient manors; and as to roads he mentioned that the road from Manchester to Stockport runs on the same general lines as the old Roman road from Mancunium, and the Roman roads to the present day were the main arterial branches of road travel. The head-quarters of the Society offered great advantages. There was, indeed, so much to be done in Lancashire, Cheshire, and adjacent parts that he for one would be glad to see similar societies growing up in neighbouring towns. Their particular line of work would lie in the direction of old houses, old churches, and mediæval buildings of various sorts, and they would ultimately land themselves in the most anciently historical time of all in this country—the Roman time. Mr. Evans said that, looking, however, at the wide range which the Lancashire and Cheshire Antiquarian Society would occupy, he assumed he had better take

the divisions as Shakespeare took the ages of man, and speak of their acts as being seven ages. The first would be the early river drift age, known as the ancient stone or paleolithic age, which embraced the age of the caverns; the second would be the surface stone period—the period when polished stone implements were in use; the third age would be that of bronze, that being the principal metal used for making tools; the fourth would be the age when iron began to be used; the fifth would be the Roman, the sixth the Saxon, and the seventh the Mediæval period. He would not suppose—he remarked *en passant*—that in the present day we had in any way come to that stage which Shakespeare described as the last of the ages of man. Mr. Evans proceeded to descant on the characteristics of the different ages which he had enumerated, illustrating his observations by diagrams in the possession of the President.

Surrey Archaeological Society.—April 30th.—A special general meeting was held in the Old Archbishopal Palace at Croydon, with a view to the preservation of the interesting remains of that venerable structure, and their devotion in the future to some useful purpose. The meeting was held in the chapel, now used as a school, under the presidency of Mr. G. W. Granville Leveson-Gower, F.S.A., Vice-president of the Society. The first paper read was by M. J. Corbet Anderson, on the history of the palace itself, and of the structure which it superseded, including some notes on the site before the Conquest; the second, by the Rev. J. Cave-Browne, treated of its architecture and heraldry, as illustrative of its earlier history; the third was by the President, who gave an interesting account of the Archbishops of Canterbury and their several palaces. The fourth paper was by Mr. S. W. Kershaw, on "Documentary Annals of the Archbishops at Croydon Palace," in which that gentleman pointed out that documents relating to the Archbishops of Canterbury were above all valuable, especially in earlier times, when sovereign, primate, and nobles were often called to discuss and decide together on the weighty questions of the day. Great ecclesiastical matters were then arranged and methodized under the authority of successive archbishops, and such memoranda form the leading features of what are called the "archiepiscopal registers," long preserved in the library of the Lambeth Palace. In an unbroken series from Archbishop Peckham, in 1279, to the late Archbishop Tait, these noble volumes indicated all that had officially transpired during each archiepiscopate. The archbishops in early times had their different palaces or manor-houses, as they were called, in the counties of Kent, Surrey, and Sussex; and from these houses the Primate made his different journeys or visitations in the diocese, and the record of what took place had been preserved; also the business of the see followed the Archbishop wherever he went, whilst the registrar or writer of their acts had an office in each of the palaces where the archbishops resided. They found letters and official acts dated from Mortlake, Lambeth, Croydon, and other places. Croydon, partly from its proximity to London, and other reasons, was the residence of the Archbishops from early ages; they had heard that the manor of Croydon belonged to the See of Canterbury from Lanfranc's time. Archbishop Kilwardby was the first instance of an Arch-

bishop living at Croydon, and history then records a long succession of Primates, from Archbishop Peckham in 1279 to the days of Hutton in 1760, who, more or less, resided at Croydon Palace. Lives, transactions, and stately occurrences had thrown round this palace an enduring fame, and enshrined its history with the acts of our Church and country. Archbishop Courtney received the pall in the hall of that palace on May 4th, 1382; Archbishop Arundel, his successor, lived much here, and was identified with the erection of the Guard Chamber; and in history, both secular and ecclesiastical, he played a great part as Lord High Chancellor of England during the reign of Henry IV. Chicheley, who held the Primacy for twenty years, was much at Croydon, and he was the founder of All Souls' College, Oxford. Archbishop Stafford was indelibly associated with Croydon, his coats of arms in the Great Hall remaining as a silent witness to the work he accomplished. Archbishop Bourchier, who held the See for thirty-three years, made Croydon one of his chief residences. Cardinal Archbishop Morton, also of exceeding fame as primate, statesman, and architect, as he built that structure of exceeding power and beauty, the gate-tower of Lambeth Palace. Archbishop Warham, the accomplished scholar and prelate, so well known in history, and Lord Chancellor to Henry VII. Archbishop Cranmer sometimes lived there, as his arms emblazoned in the south-east window of the guard-room testified. Then came a group of prelates who made Croydon their abode, viz., Parker, Grindall, Whitgift, Abbott, and Land, the greatest fame resting with the three Elizabethan Primates, whose entertainments of their Queens in the grand old hall adjoining was a mixture of costly splendour and historic pageant. The hospital built by Archbishop Whitgift told the tale of his love for the place. Croydon House was first called palace in the acts of the Dedication of the Holy Trinity or Whitgift's Hospital. His successor, Abbot, lived much there and died here in 1633. Like his predecessor, he founded a hospital in his native town of Guildford, a building of much architectural power and detail. Of Laud's history there was recorded several interesting facts. Archbishop Sheldon retired to Croydon after the Great Plague of London in 1665, and his name would live as founder of the Sheldonian Theatre at Oxford. Archbishop Wake (1716-37) displayed great fondness for the place, and Archbishop Herring, who repaired and improved his palace, died on 31st March, 1737; whilst his successor, Archdeacon Hutton, resided there in 1757; but after that time the palace became so dilapidated in 1780 that the buildings were sold, and the Archbishops henceforth resided at Addington-park. Among the registers was the first instance of proving a will at Croydon on the 17th October, 1375, and the appointment in 1414 of a commission to inquire into the various manors or houses of the archbishops which existed in Kent, Surrey, and Sussex. In the register of Cranmer, it is recorded that John Fryth, the Smithfield martyr, appeared before the Primate to answer for his opinions about transubstantiation. In 1592 they read of orders for the oath of obedience to Her Majesty, and from and after the time of Archbishop Abbot, the official documents assume more of an epistolary character, but there was, however, the account

of the proclamation by King James I., known as the "Book of Sports," the purport of which was to allow games and recreations on Sundays. Archbishop Abbot resisted this Act, and forbade it to be read in his church at Croydon; in this he was supported by public opinion, and thus did Croydon become the arena of ecclesiastical politics.

Edinburgh Architectural Society.—May 9th.—Mr. MacGibbon, president, in the chair.—Dr. Arthur Mitchell read a paper entitled "Scottish Celtic Art," in the course of which he said that the three principal patterns forming the much-admired Celtic decoration of surfaces were interlacings, angular frets, and a pattern formed of diverging spirals. The first two appeared in other styles of decoration belonging to other countries. The third, which was the most beautiful, was purely Celtic, and had been used only by the Scoto-Irish Celts. The three in combination, however, really formed what was known as Celtic decorative art, and so combined they produced a style of decoration emphatically national. It was an art of the Christian period, and was used chiefly in the decoration of objects related to the Christian worship or faith, such as manuscripts, crosses, croziers, shrines, chalices, etc.; but it was also used to decorate such things as personal ornaments, armour, horse trappings, etc. The forms given to the objects decorated were decidedly good, and they were forms which were suitable for receiving such a decoration. The decoration was aided by the use of colour when possible, and in the case of metal work by enamelling and jewellery. The art probably came to Scotland from Ireland. The best work in the manuscripts and metals occurred in Ireland, but the best work in stone occurred in Scotland. It did not, however, appear in Scotland with most force and frequency on the west side, as they should expect, in view of its reaching them from Ireland, and of the strong missionary settlements in the west. There were some singularly beautiful examples on the west side; but, on the whole, the Celticism of the stone monuments, and probably also of the metal work, found on the east side was more intense, and the relics showing high Celtic decoration were more numerous there. The Celtic decorative art was essentially zoomorphic, and it died out by becoming foliaceous. This was well seen on the slabs and free-standing crosses, which were so numerous in the Hebrides and west coast parishes, and which exhibited little more than traces of Celticism in their decoration. The Celtic illumination of manuscripts extended from the end of the 7th to the middle of the 15th century. Probably it began in the 6th or 7th century, and was little used after the 11th or 12th. It was at its height when the pictorial art might be said to have been almost extinct in Italy and Greece, and scarcely to have existed in other parts of Europe. The age of the stone and metal work was even more doubtful, but it was almost certainly later, both in its start and in its decline, than the manuscript illuminations. The West Highland slabs, with their foliaceous decoration, were erroneously called Celtic, and many of them probably belonged to the 15th and 16th centuries.

Cheshire Archaeological Society.—Feb. 26.—Mr. Robert Holland read a paper on Rustic Folk Lore.—Much of what is recorded extends to other

counties, but it has been collected on Cheshire farms and amongst Cheshire farm labourers, and probably varies in many details from the same beliefs and superstitions collected from other places. To begin with a few weather proverbs and sayings connected with times and seasons, crops and farming operations. Our farmer says:—"If ice holds a goose before Christmas, it will not hold a duck after;" consequently, if there has been an early and severe spell of frost in October or November, he thinks he may fairly expect a mild and early spring.

Three yarry frosts are sure to end in rain.

Yarry frosts are hoar frosts; and the prognostication is most frequently correct; as is also the following:—

Hail brings frost in its tail.

In autumn or spring, when there is a bitter piercing wind which makes the hair of the cows stand on end, our farmers describe it very expressively as "A thin wind," and if you ask why they call it thus they will tell you "it's so thin it'll go through you before it'll go round you." They also have a horror of an east wind, and say—

When the wind is in the east
It's neither good for man nor beast.

February is supposed to be a wet month; accordingly, it is known in Cheshire, as in many other places, as "February Fill-dyke." We also say in Cheshire—

When Candlemas Day is come and gone,
Snow lies on a whot-stone (hob-stone).

We have a saying that "When March comes in like a lion, he goes out like a lamb," that is, we believe that if March begins with stormy weather it will end in sunshine and calm, and *vice versa*; it, however, often happens that rough March weather is continued well on into April; and if you remark the cold ungenial weather in April, you will be told "Well, you see, we're still in the borrowed days." The popular idea is that "March borrowed twelve days from April;" and we in Cheshire add that "he paid them back in October." Very often a bitterly cold south or south-east wind accompanies the breaking up of a long frost: or, at any rate, it seems colder to our feelings than the frost itself. This is always spoken of as "A thaw wind." But it has also received the very extraordinary name of "A Robin Hood Wind," and it is further added in explanation of the name that "Robin Hood could stand anything but a thaw wind." "Hen-scrats" and "mares'-tails" are names given to the light, fleecy, and long vapoury clouds which science calls *Cirrho-strati* and *strat*. They are considered to be very sure indicators of rough weather, and our farmers call them "weather-breeders," and would hesitate to mow very much hay-grass when there are many "hen-scrats" and "mares'-tails" about. We have great faith in the influence exercised by Saint Swithun upon the weather, and believe that if it rains upon the 15th of July, it will rain to a great extent, or, as we express it, be "broken weather" for forty days. If St. Swithun's day is rainless, the forty days will also be fine. When the new moon is seen lying well on her back, she is said to "hold water," and the weather will be fine. If one horn is turned down—*i.e.*, if the crescent stands up almost perpendicularly—we say "it's sheeding, and there'll be wet weather."

A rainbow at morn
Is a sign of a storm;
A rainbow at night
Is a shepherd's delight.

One of the names given to the hairy caterpillar of the tiger moth, which often crosses one's path, is "rain-bow," and this is also said to forbode rain.

Evening grey and morning red,
Rain will come down on the traveller's head;
Evening red and morning grey,
Are sure signs of a fine day.

A spell of fine, sunny weather is generally expected during the last few days of October and beginning of November, and is spoken of as "Luke's Little Summer." The reference is of course to St. Luke's day of the old style. We still adhere to the old style in Cheshire in several matters, as for instance in entering a farm-house, which in the absence of any special agreement to the contrary, is always understood to take place on the 12th day of May, *i.e.*, old May-day. We likewise let our cattle lie out at night on the 12th of May; and cattle are taken in at many of the "leys" on that day of the month. Some leys have adopted the first of May, but it is too early, as grass is often very scanty on the first. Grass is the Cheshire farmer's great desideratum, and he looks out with some anxiety for indications of a plentiful supply. It is commonly said, "You must look for grass on the top of the oak trees," the early foliage of the oak being supposed to indicate a good grass year. It is also said that "if there is a great deal of grass before the 12th of May there won't be much after."

A wet and windy May
Fills the barns with corn and hay.

Another version, current at Middlewich, is

A dry March and a wet May,
Filled barns and bays with corn and hay.
I looked at my oats in May,
And came sorrowing away;
I went again in June,
And came away in a thankful tune.

The explanation being that oats look yellow and sickly about the beginning of May, but have recovered their verdure during June. This yellow, sickly stage of young corn, and especially oats, has given rise to some quaint expressions. It is called "weaning time," and the oats are said to be "pining for their mother." The foliage of the oak and ash trees is supposed to point out the kind of season that may be expected—

If oak is out before the ash
There'll be a splash;
If ash is out before the oak
There'll be a soak.

The proper time to mow meadow grass is said to be shown by the Penny Gras sbeing in flower. If weeds be allowed to seed they increase very fast, and cause endless trouble in eradicating them. This has given rise to the couplet—

One year's seed
Seven years' weed.

Soft, spongy land, which is always very poor, has received the name of "peewit land" (pronounced *few-it*), because peewits find there the molluscous food they require, and congregate upon it. Very poor land is also often connected with geese, and "goose-acre" is a not uncommon name for a field. The idea is, that it is so poor it will only keep a

goose to an acre. I have had a remarkably poor field described to me very graphically in the following words:—"It winna keep a flock o' geese, and gonder goo i' th' lone." Turnips require a good deal of rain, but do not grow well in undrained land; hence the following saying has become proverbial:—"Turnips like a dry bed but a wet head." It is also said, "No man should thin his own turnips." The efficacy found was believed to be so great, that the saying has become quite proverbial—

He who marls sand
May buy the land;

that is, he is sure to grow rich by such a good method of farming. Farm servants, when not satisfied with the food that is given to them, are accustomed to say—

Brown bread and mahley pies,
Twiggan Dick full o' eyes,
Buttermilk instead o' beer;
So I'll be hanged if I stay here.

This is the Middlewich version: *Mahley* is mouldy; *Twiggan Dick* is very hard skim-milk cheese; *eyes* are the holes full of rancid whey that are seen in badly-made cheese. The Wilmslow version varies slightly. We must now pass on to some of the old farming customs. The shutting took place in this wise. The men used first to come to their master and ask permission to go through the ceremony. That being granted, they all proceeded to some rather high ground where their voices could be heard a long way off. Then they stood in a ring, and one of them acted as spokesman, and gave out the "nomyng;" which means, in the Cheshire language, an oration, or the text or burden of a sermon or song. The nomyng commenced—

Oh, yes! Oh, yes! Oh, yes! This is to give notice that
Mester 'Olland has gen th' seck a turn,
And sent th' owd hare into Mester Sincop's standin' curn.

Then they all took hold of hands, and bending down, shouted at the top of their voices a prolonged and most unearthly "wow!" "wow-w!" "wow-w-w!" Other nominies followed, which related to local circumstances, to the master and his family, the amount of drink that had been given, etc. In West Cheshire a curious harvest custom prevailed called "cutting the neck." This consisted in leaving the last handful of corn standing in the field. The heads of corn were then tied together with a piece of ribbon, and the men standing at some distance threw their sickles at it. The one who managed to sever the neck was entitled to a prize, a shilling or two given by the master. The late Captain Valentine King, of Oxtou, thus wrote with regard to Wirral harvest customs:—"It was the custom here, when all the corn was cut upon a farm, but not gathered into the barn, for the labourers to have a supper, and after this to go out into the open air and shout at the top of their voices, 'Cut neck! Cut neck!'" In some of the farmhouses it was always the custom to give the men a supper of potato pie as soon as they had finished getting up the crop of potatoes. It was the custom for the poor people of the parish to go "curning," that is, collecting corn. They carried a bag, and went to all the farm-houses begging for a small donation of wheat. Generally a small quantity was given to them—perhaps a pint or a quart; and when they had collected as much as

they could, they took it to the mill and had it ground into flour. This took place a short time before Christmas. *Furnetry*, made from the new wheat, was, and in fact is, always eaten at some particular date. In many places it is at Christmas. In Mobberley it is always eaten on Wakes Sunday, which is the nearest Sunday to St. Luke's Day, October 18th. The wheat is "creed" overnight; that is, it is set to stew and swell on the top of the oven. Then in the morning it is boiled in milk, thickened with flour, sweetened, and flavoured with spice. It is very palatable, and the farm labourers eat an enormous quantity. In buying and selling animals a certain routine has always to be gone through. To clench a bargain, it is customary, if not indispensable, to shake hands. The butcher, who is trying, of course, to drive a hard bargain, begins bidding as low as possible, and gradually rises to about the sum he intends to give. He gets more and more excited, and at last says, "Well, now I'll fasten you; hold your hand." He will then bid his ultimatum, and, if possible, strike your hand. If hands meet upon it the bargain is ratified, and there is no going back. He then leaves you a deposit upon the transaction, without which it is not always certain that the "jobber" will come to redeem his bargain. When the balance is paid, he expects a luck-penny to be returned, which, in the case of a cow, is usually a shilling, and it is technically called "tipping the cow's horn with silver." The butcher will frequently beg to have "both horns tipped." Old-fashioned dealers spit upon the luck-penny before putting it in their pockets. To offer money for that which is not on sale is considered very unlucky, and is supposed to bring death or some calamity to the object.

Obituary.

Lord Talbot de Malahide.—Died, April 21st, 1883.—James Talbot, 4th Baron Talbot de Malahide, and Lord Malahide of Malahide, county Dublin, in the peerage of Ireland, and 1st Baron Talbot de Malahide, county Dublin, in the peerage of the United Kingdom, by which last title he held his seat in the House of Lords, was the eldest son of James, second son of the first Baroness, by his wife Anne Sarah, second daughter and co-heir of the late Mr. Samuel Rodbard, of Evercreech House, Somersetshire, and was born on the 22nd of November, 1805. He was a Fellow of the Society of Antiquaries, and for many years President of the Archaeological Institute of Great Britain and Ireland, and his loss as a kind, genial inspirer of good work and a skilful organizer will be deeply felt.



The Antiquary's Note-Book.

Antiquarian Discoveries at London Bridge, 1827.—In the progress of the works to form the foundations of the new London Bridge, antiquities are daily

brought to light, which afford proof of the ancient magnificence of the metropolis, as the centre of opulence and luxury in this island, whilst under the domination of the Romans. A considerable quantity of Roman coins, gold, silver, and brass, have been found, and one small silver statue, which has been deposited in the British Museum. In the course of the excavations a few days since, the leaden figure of a horse was brought up, and it is now in the possession of Mr. Knight, an engineer. The execution of the head is of the highest order of the antique, and in spirit it may be compared even with some of the heads on the Elgin marbles. The same gentleman has, amongst a considerable collection of remains, one curious specimen of ancient glazed tile, a number of rare Saxon coins, and a considerable quantity of counters and gun-money. The remains, as soon as they are discovered, are contended for with great zeal by rival collectors, and by persons who are desirous of having some memorial of the old bridge. The workmen, who at first considered all the coins they met with as being merely old halfpence, which were worth nothing because they would no longer pass, soon discovered their error, and have now all become connoisseurs, and can distinguish between the Roman coins of the higher and lower Empires, and even detect an Otho or an Antonine. Mr. R. L. Jones, the Chairman of the Bridge Committee, has zealously obtained all he could, with the liberal intention of presenting his set to the Corporation, to form the nucleus of a collection in the New City Library. He has, besides, amongst a number of indifferent coins found some time since, one Roman coin, with the inscription P L O N, which the antiquaries read *Parvum Londini*, and consider to have been struck in the metropolis. Mr. Newman, the Comptroller of the Bridge-house Estates, has made a considerable collection of coins, ancient implements, and plate, which have been found on the spot. The coins are chiefly Roman, amongst which are several Consuls; but few in remarkably good preservation, or of extreme rarity. The most frequent of the Roman coins are those of Antoninus Pius, of which Mr. Knight has one good specimen, in large brass. Saxon and old English coins have been found in great abundance, together with many ancient implements, warlike, sacerdotal, and domestic; spurs, spoons, daggers, crucifixes, chains, and manacles. But there is reason to believe that an extensive trade in spurious antiquities has been carried on about the bridges, by unscrupulous or mischievous individuals, through the medium of the workmen. Not long since a bronze head was brought forth, as having been found whilst digging 30 feet deep in the blue clay. The preservation of the article was considered most remarkable, and its antiquity was conjectured to be long anterior to the Roman period. But this was proved to be a forgery.—*Newspaper cutting*, dated July 1827.

Old English House Burnings.—While making an examination of the local histories of several provincial towns, we were struck by the numerous accounts which appeared of raging fires that had in some instances almost entirely destroyed the dwellings. In Banbury, there were several great fires; at Stratford-on-Avon, there is the same account; as there is, too, at Aylesbury, and many other places. The general spread of fires, particularly in the reigns of

Queen Elizabeth and James I., is noticeable. At Stratford-on-Avon, in the 36th and 37th years of the reign of the Queen, two dreadful fires occurred, consuming 200 dwelling-houses; and in 1614—only two years before Shakespeare's death,—another fire there is said to have consumed fifty houses in less than two hours.—*The Builder*, Nov. 15th, 1864.

An Inventorie of the jewells, plate, money, and other goodes of the late Duchesse of Somerset, taken at Hanworthe the xxjth of Apprell 1587, by John Wolley, one of her Majesties pryvie counsell, and John Fortescue, master of her saide Majesties greate wardrobe, by order from her Majestic, in presence of the right hon^{ble} Earle of Harforde, Henry Lorde Seymour, Ser Recharde Knightley knight, Andrew Rogers esquier, Willm. Dyckenson, and Richarde Sawnders. (*Burghley Papers*, M.S. Lans. 50, art. 90, *Gent. Mag.* 1845.)

In a copher of crimson vellette.

Imprimis, a chaine of pearle, and golde, black inamyled with knottes.

Item, a carkenette of golde and pearle with knottes, with a pendant saphire, with a fayer pearle annexed.

Item, a carkenette of pearle and padlockes of golde.

Item, a chayne of fayer pearle, furnished with pipes of golde, inamyled with blacke.

Item, a playne chayne of golde with small linkes.

Item, a pomaunder chayne, with small beades of pomaunder and trew-loves of pearle, and many small pearles, to furnishe the same, with a pendant of mother of pearle, and a little acorne appendant.

Item, a salte of golde fashioned like a bell.

Item, a fawcon of mother of pearle, furnished with diamondes and rubyes, standing upon a ragged staffe of fayer diamondes and rubyes.

Item, a greate jacincte, garnished with flowers of golde and pearle, with a lesse jacincte on the backe side, with a fayer pearle appendante.

Item, a tablette of golde of a storie furnished with diamondes and rubies, with a pearle appendante.

Item, a tablette of golde made like an artichoke, blacke and blew enamyled.

Item, an aggatte sette in golde, garnished with small pearle, with a pearle appendante.

Item, a booke of golde with artichokes, of daye worke, upon blacke vellett.

Item, a payer of flaggen bracelets of golde playne, in each bracelette a jacincte.

Jewells.

Item, a payer of bracelets of golde, wrought like scallope shelles with hollowe worke.

Item, a dowble rope of pearle of one ell longe.

Item, a fayer pendant of mother of pearle, flourished with gold, like an S.

Item, twentie-eight small rubies unset.

Item, three pearles, whearof two pendants.

Item, a dowble rope of pearle of one yarde iij quarters longe.

Item, a chayne of pearle of a bigger sorte, of fower dowble.

Item, a lylie pottle of golde with a sea water stone in the myddle, with two pearles pendant.

Item, two fayer emerauldes set in collettes of ledde.

Item, a little tablette of golde, enamelled with golde, with a pearle appendante.

Item, a piller of golde garnished with eight diamondes.

Item, ninetene amythystes, whearof one greate one.

Item, a fayer jewell of golde sette with thirtene diamondes on both sides, bordered with small pearles.

Item, a greate tablette of golde enamyld blacke and white, garnished on the one side with an aggatte and sixe rubies, and on the other side with twelve diamondes.

Item, a tablett of golde curioslie wrought, sette with sixe fayer diamonds and three fayer pearles, whearof one pendante.

Item, a tablette of golde garnished rownde with small pearles, with a greate ballaste in the middeste, and a pearle pendante.

Item, a fayer square tablette of golde like an H, with fower diamondes, and a rocke rubie or ballast in the middeste, garnished with pearles, and a pearle pendante.

Item, a spectakle * case of golde.

Item, a chayne of golde, innamyld blacke.

Item, a booke of golde innamyld blacke.

Item, a sponne of golde innamyld blacke.

Item, a bodkynne of golde, with clawes in the end, innamyld blacke.

Item, two peeces of unicorn's horne in a redde taffeta purse.

Item, a foldinge sponne of golde.

Item, a little signette of golde, with her Graces owne cresse.

In the same copher of crimson vellette.

1. Item, a blew knytte silke purse, with an hundred pounds in angells and crowns.

Then follows the description of twenty-one other purses, each containing one hundred pounds, or rather more.

In a blacke vellett jewell copher—Jewells.

Item, a confecte boxe of golde like a scallope shell.

Item, a payer [of] bracelettes of fayer pearle with bugle, the pearles in number fower score and eight.

Item, a payer of bracelettes of currall cutte like acorns, laced with small pearles.

Item, in a little blacke boxe sixe ringes sette with diamondes, some les and some bigger.

Item, in an other little blacke boxe two ringes of golde, one with a fayer emeralde, and the other with a rubie.

Item, in an other boxe two ringes, the one a topis, the other a small rubie.

Item, in an other little boxe one little ringe with a diamond.

Item, in a little white boxe divers sortes of course pearles.

* The old lady had recourse to the optician. This word was misprinted "sopertakle" by Strype.—*Genl. Mag.*, vol. xxlii.

Then follows an enumeration of thirty more bags and purses of gold, each containing one hundred pounds, half of which were "In a square green copher of vallance;" and half "In a compasse green copher of vallance." Her treasures in gold amounted therefore to 5000*l*.

Glimpses of London in the Eighteenth Century.—The following extracts are from the *Gentleman's Magazine*, and they contain a few facts of interest to modern inhabitants of London:—

Saturday, 26 February, 1732.—At *Hick's Hall* one *Pool* was tried for Perjury in the Court of *King's Bench*, for swearing that *Col. Wingfield* should say, *He would hang 20 such as Francklin was* on which the said *Colonel* was not admitted on his Jury. The Jury found him guilty, and he was sentenced to stand in the Pillory, facing *Westminster Hall Gate*, and to suffer a Year's Imprisonment in *Bridewell*.

Tuesday, 13 June, 1732.—*John Waller* was kill'd by the Mob, as he stood on the Pillory at the *Seven Dials*.

Tuesday, June 3, 1735.—*George Wood*, a Bailiff of *Fulham*, stood in the Pillory at *Fetter-lane End*, pursuant to his Sentence last Session at the *Old-Bailey*, for Perjury, in falsely charging some Justices and other principal inhabitants of *Fulham*, with rescuing a Prisoner out of his Custody, to make them liable to the Payment of a Debt of 69*l*. 11*s*.

Wednesday, 30 May, 1733.—Their Royal Highnesses *Princess Amelia* and *Caroline*, having been to drink the Waters at the Wells by the New River Head in the Parish of *St. James Clerkenwell*, almost every Day for the latter Part of this Month, there was so great a Concourse of the Nobility and Gentry, that the Proprietor took above 30*l*. in a Morning. And this being the Birth-Day of their said Royal Highnesses, as they passed thro' the Spaw-field, *Mr. Cook*, who keeps a Publick House therein, saluted them with 21 Guns, and in the Evening there was a great Bonfire near the Place, in Honour of the Day, when *Mr. Cook* fired his Guns again several Times; a Custom he observes on Birth Days of the Royal Family.

Soldiers' Epaulets.—During the reign of *Edward I.*, a curious ornament was introduced into the armour worn by many of his knights, consisting of a pair of metal plates, either oblong or round, fastened at the back of the shoulders, and appearing a little above them when viewed from the front. On these were emblazoned the coat of arms of the wearer or the cross of *St. George*. These *aillettes*, or little wings, naturally suggest the origin of the epanlets of the present day; the similarity is borne out by the fact that in many regiments the epaulet is used for displaying the name or number of the regiment to which the wearer belongs.



Antiquarian News.

An interesting discovery has recently been made in the Marburg archives in the shape of thirty large parchment volumes containing the official documents

relating to the employment of Hessian troops by the British Government, and to their participation in the American war. These volumes not only contain the entire diplomatic negotiations between the Landgrave of Hesse and Great Britain, but also the complete correspondence of this Prince with his generals in America, with excellent sketches and maps of the localities of the Hessian headquarters.

To preserve a view of what is believed to be the oldest shop front in Hackney, Messrs. E. Newell and Co., of 405, Mare Street, have published a photograph of the exterior of their business premises. The old house is one of the relics of ancient Hackney; and is unique on account of its construction as well as its age. Some parts are very ancient, the underground passages especially, these being built with the old square Roman bricks, and extend beyond the adjoining house. These passages commenced originally at Ward's House, which was situated at the corner, and are supposed to have been constructed by the great South Sea bubble speculator for secret purposes. They are now being gradually filled up and blocked, being of little use to the leaseholders. The interesting specimen of a bygone fashion of architecture, novel perhaps even in the whole country, is about to be modernized, and local archaeologists will have to witness the departure of another of the few remaining traces of antiquity from our midst.

A movement has been set on foot for the restoration of the parish church of Newport, Salop.

The work of demolition preparatory to the reconstruction of Muckleston church has been commenced. The reconstructed edifice will, practically, be a restoration of the church as it appeared before the alterations made one hundred years ago.

The restoration of the nave and aisles of Market Drayton parish church has been completed. H. R. Corbet, Esq., patron of the living, has given orders for the restoration of the chancel.

Dr. J. Stradling Carne, of St. Donat's Castle, has just presented to the Cardiff Museum a most interesting collection of local antiquities, Roman and general coins, and other objects. The most noteworthy is a fine Roman bronze figure of Mercury—one of the Roman penates. Dr. Carne found it himself struck up by the tooth of a harrow at work in the lawn in front of the Castle. It is in exceedingly good condition, and is of beautiful workmanship. The old seal of the "Blackfriars of Cardiff," who had their house in the Castle grounds a little above Cardiff Bridge, was also found by Dr. Carne in a turnip field at Llantwit Major in 1849, and lent by him to the Rev. J. Montgomery Traherne, who described it before the Royal Society. This seal has undergone many vicissitudes. Originally the sigillum of the Benedictine Brotherhood in Cardiff, in Wales, it had fallen into vulgar hands, and it had had a pin and catch soldered to the back of it and been used as a brooch. It was then probably buried with the wearer, or lost in the old churchyard of St. Mary's, Cardiff. It next got mixed with some manure in a yard where the Royal Hotel Stables now stand in Westgate Street, and was from there carted in the manure to the turnip field

at Llantwit, where Dr. Carne picked it up thirty-four years ago.

Mr. John Howell, of St. Athan, has presented to the Cardiff Museum a fine bronze vase, dug up near Naples in the year 1840; a bronze medallion of Claudius Caesar, a Roman bronze thumb ring, a bronze dagger, and two Mediæval badges, found in digging the foundation of a soap-boiling establishment at Brentford, Middlesex; an elegant little portable dial, made in Paris, by Ligne de Foy, in 1598, which is a very complete instrument, showing the procession of the equinoxes, the rising and setting of the sun, the age of the moon, and the corrections to be used every day in the year to obtain correct solar time. There is also a beautiful example of the medal struck in Rome to commemorate the birth of Charles Edward, commonly known as the Young Pretender. The obverse has the faces of his father, James III., known as the Old Pretender, and Clementina, his wife.

An important discovery of Roman coins has just been made on the estate of the Earl of Darnley, at Cobham Hall, near Rochester, where, in digging up the roots of a tree a short distance from the hall, the workmen came upon a large earthenware jar, which was found to contain a quantity of Roman coins in bronze. The coins, which number between 800 and 900, mostly bear the date of the fourth century, or about 100 years before the Romans left Britain, and are chiefly of the reigns of the Emperors Constantine, Constans, and Constantius. It is worthy of note that many of the coins bear the "labarum," which was the first emblem of Christianity adopted by the Emperors. The spot where the coins were discovered was near to the old Roman Watling Street, which ran through Cobham wood towards London and the interior of the island. An immense number of Roman coins have from time to time been discovered in the neighbourhood of Rochester, where the Romans had a fortified station, on the site of which Rochester Castle now stands.

Land says:—"Some interesting incidents of the olden time have been unearthed from the Essex County Records, which have just undergone a careful examination. Here, for example, is an indictment at Quarter Session in 1653:—"Helen Dishe, wife of John, of Takeley, husbandman, not having the fear of God, but being moved of evil, wicked, and malicious witchcrafts, enchantments, charms, and sorceries, wickedly, feloniously, devilishly did practise and exercise upon one Reuben Bowyer, from 3rd September to 4th October, who yet doth languish and is very much hurt in his body." A year later, the Grand Jury presented 'Ralph Raystone, of Tillingham, for selling less than a quart of beer for a penny.' In 1648, the Grand Jury presented 'the inhabitants of Chelmsford for the hieway and the footpath in the street called New Street, inasmuch as there be manie dung-hills, to the great annoyance of the King's lech [liege] peopell.' A 'taylor' was presented in 1649 for 'buying golbs. of cheese and selling it agayne by parcells at a greater rate the same day he bought it.'"

According to custom, the rector and churchwarden of Brougham distributed the Countess of Pembroke's

Charity, upon a stone tablet near the Countess's Pillar, about two miles from Penrith. The pillar was erected in 1656 by the Countess of Pembroke, "a memorial," as the inscription says, "of the last parting at that place with her good and pious mother, Margaret, Countess-Dowager of Cumberland, the second day of April, 1616, in memory whereof she also left an annuity of 4*l*. to be distributed to the poor within the parish of Brougham every second day of April for ever upon a stone tablet hard by."

An interesting relic of old Wales, in the shape of a Druidic *Gwyddfa*, or "Place of Presence," surrounded by a deep moat, both in very good preservation, has just been discovered at Llantwit Vardre, on the estate of Dr. Salmon, Penlline, Cowbridge, about a mile and a half to the east of the parish church, and within a stone's throw of the highway at Tonteg. The outside circumference of the moat is 160 paces, and the summit of the mound which it encircles is perfectly flat and about 20 yards in diameter.

During the progress of the work now being carried out in connection with the widening of Water Lane, at High Wycombe, some very interesting discoveries have been made. As the workmen were removing the earth from that portion of the meadow to be taken into the road, upon the right hand side, they came to what afterwards proved to be the remains of a human skeleton. Proceeding still further they brought to light the remains of four bodies lying near each other, the skull of one of them being extracted from the earth without fracture. During the rest of the day two more skeletons were brought to light, and when the men ceased work they had just come upon another, which made the seventh discovered that day. These osseous remains were found at a depth of only about 2 feet 3 inches. Intermingled with these human bones were found several of the larger bones of some quadruped, probably a horse. This seems to point to the conclusion that the remains are those of persons who fell here in battle and were interred hurriedly in a trench, horses and men being buried together, as was formerly customary under such circumstances. The spot where these remains have been found is not without historical interest. Water Lane appears to have been a portion of a very ancient British road which connected Keep Hill and Desborough. The meadow in which these discoveries have been made and its vicinity have been from time immemorial associated traditionally with a great battle fought there between the Saxons and the Danes, and human remains have at various times been disinterred there. Later on the head of an ancient battle axe was found, and is now in possession of Mr. R. S. Downs.

While some workmen were engaged in the repair of the Steeple Church, Dundee, they came upon a large quantity of human remains under the floor. The remains are supposed to be those of persons who fell during the siege of the town by General Monk. About a dozen skulls were turned up, and several of these showed sword marks. A number of coins were also found, but none of them of ancient date.

A piece of tessellated pavement of the Roman city has been found in the basement of Mr. Amey's eating-house, St. Thomas Street, Winchester. It is about

five feet under the surface of the road, and in a line with a fragment found when Mr. King's house was sewerred. Mr. H. Newman, some years ago, found some a little way off on the western side of the street, and a lot of coins were also found on that occasion, chiefly of the Constantine family.

The newly-formed Antiquarian Society has arranged a pleasant syllabus for the summer months. On May 4th the work of the association formally began with a conversazione at the Owen's College, when the collections in the library and museum were open for inspection. On this occasion an address was delivered by Mr. John Evans, F.R.S., and the members thus had the benefit of advice and encouragement from one of our best English antiquaries. The succeeding meetings will be at the Chetham Hospital, Ordsal Hall, Worsley Hall, Wardley Hall, and Chester. The latter will be a whole-day meeting, and Dean Howson, with the members of the Chester Archaeological Society, will meet the party. The Roman Camp at Waltham-le-Dale, Penwortham Priory, Macclesfield, and Gawsorth are also to be visited in the course of these summer meetings. Papers have been promised by Messrs. Henry Taylor, J. E. Bailey, J. P. Earwaker, W. T. Watkin, and other gentlemen.

The site of a Roman villa, near Chiddingly, in Surrey, has been discovered.

The Marquess of Northampton has offered to lease Canonbury Tower, at a nominal sum, to the Islington vestry, on condition that it shall be utilised as a free library and reading-room for the parishioners, and the vestry have instructed their General Purposes Committee to consider and report upon the proposal. The tower is a relic of an ancient priory.

During the progress of the work of restoring the rectory of St. Michael-le-Belfry, York, an interesting discovery of ancient architectural remains has been made. Some of the stone pieces are elaborately carved, and several niches for statues embrace very fine specimens of church architecture. The remains are believed to be those of some sacred edifice. No doubt the unfolding of their history, so far as it is ascertainable, before the Yorkshire Philosophical Society, in whose museum they have been placed, will be very interesting.

A discovery of considerable interest has recently been made on the estate of Philip Wroughton, Esq., M.P., of Woolley Park, Berks. As some workmen were engaged in opening the ground for obtaining chalk to spread over the surface of the land on the crest of the hill between the villages of North and South Fawley, about half a mile westward of the Shefford and Wantage road, and a few hundred yards N.W. of the old Manor-house at South Fawley, they came upon four human skeletons in a perfect state of preservation. The remains were placed in distinct graves parallel to each other, averaging 3 feet apart and being 6 feet in length, 2 feet in width, and 2 feet 6 inches deep. In each instance the skeleton was extended on its back, with the head towards the north, the feet southward. With the remains of one of the bodies a small food vessel, of globular shape, which had been filled with food or drink for the use of the deceased in

the land of spirits, was placed in an inverted position betwixt the right shoulder and the head, but was unfortunately broken by the pickaxe of one of the workmen. On temporarily uniting the pieces it was found to be 4 inches high, 10 inches in circumference around its swell or widest part, having a narrow neck, circular top or rim, and narrow base, and has a lustrous glazing similar to the rare ware found in London and other places, but is without ornament. The vessel, which, it may be added, is kiln-baked and lathe-turned, and bears a resemblance to the pottery of the New Forest, shows signs of a dark-coloured incrustation, such as wine or similar fluid would produce after gradually drying up. With one of the other skeletons, and precisely in the same position, and also inverted, was a small vessel of a far finer and more elegant style of manufacture. It is of almost similar size and shape to the other, but of extremely delicate and fragile texture, and presents a beauty of form and design which attests that it was made by a highly artistic hand. It is of the ware called Durobrivian, so termed from being made near Castor, on the river Nen, in Northamptonshire, the site of the Roman station of Durobrivæ, and is ornamented on its sides with a very tasteful and effective scroll decoration in relief, formed of a fine white paste, or slip, as it is usually termed, laid on a bluish or slate colour ground. This vessel has also been broken, but not sufficiently to prevent complete restoration. Near the feet of two of the skeletons were several flat-headed studs, which may be regarded as Caliga-nails, such as were used for the outer edges of the soles of the *Caligæ* or military boots of Roman soldiers, the double points of the nails being made very slight and sharp, that they might be easily turned and clenched on the inside of the sole. The skulls and bones were, it is to be regretted, broken and dispersed before the attention of Mr. Walter Money, F.S.A., was called to the discovery, but considerable portions have been since collected, and will be carefully examined. Some few years since twelve human skeletons were found on Stancombe Down, near Lambourn, about two miles westward of Fawley, under very similar conditions to those above described, and which were considered to be the remains of Roman soldiers slain in some contest in the neighbourhood. It is anticipated that further discoveries will be made when the excavations are resumed.

It is feared that North Newton Church will fall into the hands of the restorers. Mr. Jeboult says, it is called a church, and being in the large village of North Newton, it has all the appearance of being its parish church, but although this may now be said to be the case, it was in reality but a private chapel belonging to the Wrockshale, Wrotesleghe, Wrotham, or Wrothe family. A long account of the family is given in Collinson's *Somerset*, and we are informed that the endowment of the chantry being taken away, the chapel fell to ruin, and towards the end of Queen Elizabeth's reign someone begged of that queen the materials thereof for the vicars choral of Wells, who applied the same partly to building an alehouse and stables for the more commodious reception of themselves and servants when they should keep their courts there, and partly for the making of stocks, a ducking-

stool, and pillory, for the hamlet of Newton. In the time of King Charles the First, Sir Thomas Wrothe, having purchased the chantry lands of that king, at his own charge built a new chapel and gave a stipend to a minister, which is yet continued. Sir Thomas Wrothe, Sir John, Sir Thomas and his lady, and some of their children, were buried in this chapel at Newton. It was in the parish of North Petherton, but is now a separate parish. It will be thus seen what were the various changes and chances the original chapel underwent; and also that the present chapel, or church, was built at a time when probably no other church was being erected in this part of the kingdom. Its architecture is of the period, and, as before mentioned, is unique. The front entrance-door, containing the parable of the wise and foolish virgins, will well repay a visit. It will be thus seen that the church was a very peculiar relic of seventeenth-century work; and as such, a rare and striking example.

At the close of the fifteenth century there were eleven places of worship in the town of Peebles. Of all these ancient fabrics the ruins of two only remain. The most ancient ruin, says the *Builder*, is that of the church of St. Andrew, which was founded by Bishop Jocelin, of Glasgow, in 1195, and built out of materials, it is supposed, of a more ancient ecclesiastical fabric which occupied the same site. It was disused as a place of worship, and stripped of its relics and revenues at the Reformation, and suffered further degradation in the time of Cromwell. Of the whole edifice, with the exception of a few shapeless remnants of walls, the square western tower alone remains. "The church was burnt and destroyed by England twelve years since or thereby," write the bailies of the town, in a letter to the Lords of Secret Council in 1560, in which they request that "the same may in no wise be built at present without long process and great expenses, and that they may have the temporary use of another church as the parish church." The reply of the Lords is, "Let it be done as prayed." Some movements had been made towards rebuilding five years previously, for the Burgh Records of 1555 state that "Charles Geddes desires the provost, bailies, etc., to uphold, repair, and build the Geddes aisle," and a few months later, "The Inquest,"—a board of inspectors chosen by the head court of the burgh,— "ordains the bailies and neighbours to pass to the church and sight the same with witty (!) men to see how it may be built, and thereafter to conduce a workman to see the same." It is doubtful whether any rebuilding was carried out. In 1560 came the Reformation. In February 1561, the municipal authorities ordain "that the goods and property presently within the High Church (St. Andrew's) and the church walls be arrested by the sheriff officer and officaries of the burgh"; and in a month later, "the Inquest ordains the vestments to be 'ropit' [sold by public auction], and the money gotten for them to be distributed to poor householders." Of the "goods and gear" of the archdean of the church (1560), the records contain an inventory. Among the few items are, "two beds wanting the sides next the wall, together with one board at the foot and head of the beds," "one press for earthenware," "one pot," "two sand-bags and an iron

chimney." In 1562 the bells are taken away from the tower or steeple, and the timber of the steeple is made into seats for the newly-adopted parish church. Still further degradation follows. In 1609 the Town Council "ordains that if it be possible a dove-cot be built upon the High Church steeple," and in later times the first story of the tower was used as a watch-house by the worthy burghers whose duty it was, between sunset and sunrise, "to guard the dead in the churchyard from the resurrectionists." This tower is to be restored at the sole charge of Dr. William Chambers. Its height in its dilapidated state is 45 ft., its walls are 3½ ft. thick, and it is, and has been for centuries, roofless. It is to be covered with a high roof of stone slabs, with crow-stepped gables. The slits in the tower, which serve for windows, are to be filled in with plate-glass, wooden floors are to be substituted for stone-vaulting, and a new approach to the door will take the place of a rickety wooden staircase. The spot is very dear to Dr. Chambers, for in the churchyard an ancient table-stone marks the burying-place of the Chambers family for several hundred years. Near to this is a stone inscribed, —

"A silent, scatter'd flock, about they lie,
Free from all toil, care, grief, fear, and envy."

Mr. George MacGregor is editing, with notes, the collected writings of Dougal Graham. Mr. MacGregor will add a chapter on the chap literature of Scotland.

The sale of the small, but choice, collection formed by the Rev. J. Griffiths, D.D., at the rooms of Messrs. Sotheby, Wilkinson, and Hodge, attracted all the great dealers and collectors, and the prices obtained were very high for the rare examples, among which were the Rembrandt Christ Healing the Sick, 2nd state, and Van Tolling, 1st state, an early impression of St. John, by the master E.S., 1466; and another extremely rare print by Alart du Hameel, which two last brought £350 and £371 respectively. Franz von Bocholt: St. Andrew, £33—Thibaudau. Giulio Bonasone, Ulysses, and Calypso, 1st state, £5 5s.—Colnaghi. Giovanni Antonio da Brescia, Four Children Dancing, £13—Domenico. Campagnola (1517): A Dance of Twelve Children, £19 10s.—Danlos. The Master A.D.I.L., St. Odilia, £21—Thibaudau; The Master of the Die, The Story of Cupid and Psyche, £12 5s.—Danlos. Albrecht Durer Adam and Eve, £190—Thibaudau; The Prodigal Son, £9 5s.—Danlos; St. Hubert or St. Eustace, £81—Thibaudau; The Knight of Death, £22 10s.—Mr. Hall; The Shield of Arms, with the Death's Head, £15 10s.—Danlos. Van Dyck, Portrait of Himself, the head only, £52 10s.—Mr. Seymour Haden. The Master E. S., 1466, St. John the Baptist, with the symbols of the Evangelists, and with the Four Fathers of the Western Church, a design for a paten, £350—Thibaudau; St. George, on horseback, £20—Lauser. Claude Gellée, Le Lorrain, the Dance by the River, £21—Colnaghi. Alart du Hameel, a Battle Piece, full of figures of horsemen and foot, 11½ by 16½, very rare, £371—Danlos. Wenceslaus Hollar, West Front of the Cathedral at Antwerp, £14 14s. The fine Marc Antonios sold well—The Massacre of the Innocents, £50—Thibaudau; St. John Baptist, £51—Danlos; Virgin and Child, after Raphael, £61—Danlos. But

the great prizes in the sale were the Rembrandt etchings:—The Christ Healing the Sick, 2nd state, brought £305—Thibaudau; the Three Trees, £125—Colnaghi; Landscape with a Tower (W. 220), £308—Clement; Ephraim Bonus, £76—Colnaghi; Burgomaster Six, £505—Danlos; Virgin and Child, in landscape (B. 12), £135—Thibaudau. The portrait of Dr. Tholinx, first state, of which only three exist in public museums, and this one, after a long struggle between Mr. Addington and M. Clement, was sold to the latter gentleman for £1,510, the highest price ever paid for any etching by Rembrandt. This contributed to swell the total of the sale up to £6,948 5s.

The ancient cross which formerly stood near the parish church of St. Teuth, near Camelford, Cornwall, and is believed to be Celtic, has been recently discovered, principally by the efforts of the Rev. T. Worthington, while temporarily in charge of the parish. It is of the Greek type, and, including the shaft, measures 15 ft. high, capped with a nearly circular head containing the projecting limbs of the cross. The greater part of the shaft, 8½ ft. long, was split lengthways, and adapted as a coping for a wall at the west entrance of the churchyard forty years ago. Other parts were sunk in the ground to carry the pivoting of the churchyard gates. Fortunately, the greater number of the fragments have been recovered, and Mr. Worthington has undertaken the re-erection of this relic. It is hoped that admirers of early Christian art in England will not leave him to bear the cost of the work alone.



Correspondence.

FREEMASONRY.

In a little book entitled *Notes on the History of Freemasonry*, by Dr. Henry Sutherland (1881), some particulars are given of a M.S., not now in existence, which contained information relating to the initiation of Henry VI. in the year 1425, with other particulars of the early history of Masonry. It is printed in the *Gentleman's Magazine* for 1753, and in Preston's *Illustrations of Masonry*. High authorities have pronounced the M.S. to be fictitious, but some writers are prepared to assert its genuineness. Can any readers of the Antiquary throw any light on this matter, and give any particulars of the forger, if it be a forgery?

A. L. B.

REASONABLE SUSPICION.

The following transcript from Fonseca (Quadrag. Serm. 27), in one of the Cotton Manuscripts, is of modern interest now that "reasonable suspicion" is once more a power in the judicature. "Ther is great difference betwin doubt, suspicion & judgment. Ther are indicia or signes that are sufficient for doubting

w^{ch} are not sufficient for suspecting, and for suspecting w^{ch} are not sufficient for judging; and all of them recover more or less force from the quality of the persons whom they concern, for there are many indicia or tokens w^{ch} are sufficient to condemn wicked and leaved persons w^{ch} are not sufficient against persons of honest note & of good report."

HUBERT HALL.

BOXLEY ABBEY.

In reference to the interesting article in the last numbers of THE ANTIQUARY, on "Boxley Abbey and the Rood of Grace," perhaps the following may interest your readers, and advance the theory put forward by Rev. J. Brownbill, that the Bromley crucifix may not have been constructed for purposes of deception.

In the Catalogue of the Museum at the Hotel de Cluny, Paris, ed. 1864, is the following entry under No. 3734.

"Preacher's Christ, in sculptured and painted wood, of the 11th or 12th century."

To which is appended the following note by Mr. Du Sommerand. "This Christ, thirty centimetres high, is placed upon a wooden cross, of which the base is formed into a foot-piece intended to be fixed on the balustrade of the pulpit. The head of the Saviour is movable, working up and down by means of an inside spring, which also moves the enamelled eyes and the tongue, which advances and recedes by the effect of a slight pressure. This spring still remains, and can be put in action without the help of the hands, the cross being pierced throughout its entire length for the passage of a rod of iron, which, traversing the foot-piece, is obedient to the pressure of the foot of the preacher.

"This curious little memorial, historically precious as regards the manners of the Middle Ages, and which dates back to a period in which it was often necessary to work in a sensible manner on the imagination of the inhabitants of country places, was found in a little village church among the mountains of Auvergne, and has been given to the Museum by M. Mallay, Government architect, at Clermont-Ferrand."

J. LEWIS ANDRÉ.

Hurst Road, Horsham.

The papers by the Rev. J. Brownbill on the Boxley Rood of Grace are interesting on several accounts. I apprehend that the figure was intended to be representative only, and that whatever opinion we may hold as to the piety or wisdom of such a mechanical contrivance, we must acquit those who used it of intentional fraud or impiety. Souls escaping from purgatory have been represented in a not very dissimilar manner. I believe the practice is now condemned. The following passage, from Thier's *Traité des Superstitions qui regardent les Sacramens*, may be of interest to your readers. The author is speaking of *Autels privilégiés*. "Les autres Réguliers ont jugé que ce moyen n'étoit pas à négliger; ils ont exposé des écriteaux d'*Autels*

privilégiés, à l'imitation des Mendians; quelques-uns ont enchéri sur ces écriteaux, & y ont ajouté, *ici se délivre une ame du Purgatoire à chaque Messe*; et d'autres, Tandis qu'on disoit des Messes à leurs *Autels privilégiés*, principalement depuis la consécration jusqu'à la fin de la communion, faisoient jouer derrière de petits feux d'artifice, pour marquer que dans ce moment une ame sortoit du Purgatoire pour s'envoler droit au ciel. C'est ce que j'ai vu pratiquer dans une célèbre Eglise, & tout P. l'a pu voir aussi-bien que moi."—Vol. iv., p. 260.

MABEL PEACOCK.

Bottesford Manor, Brigg.

BISHOP DOULBEN.

I shall be greatly obliged if any readers of THE ANTIQUARY can give me any information concerning David Doulsen (or Dolben), D.D., Bishop of Bangor.

He held the living of Essendon, Hertfordshire, from 1625 to 1629. In Cassell's *Old and New London*, vol. v., p. 517, he is spoken of as Vicar of Hackney, but no date is given. A plan of Essendon Church (1778) describes him as "afterwards Bishop of Bangor."

H. R. W. H.

April 21st, 1883.

CHARM FOR THE WHOOPING COUGH.

It is a hard matter to give the *coup de grace* to a blunder which has once made its way into print. It has more lives than a cat.

I wrote you (vii. 38) to correct the mistake of a writer who had stated that in Cornwall a donkey's ear was hung around the neck as a cure for the whooping cough; and I explained how the writer had mistaken the word *hair* for ear.

With my letter presumably before him, Mr. Marks not only repeats the original blunder, but adds to it a fresh one of his own, viz., that this ass's ear is used as an *emetic*. Thus the primal blunder sweeps up another blunder in its train, and *vires acquirit eundo*.

Let me once more repeat that it is a donkey's hair (not ear) that is used in Cornwall, Devonshire, and Lonsdale, north of the Sands, as a charm for the whooping cough; that it is hung around the neck beneath the clothes; and that neither hair nor ear is prescribed as an emetic.

Never before since the days of Midas were ears so freely handled.

FREDERICK HOCKIN.

Phillack Rectory.

CORRECTIONS.

Page 186. The Rev. H. W. Phillott has pointed out to us that the translations of the Latin mottoes on the bedstead at Hinckley are inaccurate. We ought to have more definitely stated that the translations given are quoted exactly from the *Gentleman's Magazine*, and we thought it best to quote the whole extract as it stood.

Page 218. For "from Conovium (Conway)" read "from Conovium (Caerhun)."

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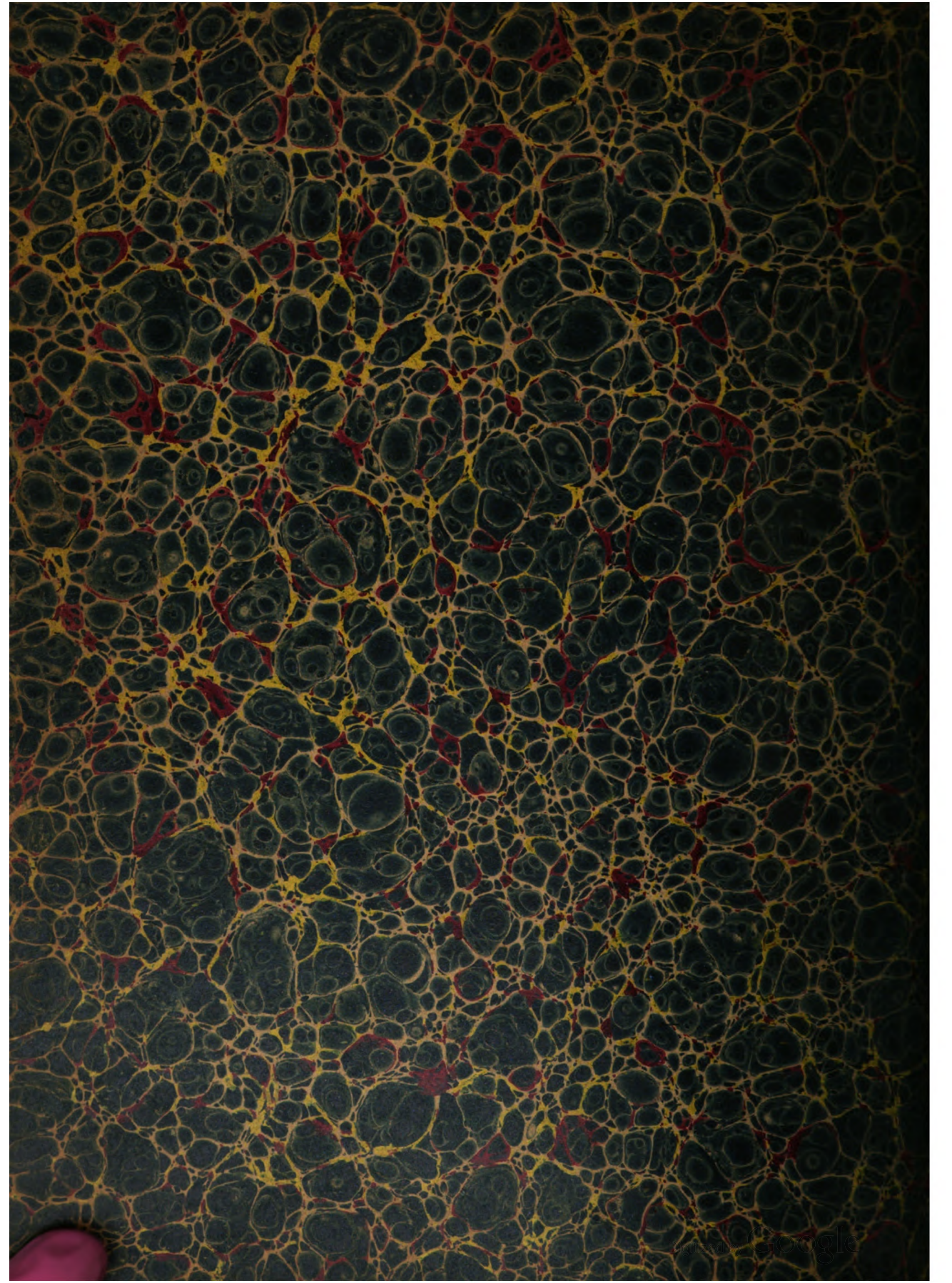
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